

For this pdf, one may
read the 'example
verses' for in depth
understanding on what
to enact. Key words are
there but have not been
highlighted.

Bhakti- rasāmṛta-sindhu

“The Eternal Ocean of Nectar of Devotion”

— by —

Śrīla Rūpa Gosvāmī

— Edited by —

Gaurahari Dāsānudās Bābājī

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Preface: About Śrīla Rūpa Gosvāmī



Even though there are so many great *ācāryas*, Śrīla Rūpa Gosvāmī has been given honor of being that person who has established the *mano-bhiṣṭam*, the innermost heart's desire, of Lord Śrī Caitanya Mahāprabhu. When Mahāprabhu came to the village of Rāmakelī-grāma, He met with Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī and told them, "You should leave your homes and be with Me."

After a short time they left their homes, and Lord Śrī Caitanya Mahāprabhu came from Vṛndavana and met with Śrīla Rūpa Gosvāmī at Prāyag, the confluence of the rivers Yamunā and Gaṅgā. The Lord told him:

*pārāpāra-śūnya gabhīra bhakti-rasa-sindhu
tomāya cākhāite tāra kahi eka 'bindu'*

"The ocean of the transcendental mellows of devotional service is so large that no one can estimate its length and breadth.

However, just to help you taste it, I am describing one drop.”

[Śrī Caitanya-caritāmṛta, Madhya 19.137]

Lord Caitanya gave one drop of the ocean of *rasa* to Śrīla Rūpa Gosvāmī, and that one drop was sufficient to inundate millions upon millions of universes. Later, He instructed Śrīla Sanātana Gosvāmī in Varānaśī. Therefore, Śrīla Rūpa Gosvāmī’s and Sanātana Gosvāmī’s understanding of the mellows of devotional service, and specifically the mellow of conjugal love, was extremely exalted. When Śrīla Rūpa Gosvāmī was in Purī with Lord Śrī Caitanya Mahāprabhu, the Lord was dancing at the Ratha-yatra festival and uttering a verse from a book of mundane poetry called *Sahitya-dārpaṇa*:

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālātī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetah samutkañṭhate*

“That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *malati* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire.” [Śrī Caitanya-caritāmṛta, Madhya 1.58]

No one could understand why Lord Śrī Caitanya Mahāprabhu was uttering this verse and in what mood He was absorbed. Immediately upon hearing this verse from Mahāprabhu, another verse appeared in Śrīla Rūpa Gosvāmī’s heart, and he wrote down that verse:

*priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-ṣaṅgama-juṣe
mano me kālindī-pulina-vipināya śṛṇhayati*

**“My dear friend, now I have met My very old and dear friend
Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and
now We are meeting together. It is very pleasant, but still I
would like to go to the bank of the Yamunā beneath the trees of
the forest there. I wish to hear the vibration of His sweet flute
playing the fifth note within that forest of Vṛndāvana.” [Śrī
Caitanya-caritāmṛta, Madhya 1.76]**

In this verse spoken by Śrīmatī Rādhārāṇī, Śrīla Rūpa Gosvāmī has clarified Lord Śrī Caitanya Mahāprabhu’s inner meaning and thus he revealed to the world the importance of *pāraṅkīya-rasa*, the mood of paramour love between Lord Kṛṣṇa and the *gopīs*. Therefore Śrīla Rūpa Gosvāmī is the very person who established within this world the innermost heart’s desire of Lord Śrī Caitanya Mahāprabhu.

These deliberations and philosophical conclusions are extremely deep, and very difficult to understand. It is therefore essential that one come under the guidance of a self-realized *guru*, associate with advanced pure devotees, and give one’s full time, energy and enthusiastic work in service and in chanting the Holy Names of Kṛṣṇa. One should also make a great effort to understand and realize the reason for which Śrīla Rūpa Gosvāmī appeared in this world, and why he wrote so many wonderful transcendental books like *Śrī Bhakti-rasāmṛta-sindhu*, *Śrī Ujjvala-nīlamanī*, *Śrī Vidagdha-mādhava* and *Śrī Lalitā-mādhava*.

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

*śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam*

“I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him. When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?” [Bhagavad-gītā, Introduction]

We have chanted this prayer many times in our presentations; now by studying the ontological position of Śrīla Rūpa Gosvāmī, we start to really comprehend its meaning. Lord Śrī Caitanya Mahāprabhu appeared in this world for two principal reasons: the external, public presentation of the *yuga-dharma*, *harināma-saṅkīrtan*, and the internal, confidential reason of relishing the ecstatic moods of Śrīmatī Rādhārāṇī.

*anarṇita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarṇayitum unnatojjvala-rasāṁ sva-bhakti-śrīyam
hariḥ puraṇa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

“May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.” [Śrī Caitanya-caritāmṛta, Ādi 1.4]

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

“The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.” [Śrī Caitanya-caritāmṛta, Ādi 1.5]

*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīnduḥ*

“Desiring to understand the glory of Rādhārāṇī’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean.” [Śrī Caitanya-caritāmṛta, Ādi 1.6]

The fact that Śrīla Rūpa Gosvāmī was able to understand the confidential heart’s desire of Lord Śrī Caitanya Mahāprabhu, and even express it in Sanskrit poetry, indicates that he is an eternal associate of the Lord, specifically empowered to reveal this great teaching to the denizens of Kali-yuga. Whenever the Lord descends, He brings His eternal associates with Him, because factually only they can understand and help Him in His pastimes.

“When we speak of a king it is naturally understood that the king is accompanied by his confidential associates, like his secretary, private secretary, aide-de-camp, ministers and advisers. So also when we see the Lord we see Him with His different energies, associates, confidential servitors, etc. So the Supreme Lord, who is the leader of all living entities, the Lord of all devotee sects, the Lord of all opulences, the Lord of sacrifices and the enjoyer of everything in His entire creation, is not only the Supreme Person, but also is always surrounded by His immediate associates, all engaged in their loving transcendental service to Him.” [Śrīmad-Bhāgavatam 2.9.15, Purport]

So Śrīla Rūpa Gosvāmī, as an eternal confidential associate of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, was able to understand His deepest intentions and also explain them in logical and highly poetic *śloka*s. This is the transcendental significance of *Śrī Bhakti-rasāmṛta-sindhu*; therefore, all sincere devotees in the line of Lord Śrī Caitanya Mahāprabhu must study it carefully and scrutinizingly to understand His real mission. That is why we are taking up this great study, and all of our students should follow along, not missing anything, and get the incomparable benefit of transcendental confidential loving service to the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

Introduction: The Importance of Bhakti-rasāmṛta-sindhu

*tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyētātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ*

“Certainly that heart is steel-framed which, in spite of one’s chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.” [Śrīmad-Bhāgavatam 2.3.24]

Sometimes devotees question why we have chosen to focus on the study of Śrī Bhakti-rasāmṛta-sindhu. After all, Śrīla Prabhupāda preached mostly from Bhagavad-gītā and Śrīmad-Bhāgavatam; his classes on Śrī Bhakti-rasāmṛta-sindhu are comparatively rare. The short answer is that without a deep understanding of Śrī Bhakti-rasāmṛta-sindhu, our knowledge of bhakti is insufficient to attain the higher stages of the path chalked out by Lord Śrī Caitanya Mahāprabhu.

Śrīla Prabhupāda gave great mercy to the fallen inhabitants of the West, bringing them to the authentic Vaiṣṇava path and revealing the confidential methods that lead to the highest attainments of bhakti. However, very few of his disciples have trod that path to its ultimate conclusion. Many of them have become attached to management and politics; too much dollars and not enough good sense. Thus many have fallen down, if not into sinful activities then into the misconception that Kṛṣṇa consciousness is just another mundane religion. Thus their spiritual lives remain incomplete.

If, however, Kṛṣṇa consciousness is understood properly as a transformation of consciousness and meaning from the mundane to the

transcendental ontological platform, then *anāarthas* [polluted desires in the heart], even subtle ones like *pratiṣṭhā* [attachment to religious honor and position] are easily vanquished and the stage of ecstatic devotional service described in the *śloka* above is easily reached. *Śrīmad-Bhāgavatam* is not just a collection of stories; it is an ontological literature designed to lift us from the mundane to the transcendental platform of consciousness.

“The human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts of life, education and economic development of the entire world. But it suffers a pin-prick somewhere in the social body at large and therefore there is large scale quarrel even on less important issues. Therefore there is the want of the clue as to how they can become one in peace, friendship and prosperity by the common cause. **Srimad Bhagwatam will fill up this gap by ontological aspect of human education.** It is therefore a cultural presentation for re-spiritualisation of the entire human society.” [*Śrīmad-Bhāgavatam*, original Delhi edition, Preface]

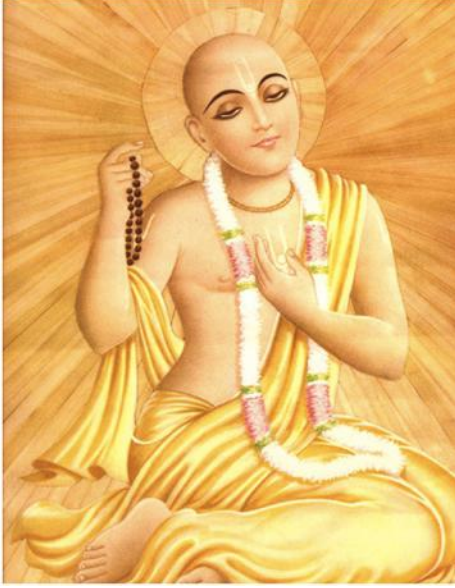
Śrī Bhakti-rasāmṛta-sindhu is the ontological analysis of *Śrīmad-Bhāgavatam*. Śrīla Rūpa Gosvāmī shows how all the categories of ecstatic spiritual consciousness are described in *Śrīmad-Bhāgavatam*, and backs up all of his points by extracting authoritative quotations from *Śrīmad-Bhāgavatam* and other Vedic literatures. His style of presentation, which he himself called “quiet conviction” is very powerful, and is also the manner of exposition followed in Śrīla Prabhupāda’s books and our own writings.

Śrī Bhakti-rasāmṛta-sindhu details all the steps from ordinary material consciousness through the highest perfection of *prema-bhakti*. Therefore

every devotee who sincerely wants to attain the highest perfectional stage of Kṛṣṇa consciousness must study this great transcendental literature. My concern has always been that devotees do not give enough attention to *Śrī Bhakti-rasāmṛta-sindhu*. The fact is, it is very difficult to understand *Śrīmad-Bhāgavatam* properly without it. The fact that so few of my Godbrothers have attained the authentic transcendental consciousness is proof of this.

Hopefully, this detailed program of studying *Śrī Bhakti-rasāmṛta-sindhu* will bring some balance to the devotional society. As usual, all the videos from this series are freely available on YouTube and anyone will be able to see them. But the members of the Bhakti Master Class site will have the additional advantage of being able to post questions on the [forum](#). Please take full advantage of this discussion group to clarify your understanding of *uttama-bhakti*, pure devotional service as described in *Śrī Bhakti-rasāmṛta-sindhu*. This will certainly provide a powerful impetus to make your life and consciousness perfect.

Lord Śrī Caitanya Mahāprabhu



Generally devotees concentrate on Kṛṣṇa, chant the Holy Name of Kṛṣṇa, think of Kṛṣṇa and consider Kṛṣṇa as the Supreme Personality of Godhead. But many devotees, especially in India, do not realize the importance of Lord Śrī Caitanya Mahāprabhu.

Lord Śrī Caitanya Mahāprabhu reveals Kṛṣṇa to the aspiring devotee. In fact, were it not for Lord Śrī Caitanya Mahāprabhu we would not even know the places of Kṛṣṇa's earthly pastimes in Vṛndāvana, because they had become covered over by the passage of time [over 4,000 years] since His appearance. Lord Śrī Caitanya Mahāprabhu went to Vṛndāvana, remembered and rediscovered the locations of Kṛṣṇa's pastimes and instructed His disciples to renovate them. Thus today we are able to visit these places and experience the transcendental bliss of Vṛndāvana-dhāma.

More than that, Lord Śrī Caitanya Mahāprabhu also revealed the inner moods of Kṛṣṇa and His devotees to an unprecedented extent.

Normally the transcendental pastimes of the Lord and His intimate devotees are very confidential. When Kṛṣṇa was present on this planet, not even the Yadu dynasty, Kṛṣṇa's family members, knew of them in detail. But Lord Śrī Caitanya Mahāprabhu revealed these pastimes, explaining their deep meaning through His disciples like Śrīla Rūpa Gosvāmī, thus opening these pastimes to all sincere devotees.

*sei pañca-tattva mili' pṛthivī āsiyā
pūrva-premabhāṇḍārera mudrā ughāḍiyā
pañce mili' lute prema, kare āsvādāna
yata yata piye, tṛṣṇā bādhe anukṣaṇa*

“The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew.” [Śrī Caitanya-caritāmṛta, Ādi 7.20-21]

Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself:

*yad advaitam brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntar-yāmī puruṣa iti so 'syāmśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayaṁ ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha*

“What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.” [Śrī Caitanya-caritāmṛta, Ādi 1.3]

Although Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He has appeared in the mood of His greatest devotee, Śrīmatī Rādhārāṇī:

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

“The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.” [Śrī Caitanya-caritāmṛta, Ādi 1.5]

Kṛṣṇa appears in the form of Lord Śrī Caitanya Mahāprabhu to understand Himself from Śrīmatī Rādhārāṇī’s point of view:

*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harinduh*

“Desiring to understand the glory of Rādhārāṇī’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean.” [Śrī Caitanya-caritāmṛta, Ādi 1.6]

All of these important concepts are explained in detail in the first few chapters of Śrī Caitanya-caritāmṛta; I am only giving a summary here.

But before beginning our detailed study of *Śrī Bhakti-rasāmṛta-sindhu*, we must understand the ontological significance of this book. For *Śrī Bhakti-rasāmṛta-sindhu* is the ocean of immortal nectar itself, issuing from the lotus mouth of Lord Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead Himself. He is giving the esoteric key to unlocking the mysteries of *Śrīmad-Bhāgavatam* and relishing the sweetness of *rasa* ourselves.

Therefore it is stated in the *śloka* quoted above, “...when Śrī Caitanya Mahāprabhu came with His associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa.” If we follow the process of pure devotional service [*uttama-bhakti*] with the understanding of *rasa-tattva* given in *Śrī Bhakti-rasāmṛta-sindhu*, then we shall certainly be successful in reaching the highest spiritual perfection.

Pure Devotional Service

The most important *śloka* in *Bhakti-rasāmṛta-sindhu*, which Śrīla Prabhupāda summarized in the *Nectar of Devotion*, gives the definition of *uttama-bhakti*: pure devotional service, which is the subject of the work.

*anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

“When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly

serve Kṛṣṇa favorably, as Kṛṣṇa desires.” [Śrī Bhakti-rasāmṛta-sindhu 1.1.11]

Each word in this definition is significant in describing the characteristic of pure devotional service. The characteristics given in this śloka are divided into *svarūpa-lakṣaṇa*, essential or primary characteristics, and *tatastha-lakṣaṇa*, secondary characteristics.

Svarūpa-lakṣaṇa

There are three primary characteristics of pure devotional service:

- Pure devotional service is for Kṛṣṇa.
- Pure devotional service is an active engagement.
- Pure devotional service is executed with positive intent.

Tatastha-lakṣaṇa

There are two secondary characteristics of pure devotional service:

- Pure devotional service is free from ulterior motive.
- Pure devotional service is not covered by *jñāna* or *yoga*.

Kṛṣṇa—Pure devotional service is for Kṛṣṇa

The most essential of the attributes of pure devotional service is that it is performed only for the benefit of Kṛṣṇa, and no one else. In other words, only Kṛṣṇa and His direct expansions [*viṣṇu-tattva*] are appropriate objects of our devotional service. Other living entities may also be Kṛṣṇa’s expansions, but those expansions are indirect. His differentiated parts and parcels [*jīva-tattvas*] and various energies [*śakti-tattva*] are also servants of Kṛṣṇa and as such, not eligible to receive our devotional service. Pure devotional service can be offered only to the

Supreme Personality of Godhead, because He is constitutionally the beneficiary of all kinds of sacrifices.

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā mām śāntim ṛcchati*

“The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.” [Bhagavad-gītā 5.29]

Anuśīlanam—Pure devotional service is an active engagement

Anuśīlanam means ‘cultivation by following the previous teachers.’ There are two aspects to this following: *pravṛtti*, or activities favorable to Kṛṣṇa consciousness, and *nivṛtti*, avoidance of activities unfavorable to Kṛṣṇa consciousness. Pure devotional service is possible only by the mercy of Kṛṣṇa and His pure devotees; thus in the *śloka* under discussion, the prefix *anu-* [by following] links *śīlanam* [activities] to Kṛṣṇa. Thus initiation by a bona fide spiritual master is an indispensable feature of the spiritual path.

All the activities in Kṛṣṇa’s service are directly under the control of His internal pleasure potency. Therefore the spiritual masters of the lineage descending from Kṛṣṇa are all servants of Śrīmatī Rādhārāṇī. To reach success in attaining pure devotional service, we must connect ourselves with Her by accepting initiation into the *guru-paramparā*. In this way all our life energy can become spiritualized by connection with the original source.

Ānukūlyena—pure devotional service is executed with positive intent

Sometimes Kṛṣṇa derives pleasure from fighting with demons, but the activities of the demons is not considered devotional service because of their inimical intent. Therefore Śrī Rūpa Gosvāmī qualifies his definition of pure devotional service with *ānukūlyena*, positive intent. It indicates that a favorable attitude toward Kṛṣṇa is an essential attribute of pure devotional service.

Whereas the demons' activities sometimes please Kṛṣṇa, they are not accepted as devotional service because of lack of positive intent; yet sometimes Kṛṣṇa's devotees perform activities that apparently displease Him, yet are accepted as devotional service because they are performed with love. For example, Mother Yaśodā sometimes chastises her son, but this is accepted as pure devotional service because it is done out of love for Him.

Anyābhilāṣitā-śūnyaṁ—pure devotional service is free from ulterior motive

Anyābhilāṣitā-śūnyaṁ means 'devoid of any other desire.' Any desire except for the devotional service of the Lord is material desire, even if it is apparently spiritual, such as the desire for liberation, because the motive of such desire is selfish benefit and not devotional love. Ordinary desires such as the instinct for self-preservation, to eat or take reasonable care of the body are not out of the range of devotional service, as long as they do not become the main motivational focus of our life. The body must be kept fit to engage in meaningful service to Kṛṣṇa. The point here is that the objective even of ordinary desires must ultimately be the pleasure of the Lord.

Jñāna-karmādy-anāvṛtam—pure devotional service is not covered by jñāna or yoga

It is not that we must completely abstain from all philosophical speculation or rational thought, as long as the aim of such reasoning is to confirm the conclusions of the *śāstra* and the instructions of the spiritual master and other great souls. Philosophical defeat of opposing systems of thought is also valuable in preaching, although not necessary for pleasing Kṛṣṇa Himself.

Similarly we can engage in ordinary social and religious activities [*karma*], as long as these engagements do not become more prominent than our direct engagements in *bhakti*. One should not be a full-time fruitive worker, philosopher or speculator and a part-time devotee, but a devotee who occasionally engages in karmic activity to maintain himself and his family responsibilities.

In conclusion, Śrī Rūpa Gosvāmī's definition of *uttama-bhakti* is perfect. Each word is so precise and exact that once we understand it, we cannot mistake anything else for pure devotional service. His definition is neither overly exclusive nor overly inclusive, and it applies perfectly to all stages of devotion, from the neophyte stage of practice to the exalted stage of *prema-bhakti*. The entire content of *Bhakti-rasāmṛta-sindhu* is based upon this scientific definition of pure devotional service. Every bona fide student of the Esoteric Teaching must be completely familiar with it and also be able to apply it in practice.

Qualities of Pure Devotional Service

In the Eastern Ocean, First Wave of *Śrī Bhakti-rasāmṛta-sindhu*, Śrī Rūpa Gosvāmī explains that there are three categories of pure devotional service:

- ***Sādhana-bhakti***: devotional service in practice
- ***Bhāva-bhakti***: devotional service in ecstasy
- ***Prema-bhakti***: devotional service in pure love of Godhead

It is also described that pure devotional service displays six transcendental qualities:

- ***Kleśaghñī***: pure devotional service brings immediate relief from all kinds of material distress.
- ***Śubhadā***: pure devotional service is the beginning of all auspiciousness.
- ***Sudurlabhā***: pure devotional service is rarely achieved.
- ***Mokṣa-laghutākṛta***: Those in pure devotional service deride even the conception of liberation.
- ***Śāndrānanda-viśeṣātmā***: pure devotional service automatically puts one in transcendental pleasure.
- ***Śrī kṛṣṇākarṣiṇī***: pure devotional service is the only means to attract Kṛṣṇa.

Each category of devotional service displays two of these transcendental qualities. *Sādhana-bhakti* displays the qualities of *kleśaghñī* and *śubhadā*. *Bhāva-bhakti* displays the same qualities as *sādhana-bhakti*, plus *sudurlabhā* and *mokṣa-laghutākṛta*. *Prema-bhakti* displays all the previous qualities, with the addition of *śāndrānanda-viśeṣātmā* and *śrī kṛṣṇākarṣiṇī*. This explains the statement of Śrīla Prabhupāda in *Nectar of Devotion*, “Generally it is understood that in the category of devotional service in practice there are two different qualities, devotional service in ecstasy

has four qualities, and devotional service in pure love of Godhead has six qualities.”

Earlier we introduced the definition of pure devotional service. *Bhakti-rasāmṛta-sindhu* 1.1.11 defines pure devotion, *uttama-bhakti*, thus:

*anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”

The Lord fulfills the desires of everyone. Pure devotees are interested in achieving the transcendental service of the Lord, which is nondifferent in quality from Him. Therefore, the Lord is the only desire of the pure devotees, and devotional service is the only perfect spiritual process for achieving His favor. Śrīla Rūpa Gosvāmī says in *Bhakti-rasāmṛta-sindhu* 1.1.11 [quoted above] that pure devotional service is *jñāna-karmādy-anāvṛtam*: pure devotional service is without any tinge of speculative knowledge and fruitive activity. Such devotional service is able to award the pure devotee the highest result, namely direct association with the Supreme Personality of Godhead, Lord Kṛṣṇa.

According to the *Gopāla-tāpanī Upaniṣad*, after Brahmā’s extensive *tapasya*, the Lord showed him one of the many thousands of petals of His lotus feet. It says:

*brāhmaṇo'sāv anavarataṁ me
dhyātaḥ stutaḥ parārdhānte
so 'budhyata goṇa-veśo me
purastāt āvirbabhūva*

“After penetrating meditation for millions of years, Lord Brahmā could understand the original form of the Lord, Śrī Kṛṣṇa as a transcendental cowherd boy, and thus he recorded his experience in the famous prayer *Brahma-saṁhitā*, *govindam ādi-puruṣam tam ahaṁ bhajāmi*.”

Devotees whose objective is to associate personally with the Lord have no desire to accept the activities of *karma-kāṇḍa* or *jñāna-kāṇḍa*, for pure devotional service is above both. *Anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]. In pure devotional service there is not even a pinch of *jñāna* or *karma*. The devotees accept only the *ūpasana-kāṇḍa* process of pure devotional service.

*iti bhāgavatān dharmān
śikṣaṇ bhaktyā tad-utthayā
nārāyaṇa-para māyām
añjas tarati dustarām*

“Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Nārāyaṇa, the devotee easily crosses over the illusory energy, Māyā, which is extremely difficult to cross.” [*Śrīmad-Bhāgavatam* 11.3.33]

Simply executing the duties of the regulative principles of the scriptures, all the *varṇas* and *āśramas* of external religious duty, is not as good as offering all the results of one's activities to the Lord. When one gives up all fruitive activity and fully surrenders to the Lord, he attains

sva-dharma-tyāga, wherein he abandons the social order and takes to the renounced order. That is certainly better. However, better than the renounced order is cultivation of knowledge mixed with devotional service. Yet all these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them.

Pure devotional service is the highest transcendental platform. It cannot be attained by empiric philosophy, nor can perfection be attained simply by good association. Devotional service by self-realization is a different subject matter. It is untouched by fruitive activity, for one surrenders the results of activities to the Lord, abandons prescribed duties and accepts the renounced order of life. Such devotional service is situated on a higher platform than that of empiric philosophical speculation with a mixture of *bhakti*.

Without coming to the stage of *prema-bhakti*, pure love of Godhead, the whole process is a failure. Therefore the path of devotional service must not be reduced to an external religious process based on the rules and regulations of the scriptures; although it may begin from regulated *vaidhī-bhakti*, it must help the aspiring devotee advance to *rāgānuga-bhakti*, spontaneous loving service, and ultimately reach the perfectional stages of *bhāva* and *prema*. *Bhakti-rasāmṛta-sindhu* gives this progressive path, beginning from the regulative principles of scriptural injunction up to the highest platform of pure devotional service. Therefore it is unique, even among the Vedic literature, for it educates the devotee in the highest and most esoteric science of *rasa-tattva*, or how to satisfy Lord Śrī Kṛṣṇa.

The importance of Bhakti-rasāmṛta-sindhu

In *Jaiiva-Dharma* by Śrīla Bhaktivinod Ṭhākura, Chapter 31, it is stated:

Now I can truly realize the importance of these wonderful words composed by Śrīla Rūpa Gosvāmī in the Southern Division, Fifth Wave, Verses 78-79, of the *Bhakti-rasāmṛta-sindhu*:

*sarva thaiva durūho 'yam abhaktair-bhagavad-rasaḥ
tat pādāmbuja-sarvasvair bhaktair evānurasya
vyatītya bhāvanā-vartma yaś camatkāra-bhāra-bhuḥ
hṛdi sattvojjvale bādhaṁ svadate sa raso mataḥ*

“Those who are convinced that the lotus feet of Śrī Kṛṣṇa are the summum bonum of life are the purest of devotees, and they alone are capable of relishing *bhakti-rasa*. Those whose hearts are bereft of *bhakti* and rampant with mundane emotion are generally contaminated by impure habits and are fond of logic and argumentation. They can never perceive this transcendental *rasa*. The person who has transcended the noumenal plane and whose consciousness and heart have been enlightened by the brilliance of pure goodness that ushers the dawn of magnificent transcendental *bhāva* is alone able to experience *rasa*.”

True *rasa* is not available upon the material plane; it is of the spiritual world. As the *jīva* is *cit-kaṇa*, a spark of spiritual energy, *rasa* manifests within his consciousness. *Rasa* appears only in deep *bhakti-samādhi*, devotional meditation. Those who have received the grace of Śrī Gurudeva and have realized the distinction between *śuddha-sattva*, pure goodness, and *miśra-sattva*, mixed goodness, are free from all doubts.

There is a profound difference between the ordinary goodness in the material world and the pure goodness of the transcendental plane of consciousness. The root of this difference has to do with our intentions. When the root of our intention is to benefit ourselves, we are capable of action in the mode of goodness, but such action is still contaminated with the conception of selfishness. Pure goodness, on the other hand, is bereft of all sense of self-benefit, and seeks only to benefit the beloved or object of service, namely Śrī Kṛṣṇa Himself.

We cannot understand this subtle distinction, nor purify ourselves from the desire for self-benefit, by any other process than pure *bhakti*. *Karma*, *jñāna* and *yoga* are all predicated on the assumption of activity for the purpose of benefiting oneself. Only pure *bhakti* is the platform of actions performed in pure loving service without any desire for oneself. One only desires more and more service for the beloved, and Śrī Kṛṣṇa reciprocates this service by arranging more and more facility for the devotee to engage in His transcendental loving service.

[This process of pure devotional service is the subject of *Bhakti-rasāmṛta-sindhu*. Although it is mentioned in *Śrīmad-Bhāgavatam*, it is not explained in detail there. But *Bhakti-rasāmṛta-sindhu* discusses *uttama-bhakti*, pure devotional service, more elaborately than any other Vedic literature.

Vaidhī-bhakti is devotion inspired by following scriptural rules, whereas *rāgānuga-bhakti* is devotion inspired by *lobha*, or greed. While there is ample explanation of *vaidhī-bhakti* [regulated devotional service] in other works, spontaneous devotion [*rāgānuga-bhakti*] and the higher stages of devotional service such as *bhāva-bhakti* and *prema-bhakti* are discussed in detail only in *Bhakti-rasāmṛta-sindhu*.

To be inspired towards *bhakti* means to be single-minded in executing all the different processes of *bhakti*. Therefore the two ways to foster *bhakti* are first by strictly following scriptural rules, and second, through developing intense greed [*lobha*] to serve the Lord. Of these two methods, Śrīla Rūpa Goswami gives more importance to *lobha*, as he expresses in his *Bhakti-rasāmṛta-sindhu*:

*tat tat-bhava-ādi-mādhurye śrute dhīr-yad-apekṣate
nātra śāstraṁ na yuktiṁ-ca tallobhotpatti-lakṣaṇam*

“After the devotee has heard the detailed descriptions of the sweetness of Lord Kṛṣṇa’s loving spiritual sentiments [*bhāva-mādhurya*] with His associates, he is spontaneously drawn towards those sentiments of Kṛṣṇa’s beloved associates. Such a devotee, desiring to possess those feelings, shakes free the shackles of logic and scriptural bindings. Liberating himself from these bonds is the devotee’s first symptom of *lobha*.”

When a devotee becomes greedy for Kṛṣṇa while hearing about the different ecstatic emotions displayed by a *parikāra* [confidante] participating in Kṛṣṇa’s Vraja pastimes, the devotee thinks, “Let this spiritual emotion also bloom in my heart.” Such meditations are never interrupted by a need to seek consent from either the scriptures or logic. If by chance a devotee feels any uncertainty, then his desire to possess the spiritual emotions of a *parikāra* cannot be called *lobha*. No one can ever develop *lobha* from following scriptural injunctions, nor can one obtain the desired spiritual object if the mind is endlessly analyzing whether or not one is eligible. Real *lobha* appears spontaneously when one sees or hears about Kṛṣṇa.

Lobha has two divisions according to the two sources from which it may develop: the pure devotee’s mercy and the Supreme Lord’s mercy. The first division of *lobha*, that which is owing to the devotee’s mercy, is of

two kinds: ancient and modern. Ancient *lobha* appears by the mercy of pure devotees steeped in the same sweet, eternal devotional mellows the constant associates of Lord Kṛṣṇa relish. When *lobha* originates from the grace of pure devotees in the present time it is known as contemporary, or modern. When *lobha* starts from the previous birth and begins to bloom in the present life then the devotee must take shelter of a *guru* who is a *rāgānuga* pure devotee. The second kind of *lobha*, or *modeni-lobha*, is developed only after the devotee takes shelter of his spiritual master. *Bhakti-rasāmṛta-sindhu* confirms:

*kṛṣṇa tat-bhakta kārūṇya-mātra lobhaika hetukā
puṣṭi-mārga-tayā kaiścid iyam rāgānugocycate*

“Lobha is produced solely by the mercy of Kṛṣṇa and His pure devotees. Devotion initiated by such *lobha* is defined as *rāgānugā-bhakti*; sometimes it is termed *puṣṭi-mārga-bhakti*.”

When both kinds of devotees, the one yearning for ancient *lobha*, the other for modern *lobha*, hear how to acquire the devotional mellows possessed by Kṛṣṇa’s eternal associates, or *nitya-parikāra*, they seek guidance from the proper scriptures. This is because the authorized method for attaining *bhāva* is delineated in scriptural injunctions and purports; no other sources for receiving this information are indicated anywhere.

The following analogy illustrates this point: A person becomes greedy for milk and its products, but first he must want to know how to procure milk. He then has to seek advice from a trustworthy person conversant with the subject who will tell him how to purchase a cow and how to take care of her properly. In other words, knowledge on a subject cannot be simply invented—proper guidance is necessary. As Lord Brahma explains in the *Śrīmad-Bhāgavatam* 8.6.12:

*yathāgnim edhasy amṛtaṁ ca goṣu
bhuvy annam ambūdyamane ca vṛttim
yogair manuṣyā adhiyanti hi tvāṁ
gūṇeṣu buddhyā kavayo vadanti*

“As one can derive fire from wood, milk from the milk-bag of the cow, food grains and water from the land, and prosperity in one’s livelihood from industrial enterprises, so by practice of *bhakti-yoga*, even within this material world, one can achieve Your favor or intelligently approach You. Those who are pious all affirm this.”

For a *rāga-bhakta* [the devotee who is following the path of *rāgānuga-bhakti*] this intense eagerness for hearing and chanting about the all-purifying qualities and activities of Kṛṣṇa begins with the *rāga-bhakta*’s surrender to the lotus feet of his *guru*, and continues to flourish until he attains his spiritual goals. The more a devotee is purified by hearing and chanting, the more spiritual realizations he will have; just as medicine applied correctly to diseased eyes cures them, so hearing and chanting cures the devotee of material ignorance.

The formula for this concentrated medicine is found in *Śrī Bhakti-rasāmṛta-sindhu*, and nowhere else. It is described very nicely in the five Waves of the Southern Ocean as a combination of five *bhāvas*: *vibhāva*, *anubhāva*, *sāttvika-bhāva*, *vyabhicārī-bhāva* and *sthāyī-bhāva*. This transcendental prescription coming from the original physician, Lord Śrī Caitanya Mahāprabhu, is powerful enough to cure all our material diseases and restore us to full spiritual health.

Structure of Śrī Bhakti-rasāmṛta-sindhu compared with Śrīla Prabhupāda's Nectar of Devotion

This table compares the chapter structure of *Śrī Bhakti-rasāmṛta-sindhu* with Śrīla Prabhupāda's summary study, *Nectar of Devotion*, first published in 1967. This is to assist devotees who are familiar with *Nectar of Devotion* to find the corresponding sections in *Śrī Bhakti-rasāmṛta-sindhu*.

Ocean	Wave	Title	Translation	NOD Chapter
Eastern Ocean		<i>Bhagavad-bhakti-bheda</i>	Varieties of Devotional Service	Intro–19
	First	<i>Sāmānya-bhakti</i>	Overview of Devotional Service	Intro–1
	Second	<i>Sādhana-bhakti</i>	Devotional Service in Practice	2–16
	Third	<i>Bhāva-bhakti</i>	Devotional Service in Ecstasy	17–18
	Fourth	<i>Prema-bhakti</i>	Devotional service in Love of God	19
Southern Ocean		<i>Sāmānya-bhagavad-bhakti-rasa</i>	General Symptoms of Transcendental Mellow	20–34
	First	<i>Vibhāva</i>	Ecstatic Excitants	20–26
	Second	<i>Anubhāva</i>	Ecstatic Expressions	27
	Third	<i>Sātvika-bhāva</i>	Involuntary Ecstatic Expressions	28
	Fourth	<i>Vyabhicāri-bhāva</i>	Transient Ecstatic Disturbances	29–31
	Fifth	<i>Sthāyi-bhāva</i>	Permanent Ecstatic Mood	32–34
Western Ocean		<i>Mukhya-bhakti-rasa</i>	Primary Loving Relationships	35–44
	First	<i>Śānta-rasa</i>	Neutral Love of God	35
	Second	<i>Dāsyā-rasa</i>	Affection and Service	36–40
	Third	<i>Sakhya-rasa</i>	Fraternal Devotion	41–42
	Fourth	<i>Vātsalya-rasa</i>	Perenithood	43
	Fifth	<i>Mādhurya-rasa</i>	Conjugal Love	44
Northern Ocean		<i>Gauna-bhakti-rasa</i>	Indirect Loving Relationships	45–51
	First	<i>Hasya-rasa</i>	Laughing Ecstasy	45
	Second	<i>Adbhuta-bhakti-rasa</i>	Astonishment	46
	Third	<i>Vīra-bhakti-rasa</i>	Chivalry	46
	Fourth	<i>Karūṇa-bhakti-rasa</i>	Compassion	47
	Fifth	<i>Raudra-bhakti-rasa</i>	Anger	47
	Sixth	<i>Bhayānaka-bhakti-rasa</i>	Dread	48
	Seventh	<i>Vibhatsa-bhakti-rasa</i>	Ghastliness	48
	Eighth	<i>Maitrī-Vaira-Sthitī</i>	Compatible & Incompatible Mixing of Mellows	49–50
	Ninth	<i>Rasābhāsa</i>	Incomplete Expression of Mellows	51

Eastern Ocean: Types of Bhakti

First Wave: General Overview of Bhakti

*akhila-rasāmṛta-mūrtiḥ prasṁmara-ruci-ruddha-tārakā-pāliḥ |
kalita-śyāmā-lalito rādhā-preyān vidhur jayati || 1.1.1 ||*

“Kṛṣṇa, the destroyer of all sin and the bestower of all bliss, the very form of the highest bliss, filled with all *rasas*, excels all others in glory. He brings Tārakā and Pālikā under His control by the diffusion of His beauty; He accepts Śyāmalā and Lālītā as His equals; and gives pleasure to Rādhā with His excellent qualities.”

Alternate Translation:

“The full moon, which destroys suffering and creates happiness by its cooling rays, shines everywhere by its excellent qualities and beauty. It is the very form of nectar, filled with all tastes. It eclipses the host of stars by its light, accepts the playful gestures of the night, and fondly enters the *nakṣatra Śākhā* in the spring season.”

*hṛdi yasya preraṇayā pravartito'haṁ varāka-rūpo'pi |
tasya hareḥ pada-kamalaṁ vande caitanya-devasya || 1.1.2 ||*

“I offer my respects unto the lotus feet of the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu. Though I am a vile person by nature, I have undertaken this work by His inspiration within my heart.”

*viśrāma-mandiratyā tasya sanātana-tanor mad-īśasya |
bhakti-rasāmṛta-sindhur bhavatu sadāyam pramodāya || 1.1.3 ||*

“May this work named ‘the ocean of nectar composed of *bhakti-rasa*’ always serve as the recreation hall of my Lord manifested in the form called Sanātana [Gosvāmī] for His pleasure.”

bhakti-rasāmṛta-sindhau carataḥ paribhūta-kāla-jāla-bhiyaḥ |
bhakta-makarān aślita-mukti-nadīkān namaśāmi || 1.1.4 ||

“I offer my respects to the devotees who are like *makaras*, kings among fishes, frolicking in the sweet ocean of devotional *rasa*; who disregard the insignificant rivers of liberation, and who are free from fear caused by the net of time.”

mīmāṃsaka-baḍavāgneḥ kaṭhinām api kuṇṭhayann asau |
sphuratu sanātana suciraṁ tava bhakti-rasāmṛtāmbhodhiḥ || 1.1.5 ||

“O *Sanātana*, may your ocean of *bhakti-rasa* remain for a long time, restricting the harsh arguments of the proponents of *karma* and *jñāna*, just as the ocean restricts the flame of the *vaḍabā* fire.”

bhakti-rasasya prastutir akhila-jagaṇ-maṅgala-prasaṅgasya |
ajñenāpi mayāśya kriyate suhṛdām pramodāya || 1.1.6 ||

“Although I am ignorant, I have undertaken this work concerning *bhakti-rasa* related to Kṛṣṇa, who is auspicious for the whole world, for the joy of my friends.”

etasya bhagavad-bhakti-rasāmṛta-payonidheḥ |
catvāraḥ khalu vakṣyante bhāgāḥ pūrvādayaḥ kramāt || 1.1.7 ||

“In this sweet ocean of *bhakti-rasa* offered to the Lord, four sections will be expounded one at a time, starting with the eastern section.”

tatra pūrve vibhāge’smin bhakti-bheda-nirūpake |
anukrameṇa vaktavyaṁ laharīṇām catuṣṭayam || 1.1.8 ||

“The Eastern Ocean defines the different types of *bhakti*. This will be discussed in four successive waves [chapters].”

ādyā sāmānya-bhakty-ādhyā dvitīyā sādhanānvitā |
bhāvāśritā tṛtīyā ca turyā prema-nirūpikā || 1.1.9 ||

“The First Wave of the Eastern Ocean is concerned with *bhakti* in general. The Second Wave describes *sādhana-bhakti*. The Third Wave describes *bhāva-bhakti*. The Fourth Wave describes *prema-bhakti*.”

tatrādaṁ suṣṭhu vaiśiṣṭyaṁ asyāḥ kathayitum sphuṭam |
lakṣaṇaṁ kriyate bhakter uttamāyāḥ satām matam || 1.1.10 ||

“In the First Wave, to clearly describe the superiority of *bhakti* to other processes, the unique characteristics of *uttama-bhakti*, as approved by the *ācāryas*, will be related.”

anyābhilāṣitā-sūnyaṁ jñāna-karmādy-anāvṛtam |
ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā || 1.1.11 ||

“The highest *bhakti* is defined as continuous service or emotions directed towards Kṛṣṇa, His expansion forms or others related to Him, with a pleasing attitude towards Kṛṣṇa. It should be devoid of desires other than the desire to please the Lord, and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts.”

yathā śrī-nārada-pañcarātre —
sarvopādhi-vinirmuktaṁ tat-paraṭvena nirmalam |
hṛṣīkeṇa hṛṣīkeṣa-sevanaṁ bhaktir ucyate || 1.1.12 ||

Thus, the *Nārada-Pañcarātra* says:

“*Bhakti* is defined as service to the Lord using the senses. It should be done with the intention of pleasing the Lord, free from other desires and unobstructed by other processes.”

śrī-bhāgavatasya tṛtīya-skandhe ca [3.29.12-14] —
ahaituky avyavahitā yā bhaktiḥ puruṣottame
sālokyā-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta |
dīyamānaṁ na gṛhṇanti vinā mat-sevanaṁ janāḥ
sa eva bhakti-yogākhya ātyantika udāhṛtaḥ || 1.1.13-15 ||

This is also stated in the Third Canto of *Śrīmad-Bhāgavatam* [3.29.12-14]:

“Transcendental loving service to Puruṣottama, the Supreme Personality of Godhead is without other desires. It is uncontaminated by *karma* or *jñāna*. In this type of *bhakti*, My devotees do not accept *sālokya*, *sārṣṭi*, *sārūpya*, *sāmīpya* or oneness with Me—even if I offer these liberations—in preference to serving Me. This is called *bhakti-yoga*, the highest object of human pursuit.”

sālokyetyādi-padyastha-bhaktotkarṣa-ñirūpaṇam |
bhakter viśuddhatā-vyaktyā lakṣaṇe paryavasyati || 1.1.16 ||

“The description of the excellence of the devotee in the above verse amounts to describing the characteristics of *bhakti* by revealing its purity.”

kleśa-ghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā |
sāndrānanda-viśeṣātmā śrī-kṛṣṇākarṣiṇī ca sā || 1.1.17 ||

“The unique characteristics of *bhakti* are: its ability to destroy suffering; its bestowal of auspiciousness; its disregard for liberation; its rarity of attainment; its manifestation of concentrated bliss; and its ability to attract Kṛṣṇa.”

tatrāsyāḥ kleśaghñatvam —
kleśās tu pāpaṁ tad-bījaṁ avidyā ceti te tridhā || 1.1.18 ||

“Now we will discuss the first characteristic, its ability to destroy suffering. Suffering is threefold: sinful reaction, the seed of sin and ignorance.”

tatra pāpaṁ —
aprārabdhaṁ bhavet pāpaṁ prārabdhaṁ ceti tad dvidhā || 1.1.19 ||

“First we will discuss sinful reactions. There are two types of sinful reactions [effects of sinful acts]: effects that are

experienced in this lifetime [*prārabdham*] and effects that will be experienced in future lives [*aprārabdham*].”

*tatra aprārabdha-haratvam, yathā ekaḍaṣe [11.14.19] —
yathāgniḥ susamiddhārciḥ karoty edhāṁsi bhasmasāt |
tathā mad-viṣayā-bhaktir uddhavaināṁsi kṛtsnaśaḥ || 1.1.20 ||*

Here is an example of destroying all *aprārabdha* reactions from the 11th Canto of *Śrīmad-Bhāgavatam* [11.14.19]:

“My dear Uddhava, devotional service to Me is like a blazing fire that can burn into ashes unlimited fuel of sinful activities supplied to it.”

*prārabdha-haratvam, yathā tṛtīye [3.33.6] —
yan-nāma-dheya-śravaṇānukīrtanād
yat-prahvaṇad yat-smaraṇād api kvacit |
śvādo’pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt || 1.1.21 ||*

Here is proof of destroying *prārabdha* reactions from the Third Canto of *Śrīmad-Bhāgavatam* [3.33.6]:

“To say nothing of the spiritual advancement of persons who see the Supreme Personality of Godhead face-to-face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the Holy Name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.”

*durjātir eva savanāyogyatve kāraṇam matam |
durjāty-ārambhakam pāpaṁ yat syāt prārabdham eva tat || 1.1.22 ||*

“It is understood that his low birth as a dog-eater is the cause of his disqualification from performing sacrifices. The sinful reaction by which he attains such low birth in this life is called *prārabdha* sin.”

padma-purāṇe ca —

*aprārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham |
krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām || 1.1.23 ||*

Also in the *Padma Purāṇa* it is said:

“For those engaged in *bhakti* to Viṣṇu, four types of *karmas*—the *prārabdha* [the effect which is already mature], *aprārabdha* [the effect which is almost mature], *kūṭa* [the effect which is not yet fructified] and *bīja* [the effect which is lying as seed]—are destroyed step-by-step.”

bīja-haratvam, yathā śaṣṭhe [6.2.17] —

*tais tāny aghāni pūyante tapo-dāna-vratādibhiḥ |
nādharmajaṁ tad-hṛdayaṁ tad apīśāṅghri-sevayā || 1.1.24 ||*

An illumination of *bhakti* destroying the seed of sin, namely material desires, is found in the Sixth Canto of *Śrīmad-Bhāgavatam* [6.2.17]:

“Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one’s heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations.”

avidyā-haratvam, yathā caturthe [4.22.39] —

*yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ |
tadvan na rikta-matayo yatayo’pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam || 1.1.25 ||*

Next *bhakti*’s ability to destroy *avidyā* [ignorance] is illustrated [in *Śrīmad-Bhāgavatam* 4.22.39]:

“The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the *jñānīs* and *yogīs*—although trying

to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.”

pādmē ca —

*kṛtānuyātrā-vidyābhir hari-bhaktir anuttamā |
avidyāṁ nirdahaty āśu dāva-jvāleva pannagīm || 1.1.26 ||*

Padma Purāṇa says the following:

“As the forest fire burns up the female snake demon, supreme devotion to the Lord quickly burns up *avidyā* completely by the knowledge [*vidyā*] which accompanies it.”

śubhadatvam —

*śubhāni prīṇanaṁ sarva-jagatām anuraktatā |
sadguṇāḥ sukham ity-ādīny ākhyātāni manīṣibhiḥ || 1.1.27 ||*

“Next, the second unique characteristic of *uttama-bhakti*, namely its bestowal of auspiciousness, is discussed. The wise explain that there are four kinds of *śubha* [auspiciousness]: affection for all living entities, being attractive to all living entities, possession of good qualities, and happiness, as well as other items.”

tatra jagat-prīṇanādidvaya-pradatvam, yathā pādmē —

*yenārcito haris tena tarpitāni jaganty api |
rajyanti jantavas tatra jangamāḥ sthāvarā api || 1.1.28 ||*

The first two types of auspiciousness are illustrated in the *Padma Purāṇa*:

“He who worships the Lord is pleasing to all living entities; and all the inhabitants of the world, both moving and non-moving, are pleasing to him.”

*sad-guṇādi-pradatvam, yathā pañcame [5.18.12] —
yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ |
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ || 1.1.29 ||*

That *bhakti* bestows good qualities and other things is discussed in the Fifth Canto of *Śrīmad-Bhāgavatam* [5.18.12]:

“One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications, that are of little value. This is because he is hovering on the mental plane and is certain to be attracted by the glaring material energy.”

*sukhapradatvam —
sukhaṁ vaiṣayikaṁ brāhmanam aiśvaraṁ ceti tat tridhā || 1.1.30 ||*

“*Bhakti* bestows happiness. There are three types of happiness: from material things, from realization of Brahman and from the Lord.”

*yathā tantre —
siddhayaḥ paramāścaryā bhuktir muktiś ca śāśvatī |
nityaṁ ca paramānando bhaved govinda-bhaktiḥ || 1.1.31 ||*

Thus it is said in the *Tantras*:

“Astounding mystic powers, material enjoyment, eternal happiness in the realization of Brahman, and eternal bliss from service to the Lord all appear from *bhakti* to Govinda.”

*yathā hari-bhakti-sudhodaye ca —
bhūyo’pi yāce deveśa tvayi bhaktir dṛḍhāstu me |
yā mokṣānta-caturvarga phaladā sukhadā latā || 1.1.32 ||*

It also says in the *Hari-bhakti-sudhodaya*:

“O Lord of the devas! I again pray to You that I may have firm

devotion to You. That *bhakti* is a creeper that bestows *artha*, *dharma*, *kāma*, *mokṣa* and also the happiness of realization of the Lord.”

mokṣa-laghutākṛt —

manāg eva prarūḍhāyām hṛdaye bhagavād-ratau |
puruṣārthās tu catvārās tṛṇāyante samantataḥ || 1.1.33 ||

Bhakti causes total disregard for liberation:

“When even a little attraction for the Lord grows in the heart, the four objects of human attainment—*artha*, *dharma*, *kāma* and *mokṣa*—become like grass, shameful to appear before *bhakti*.”

yathā śrī-nārada-pañcarātre —

hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayaḥ |
bhuktyaś cādbhutās tasyāś ceṭikāvad anuvratāḥ || 1.1.34 ||

Thus the *Nārada-Pañcarātra* says:

“All the *siddhis* headed by liberation and all astonishing material pleasures follow after the great goddess called *Hari-bhakti* like fearful maidservants.”

sudurlabhā —

sādhanaughair anāsaṅgair alabhyā sucirād api |
hariṇā cāśvadetyeti dvidhā sā syāt sudurlabhā || 1.1.35 ||

“*Bhakti* is rarely attained. *Bhakti* is difficult to attain in two ways: if undertaken in great quantity but without attachment [*āsakti*], *bhakti* cannot be attained even after a long time; and even if practiced with attachment, Kṛṣṇa does not give *bhakti* to the practitioner immediately.”

tatra ādyā, yathā tāntre —

jñānataḥ sulabhā muktir bhuktir yajñādi-puṇyataḥ |
seyaṁ sādhana-sāhasair hari-bhaktiḥ sudurlabhā || 1.1.36 ||

The first type of rarity is illustrated in one of the *Tantras*:
“Liberation is easily attained by *jñāna* and material enjoyment is easily attained by *puṇyas* such as sacrifice, after attaining dedication to those goals by thousands of attempts. But *bhāva-bhakti* to the Lord cannot be attained if one practices thousands of different *sādhana*s [because *āsakti* will not appear].”

*dvitīyā, yathā pañcama-skandhe [5.6.18] —
rājān patīr gurur alaṁ bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ |
astv evam aṅga bhajatām bhagavān mukundo
muktim dadāti karhicit sma na bhakti-yogam || 1.1.37 ||*

The second type of rarity is described in the *Śrīmad-Bhāgavatam* [5.6.18]:

“My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord’s favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.”

*sāndrānanda-viśeṣātmā —
brahmānando bhaved eṣa cet parārddha-guṇīkṛtaḥ |
naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api || 1.1.38 ||*

“*Bhakti* is composed of a special condensed bliss. The bliss of Brahman realization accumulated by *samādhi* lasting half a lifetime of *Brahmā* cannot be compared to one drop of the ocean of happiness of *bhakti*.”

yathā, hari-bhakti-sudhodaye —
tvat-sākṣāt-karaṇāhlāda-viśuddhābdhi-sthitasya me |
sukhāni goṣṭhādāyante brāhmāṇy api jagad-guro || 1.1.39 ||

Therefore the *Hari-bhakti-sudhodaya* says:

“O guru of the universe, on seeing You directly, I am situated in a pure ocean of bliss. All the happiness of impersonal Brahman is as insignificant as the water in the hoofprint of a cow.”

tathā bhāvārtha-dīpikāyām [10.88.11] ca —
tvat-kathāmṛta-pāthodhau viharanto mahā-mudaḥ |
kurvanti kṛtinaḥ kecit catur-vargaṁ tṛṇopamam || 1.1.40 ||

Also, it is said in the *Bhāvārtha-dīpikā* [10.88.11]:

“Some fortunate people play in the sweet ocean of Your topics and enjoy the greatest bliss. They consider the happiness from *artha*, *dharma*, *kāma* and *mokṣa* to be as insignificant as grass.”

śrī-kṛṣṇākarṣiṇī —
kṛtvā hariṁ prema-bhājaṁ priya-varga-samanvitam |
bhaktir vaśīkarotīti śrī-kṛṣṇākarṣiṇī matā || 1.1.41 ||

“*Bhakti* attracts Kṛṣṇa and His associates. *Bhakti* is called *śrī-kṛṣṇākarṣiṇī* because it makes the Lord addicted to *prema* and brings Him under control, along with His associates.”

yathaikādaśe [11.14.20] —
na sādhyati mām yogo na sāṅkhyam dharma uddhava |
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā || 1.1.42 ||

Thus *Śrīmad-Bhāgavatam* says in the Eleventh Canto [11.14.20]:
“My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sāṅkhya philosophy, pious work, Vedic study, austerity or renunciation.”

saptame [7.10.48] ca nāradoktau—
yūyaṁ nṛloke bata bhūri-bhāgā
lokaṁ punānā munayo'bhiyanti |
yeṣāṁ gṛhān āvasatīti sākṣād
guḍhaṁ paraṁ brahma manuṣya-liṅgam || 1.1.43 ||

Similarly Nārada says in the Seventh Canto of Śrīmad-
Bhāgavatam [7.10.48]:

“My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.”

agrato vakṣyamāṇāyās tridhā bhakter anukramāt |
dviśaḥ ṣaḍbhiḥ padair etan mātṛyaṁ parikīrtitam || 1.1.44 ||

“The three types of *bhakti* will be explained later, one after the other. The greatness of *bhakti* is uniquely glorified by the six qualities just mentioned, two qualities appearing in each type of *bhakti*.”

kim ca —
svalpāpi rucir eva syād bhakti-tattvābodbhikā |
yuktis tu kevalā naiva yad asyā apratiṣṭhatā || 1.1.45 ||

“Furthermore it should be stated that even if one has just a little taste for the topic of *bhakti*, he can understand it. He who tries to understand *bhakti* by dry logic cannot understand it, because logic is insubstantial.”

tatra prācīnair apy uktam —
yatnenāpādito'py arthaḥ kuśalair anumāṭṛbhiḥ |
abhiyuktatarair anyair anyathaivopapādyate || 1.1.46 ||

“Concerning this topic it is said by the ancient authorities: ‘A person more skillful at logic can bring about a conclusion

different from what was carefully proven previously by another skillful logician.’ ”

*iti śrī śrī bhakti-rasāmṛta-sindhau
pūrva-bhāge bhakti-sāmānya laharī prathama*

“Thus ends the First Wave in the Eastern Ocean of Śrī Bhakti-rasāmṛta-sindhu, concerning the general overview of bhakti.”

Second Wave: Sādhana-Bhakti

sā bhaktiḥ sādhanam bhāvaḥ premā ceti tridhoditā || 1.2.1 ||

“There are three types of *bhakti*: *sādhana*, *bhāva* and *prema*.”

tatra sādhana-bhaktiḥ —

kṛti-sādhya bhavet sādhyā-bhāvā sā sādhanābhidhā |
nitya-siddhasya bhāvasya prākāṣyaṁ hṛdi sādhyatā || 1.2.2 ||

“Now we will define *sādhana-bhakti*:

Action of the senses that produces the state of *bhāva* is called *sādhana-bhakti*. The state of *bhāva-bhakti* that is attained [*sādhya*] is an eternal *sthāyī-bhāva* which is not created, but simply manifests within the soul by the spiritual energy of the Lord.”

sā bhaktiḥ saptama-skandhe bhaṅgyā devaṣṇoditā || 1.2.3 ||

“Nārada speaks of *sādhana-bhakti* along with items that seem to be *bhakti* in the Seventh Canto of *Śrīmad-Bhāgavatam*.”

yathā saptame [7.1.31] —

tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet || 1.2.4 ||

There it is also said:

“Therefore, somehow one must think of Kṛṣṇa by any of the favorable methods.”

vaidhī rāgānuga ceti sā dvidhā sādhanābhidhā || 1.2.5 ||

“There are two kinds of *sādhana-bhakti*: *vaidhī* and *rāgānuga*.”

tatra vaidhī —

yatra rāgānavāptatvāt pravṛttir upajāyate |
śāsanenaiva śāstrasya sā vaidhī bhaktir ucyate || 1.2.6 ||

“Now here is the definition of *vaidhī-bhakti*: Where the actions of *bhakti* arise, not from the attainment of *rāga* but by the teachings of the scriptures, it is called *vaidhī-bhakti*.”

yatha, dvitīye [2.1.6] —

tasmād bhārata sarvātmā bhagavān īśvaro hariḥ |
śrotavyaḥ kīrtitavyaś ca smartavyaś cechatābhayaṃ || 1.2.7 ||

This is illustrated in the Second Canto of *Śrīmad-Bhāgavatam* [2.1.5]:

“O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.”

pādme ca —

smartavyaḥ satataṃ viṣṇur viśmartavyo na jātucit |
sarve vidhī-niṣedhāḥ syur etayor eva kiṅkarāḥ || 1.2.8 ||

In the *Padma Purāṇa* it is said:

“One should always remember Viṣṇu and never forget Him. All injunctions and prohibitions are based upon these two principles.”

ity asau syād vidhir nityaḥ sarva-varṇāśramādiṣu |
nityatve'py asya nirṇītam ekādaśy-ādivat-phalam || 1.2.9 ||

“Thus, everyone within and outside the *varṇāśrama* system should always follow this rule concerning worship of the Lord. Though it is always to be followed as a daily duty according to the scriptures, the scriptures also ascribe attractive material results from observing it, as in the case of the *Ekādaśī-vrata*.”

yathā, ekādāśe [11.5.2-3] tu vyaktam evoktam—

mukha bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha |
catvāro jajñire varṇa guṇair viprādayaḥ pṛthak || 1.2.10 ||

ya eṣāṁ puruṣaṁ sāksād ātma-prabhavam īśvaram |
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ || 1.2.11 ||

In the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.5.2-3] it is expressed clearly that *vaidhī-bhakti* should be followed by all *varṇas* and *āśramas*:

“Each of the four social orders, headed by the *brāhmaṇas*, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated. If any of the members of the four *varṇas* and four *āśramas* fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.”

tat phalaṁ ca, tattraiva [11.27.49] —
evaṁ kriyā-yoga-pathaiḥ pumān vaidika-tāntrikaiḥ |
arcann ubhyataḥ siddhiṁ matto vindaty abhīpsitām || 1.2.12 ||

The results of *vaidhī-bhakti* are stated [in *Śrīmad-Bhāgavatam* 11.27.49]:

“By worshiping Me through the various methods prescribed in the *Vedas* and *Tantras*, one will gain from Me his desired perfection in both this life and the next.”

pañcarātre ca —
surarṣe vihitā śāstre harim uddiśya yā kriyā |
saiva bhaktir iti proktā tayā bhaktiḥ parā bhavet || 1.2.13 ||

The *Nārada-Pañcarātra* says:

“O Devarṣi, all activities with the Lord as the object prescribed in the scriptures are called *vaidhī-bhakti*. By this performance of *bhakti*, one attains *prema-bhakti*.”

tatra adhikārī —

yaḥ kenāpy atibhāgyena jāta-śraddho'sya sevane |
nātisakto na vairāgya-bhāg asyām adhikāry asau || 1.2.14 ||

“The qualified candidate is described as follows: The person who has developed faith in serving the Lord by the impressions arising from previous association with devotees, who is not too attached to material objects, and who is not too detached, is qualified for *vaidhī-bhakti*.”

yathaikādaśe [11.20.28] —

yadṛcchayā mat-kathātau jāta-śraddho'stu yaḥ pumān |
na nirvinṇo nātisakto bhakti-yogo'sya siddhidatḥ || 1.2.15 ||

**In the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.20.8] it is said:
“If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me.”**

uttamo madhyamaś ca syāt kaniṣṭhaś ceti sa tridhā || 1.2.16 ||

“There are three types of persons qualified for *vaidhī-sādhana-bhakti*: *uttamādhikārī*, *madhyamādhikārī* and *kaniṣṭhādhikārī*.”

tatra uttamaḥ —

śāstre yuktau ca nipuṇaḥ sarvathā dṛḍha-niścayaḥ |
prauḍha-śraddho'dhikārī yaḥ sa bhaktāv uttamo mataḥ || 1.2.17 ||

“The *uttamādhikārī* is defined as follows:

The person who is skillful in scripture and logic, completely firm in his belief, with deep faith, is considered qualified as *uttama* in *vaidhī-bhakti*.”

tatra madhyamaḥ —

yaḥ sāstrādiṣv anipuṇaḥ śraddhāvān sa tu madhyamaḥ || 1.2.18 ||

“The *madhyamādhikārī* is defined as follows:

The person who is not fully conversant with the scriptures like the *uttamādhikārī*, but has firm conviction in them, is known as *madhyamādhikārī*.”

tatra kaniṣṭhaḥ —

yo bhavet komala-śraddhaḥ sa kaniṣṭho nigadyate || 1.2.19 ||

“The definition of the *kaniṣṭhādhikārī* is as follows:

He who has weak faith because of even less knowledge of the scriptures than the *madhyamādhikārī* is called the *kaniṣṭha*.”

tatra gītādiśūktānāṁ caturṇām adhikāriṇām |

madhye yasmin bhagavataḥ kṛpā syāt tat-priyasya vā || 1.2.20 ||

sa kṣīṇa-tat-tad-bhāvaḥ syāc chuddha-bhakty-adhikāravān |

yathebhaḥ śaunakādiḥ ca dhruvaḥ sa ca catuḥṣanaḥ || 1.2.21 ||

“Among the four types of persons qualified for *bhakti* mentioned in the *Bhagavad-gītā*, when they receive the mercy of the Lord or His devotee and eradicate those tendencies, they become qualified for pure *bhakti*. Examples of this are Gajendra, Śaunaka and the sages, Dhruva and also the four *Kumāras*.”

bhukti-mukti-sprhā yāvat piśācī hṛdi vartate |

tāvad bhakti-sukhasyātra katham abhyudayo bhavet || 1.2.22 ||

“How can the happiness of *bhakti* arise in the heart when the witch of desire for enjoyment and liberation remains there?”

tatrāpi ca viśeṣeṇa gatim aṇvīm anicchataḥ |

bhaktir hṛta-manah-ṣrāṇān premṇā tām kurute janān || 1.2.23 ||

“By *prema*, the *bhakti* processes such as hearing take possession of the mind and senses of persons who do not desire the goal of liberation at all.”

*tathā ca, tṛtīye [3.25.36] —
tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ |
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṇvīm prayuñkte || 1.2.24 ||*

**In the Third Canto of Śrīmad-Bhāgavatam [3.25.36] it is said:
“Upon seeing the charming forms of the Lord, smiling and
attractive, and hearing His very pleasing words, the pure devotee
almost loses all other consciousness. His senses are freed from all
other engagements, and he becomes absorbed in devotional
service. Thus in spite of his unwillingness, he attains liberation
without separate endeavor.”**

*śrī kṛṣṇa-caraṇāmbhoja-sevā-nirvṛta-cetasām |
eṣāṁ mokṣāya bhaktānām na kadācit spṛhā bhavet || 1.2.25 ||*

**“Devotees who are absorbed in the bliss of service to the lotus
feet of Kṛṣṇa should never desire liberation.”**

*yathā tatraiva, śrīmad-uddhavoktau [3.4.15] —
ko nv īśa te pāda-saroja-bhājām
sudurlabho’rtheṣu caturṣv apīha |
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-pādāmbhoja-niṣevaṇotsukaḥ || 1.2.26 ||*

**Uddhava also states this [in Śrīmad-Bhāgavatam 3.4.15]:
“O my Lord, devotees who engage in the transcendental loving
service of Your lotus feet have no difficulty in achieving anything
within the realm of the four principles of religiosity, economic
development, sense gratification and liberation. But, O great one,
as far as I am concerned, I have preferred only to engage in the
loving service of Your lotus feet.”**

*tatraiva, śrīkapila-devoktau [3.25.35] —
naikātmatām me sṛṇhayanti kecin
mat-pāda-sevābhiratā mad-ihāḥ |
ye'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi || 1.2.27 ||*

And Kapila states the same [in *Śrīmad-Bhāgavatam* 3.25.34]:
“A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.”

*tatraiva [3.29.13] —
sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta |
dīyamānaṁ na gṛhṇanti vinā mat-sevanaṁ janāḥ || 1.2.28 ||*

Kapila also says [in *Śrīmad-Bhāgavatam* 3.29.13]:
“A pure devotee does not accept any kind of liberation—*sālokya*, *sārṣṭi*, *sāmīpya*, *sārūpya* or *ekatva*—even though they are offered by the Supreme Personality of Godhead, if they are not accompanied by service.”

*caturthe śrī-dhruvoktau [4.9.10] —
yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt |
sā brahmaṇi sva-mahimany api nātha mā
bhūt kim tv antakāsi-lulitāt patatām vimānāt || 1.2.29 ||*

In the Fourth Canto of *Śrīmad-Bhāgavatam* [4.9.10], Dhruva says:

“My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of *brahmānanda*, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since *brahmānanda* is also defeated by

the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.”

*tatraiva śrīmad-ādirājoktau [4.20.24] —
na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ |
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ || 1.2.30 ||*

Concerning this, Mahārāja Pṛthu also says [in *Śrīmad-Bhāgavatam* 4.20.24]:

“My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.”

*pañcame śrī-śukoktau [5.14.44] —
yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyāṁ śrīyaṁ sura-varaiḥ sadayāvalokāṁ |
naicchan nṛpas tad-ucitaṁ mahatāṁ madhudviṭ-
sevānurakta-manasāṁ abhavo’pi phalguḥ || 1.2.31 ||*

In the Fifth Canto [of *Śrīmad-Bhāgavatam* 5.14.44] Śrī Śuka says,

“My dear King, the activities of Bharata Mahārāja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength and

renunciation of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.”

*śaṣṭhe śrī-vṛtroktau [6.11.25] —
na nāka-ṣṛṣṭhaṁ na ca pārameṣṭhyaṁ
na sārva-bhaumaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe || 1.2.32 ||*

In the Sixth Canto of *Śrīmad-Bhāgavatam* [6.11.25] Vṛtra says: “O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.”

*tatraiva śrī-rudroktau [6.17.28] —
nārāyaṇa-parāḥ sarve na kutaścana bibhyati |
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ || 1.2.33 ||*

Lord Śiva also speaks on this subject in *Śrīmad-Bhāgavatam* [6.17.28]:

“Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.”

*tatraiva indroktau [6.18.74] —
ārādhanaṁ bhagavata īhamānā nirāśiṣaḥ |
ye tu necchanty api paraṁ te svārtha-kuśalāḥ smṛtāḥ || 1.2.34 ||*

Concerning this, Indra has also said in *Śrīmad-Bhāgavatam* [6.18.74]:

“Although those who are interested only in worshiping the Supreme Personality of Godhead do not desire anything material from the Lord and do not even want liberation, Lord Kṛṣṇa fulfills all their desires.”

*saptame prahlādoktau [7.6.25] —
tuṣṭe ca tatra kim alabhyam ananta ādye
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ |
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatām naḥ || 1.2.35 ||*

Prahlāda speaks in the Seventh Canto [of *Śrīmad-Bhāgavatam*, 7.6.25]:

“Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of *dharma*, *kāma*, *artha* and *mokṣa*.”

*tatraiva śakroktau [7.8.42] —
pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā
daityākrāntāḥ hṛdaya-kamalaṁ tad-gṛhaṁ pratyabodhi |
kāla-grastaṁ kiyad idam aho nātha śuśrūṣatām te
muktis teṣāṁ na hi bahumatā nārasimhāparaiḥ kim || 1.2.36 ||*

Indra also speaks in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.8.42]:

“O Supreme Lord, You are our deliverer and protector. Our

shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiranyakaśipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of *kāma*, *artha* and *dharma*.”

*aṣṭame śrī-gajendroktau [8.3.20] —
ekāntino yasya na kañcanārthaṁ
vāñchanti ye vai bhagavat-praṇnāḥ |
aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ
gāyanta ānanda-samudra-magnāḥ || 1.2.37 ||*

In the Eighth Canto of *Śrīmad-Bhāgavatam* [8.3.20], Gajendra speaks:

“Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss.”

*navame śrī-vaikuṇṭhanāthoktau [9.4.67] —
mat-sevayā pratītaṁ te sālokyādi-catustayam |
necchanti sevayā pūrṇāḥ kuto'nyat kāla-viplutam || 1.2.38 ||*

In the Ninth Canto of *Śrīmad-Bhāgavatam* [9.4.67], the Lord of Vaikuṇṭha speaks:

“My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [*sālokya*, *sārūpya*, *sāmīpya* and *sārṣṭi*], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?”

*śrī-daśame nāgapatnī-stutau [10.16.37] —
na nāka-ṣṛṣṭhaṁ na ca sārva-bhaumaṁ
na pārameṣṭhyaṁ na rasādhipatyam |
na yoga-siddhīr apunar-bhavaṁ vā
vāñchanti yat-pāda-rajah-ṣṛapannāḥ || 1.2.39 ||*

In the Tenth Canto of *Śrīmad-Bhāgavatam* [10.16.37] the wives of Kāliya speak:

“Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself.”

*tatraiva śrī-Veda-stutau [10.87.21] —
duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābdhi-ṣarivarta-ṣarīśramaṇāḥ |
na ṣarilaṣanti kecid apavargam apīṣvara te
caraṇa-saroja-haṁsa-kula-saṅga-ṣiṣṛṣṭa-grhāḥ || 1.2.40 ||*

The personified Vedas pray as follows [in *Śrīmad-Bhāgavatam* 10.87.21]:

“My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.”

*ekādaśe śrī-bhagavad-uktau [11.20.34] —
na kiñcit sādhave dhīrā bhaktā hy ekāntino mama |
vāñchanty api mayā dattaṁ kaivalyam apunar-bhavam || 1.2.41 ||*

In the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.20.34] the Lord declares:

“Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.”

tathā [11.14.14] —

*na pārameṣṭhyam na mahendra-dhiṣṇyam
na sārva-bhaumam na rasādhipatyam |
na yoga-siddhīr apunar-bhavam vā
mayy arpitātmeccati mad vinānyat || 1.2.42 ||*

Also in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.14.14] the Lord says:

“One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahmā or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of yoga, nor liberation from birth and death. Such a person desires Me alone.”

dvādaśe śrī-rudroktau [12.10.6] —

*naiveccchaty āśiṣaḥ kvāpi brahmarṣir mokṣam apy uta |
bhaktim parām bhagavati labdhavān puruṣe'vyaye || 1.2.43 ||*

In the Twelfth Canto [of *Śrīmad-Bhāgavatam*, 12.10.6] Lord Śiva speaks:

“Surely this saintly *brāhmaṇa* does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.”

*padma-purāṇe ca kārttika-māhātmye [dāmodarāṣṭake] —
 varam deva mokṣam na mokṣāvadhiṁ vā
 na cānyam vṛṇe'ham vareṣād apīha |
 idam te vapur nātha gopāla-bālam
 sadā me manasy avirāstām kim anyaiḥ || 1.2.44 ||
 kuverātmajau baddha-mūrtyaiva yadvat
 tvayā mocitau bhakti-baddhau kṛtau ca |
 tathā prema-bhaktiṁ svakām me prayaccha
 na mokṣe graho me'sti dāmodareha || 1.2.45 ||*

In the Padma Purāṇa, Kārttika-Māhātmya [Śrī Dāmodarāṣṭakam 4 & 7] it is said:

“O Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in *Vaikuṇṭha*, nor any other boon [which may be obtained by executing the nine processes of *bhakti*]. O Lord, I simply wish that this form of Yours as *Bāla Gopāla* in *Vṛndāvana* may ever be manifest in my heart, for what is the use to me of any other boon besides this? O Lord *Dāmodara*, just as the two sons of *Kuvera*—*Manigrīva* and *Nalakūvara*—were delivered from the curse of *Nārada* and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own *prema-bhakti*. I only long for this and have no desire for any kind of liberation.”

*hayaśirṣīya-śrī-nārāyaṇa-vyūha-stave ca —
 na dharma kāmam artham vā mokṣam vā varadeśvara |
 prārthaye tava pādābje dāsyam evābhikāmaye || 1.2.46 ||*

*tatraiva —
 punaḥ punar varān ditsur viṣṇur muktiṁ na yācitah |
 bhaktir eva vṛtā yena prahlādam taṁ namāmy aham || 1.2.47 ||*

In the Nārāyaṇa-vyūha-stava of the Hayaśirṣīya-Pañcarātra it is stated:

“O Lord, bestower of benedictions! I do not pray for *dharma*, *artha*, *kāma* or *mokṣa*. I desire only service to Your lotus feet.”

And: “I offer my respects to Prahlāda, who asked only for devotion. He did not pray to Viṣṇu for liberation even though the Lord wanted to give many benedictions.”

yadṛcchayā labdham āpi viṣṇor dāśarathes tu yaḥ |
naicchan mokṣaṁ vinā dāsyam tasmai hanumate namaḥ || 1.2.48 ||

“I offer my respects to Hanumān, who did not want liberation, which Rāma could easily give, but instead wanted servitude.”

ataeva prasiddham śrī-hanumad-vākyaṁ —
bhava-bandha-cchide tasyai spṛhayāmi na muktaye |
bhavān prabhur ahaṁ dāsa iti yatra viluṇyate || 1.2.49 ||

Hanumān’s statement is also famous:

“I do not desire liberation that cuts the bondage of material life, because in that state of liberation, awareness that You are the Master and I am the servant disappears.”

śrī-nārada pañcarātre ca jitante-stotre —
dharmārtha-kāma-mokṣeṣu necchā mama kadācana |
tvat-pāda-paṅkajasyādho jīvitam dīyataṁ mama || 1.2.50 ||
mokṣa-sālokya-sārūpyān prārthaye na dharādhara |
icchāmi hi mahābhāga kārūṇyam tava suvrata || 1.2.51 ||

In the *Jitanta-stotra* of the *Nārada Pañcarātra* it is said:

“I do not at all desire *dharma*, *artha*, *kāma* or *mokṣa*. Please make my life completely dependent upon Your lotus feet. I do not pray for liberation, *sālokya* or *sārūpya*, O upholder of the earth. Most distinguished Lord, true to Your vows, I desire only Your mercy.”

*ataeva śrī-bhāgavate śaṣṭhe [6.14.5] —
muktānām api siddhānām nārāyaṇa-parāyaṇaḥ |
sudurlabhaḥ praśāntātmā koṭīṣv api mahā-mune || 1.2.52 ||*

In the Sixth Canto of Śrīmad-Bhāgavatam [6.14.5] it is said:
“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”

*prathame ca śrī-dharmarāja-mātuḥ stutau [1.8.20] —
tathā paramahaṁsānām munīnām amalātmanām |
bhakti-yoga-vidhānārthaṁ kathaṁ paśyema hi striyaḥ || 1.2.53 ||*

In the First Canto of Śrīmad-Bhāgavatam [1.8.20], Mother Kuntī prays:

“You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?”

*tatraiva śrī-sūtoktau [1.7.10] —
ātmārāmāś ca munayo nirgranthā apy urukrame |
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ || 1.2.54 ||*

Suta also speaks on this subject in Śrīmad-Bhāgavatam [1.7.10]:
“All different varieties of ātmārāmas [those who take pleasure in ātmā, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.”

atra tyājyatayaivoktā muktiḥ pañca-vidhāpi cet |
sālokyādis tathāpy atra bhaktyā nātivirudhyate || 1.2.55 ||

“Although the five types of liberation have been described as worthy of rejection, *sālokyā*, *sārṣṭi*, *sāmīpya* and *sārūpya* are not completely contradictory to *bhakti*.”

sukhaiśvaryottarā seyaṁ prema-sevottarety api |
sālokyādir dvidhā tatra nādyā sevā-juṣaṁ matā || 1.2.56 ||

“There are two varieties of these four types of liberation: one, predominated by the desire for happiness and power; and the other, predominated by the desire for *prema*. The first variety is not accepted by those who are inclined to serve the Lord.”

kintu premaika-mādhurya-juṣa ekāntino harau |
naivāṅgīkurvate jātu muktiṁ pañca-vidhāṁ api || 1.2.57 ||

“But the devotees solely attached to the Lord who relish the sweetness of *prema* never accept the five types of liberation at all, even *prema-uttara*.”

tatrāpy ekāntināṁ śreṣṭhā govinda-hṛta-mānasāḥ |
yeṣāṁ śrīṣa-prasādo’pi mano hartuṁ na śaknuyāt || 1.2.58 ||

“Among the devotees who are dedicated solely to serving the Lord in *prema*, the devotees whose hearts have been stolen by Govinda are the best. Even the kindness of Nārāyaṇa or other forms of Kṛṣṇa cannot steal their hearts.”

siddhāntatas tv abhede’pi śrīṣa-kṛṣṇa-svarūpayoḥ |
rasenotkṛṣyate kṛṣṇa-rūpaṁ eṣā rasa-sthitiḥ || 1.2.59 ||

“Though the forms of Viṣṇu and Kṛṣṇa are nondifferent according to the statements of scripture, Kṛṣṇa’s form is shown to be superior because of His *rasas*, which are endowed with the highest kind of *prema*. The very nature of His *rasas* shows Kṛṣṇa’s form to be superior.”

kiṁ ca —

*śāstrataḥ śrūyate bhaktau nṛ-mātrasyādhikāritā |
sarvādhikāritām māgha-snānasya bruvatā yataḥ |
dṛṣtāntitā vaśiṣṭhena hari-bhaktir nṛpaṁ prati || 1.2.60 ||*

“Furthermore, the following should be understood:

The scriptures say that any human being is qualified to take a bath during the month of Māgha. Vaśiṣṭha has given that example concerning devotion to the Lord while speaking to the King.”

yathā pādme —

sarve’dhikāriṇo hy atra hari-bhaktau yathā nṛpa || 1.2.61 ||

In the Padma Purāṇa it is stated:

“All are qualified for hari-bhakti, O King.”

kāśī-khaṇḍe ca tathā —

*antyajā api tad-rāṣṭre śaṅkha-cakrāṅka-dhāriṇaḥ |
samprāpya vaiṣṇavīm dīkṣām dīkṣitā iva sambabhuḥ || 1.2.62 ||*

In the Kāśī-khaṇḍa [of Śrī Mahābhārata] it is said:

“In that country the outcastes, receiving Vaiṣṇava initiation, wearing the marks of the conch and disc, shine like sacrificial priests.”

api ca —

*ananuṣṭhānato doṣo bhakty-aṅgānām prajāyate |
na karmaṇām akaraṇād eṣa bhakty-adhikāriṇām || 1.2.63 ||
niṣiddhācārato daivāt prāyaścittam tu nocitam |
iti vaiṣṇava-śāstrāṇām rahasyam tad-vidām matam || 1.2.64 ||*

And it is said:

“The person qualified for bhakti is at fault if he fails to perform all the important aṅgas of bhakti. But he is not at fault for failing to perform the duties of varṇa and āśrama. If he, by chance, happens to perform some sin, there is no atonement prescribed

for him. This is the opinion of those who know the secret of the Vaiṣṇava scriptures.”

yathaikādaśe [11.20.26, 11.21.2] —

*sve sve'dhikāre yā niṣṭhā sā guṇaḥ parikīrtitaḥ |
viparyayas tu doṣaḥ syād ubhayor eṣa niścayaḥ || 1.2.65 ||*

Thus, in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.20.26, 11.21.2] it is said:

“It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure.”

“Steadiness in one’s own position is declared to be actual piety, whereas deviation from one’s position is considered impiety. In this way the two are definitely ascertained.”

prathame [1.5.17] —

*tyaktvā svadharmaṁ caraṇāmbujam harer
bhajann apakvo'tha patet tato yadi |
yatra kva vābhadrām abhūd amuṣya kiṁ
ko vārtha āpto'bhajatām sva-dharmataḥ || 1.2.66 ||*

In the First Canto of *Śrīmad-Bhāgavatam* [1.5.17] it is said:

“If someone gives up his occupational duties and works in Kṛṣṇa consciousness, and then falls down on account of not completing his work, what loss is there on his part? Moreover, what can one gain if he performs his occupational duties perfectly but does not worship the Lord?”

ekādaśe [11.11.37]—

ājñāyaiva guṇān doṣān mayādiṣṭān api svakān |

dharmān santyajya yaḥ sarvān mām bhajet sa ca sattamaḥ || 1.2.67 ||

In the Eleventh Canto of Śrīmad-Bhāgavatam [11.11.32] it is said:

“He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one’s life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.”

tatraiva [11.5.41] —

devarṣi-bhūtāpta-nṛṇām pitṛṇām

na kiṅkaro nāyam ṛṇi ca rājan |

sarvātmanā yaḥ śaraṇam śaraṇyam

gato mukundaṁ parihṛtya kartam || 1.2.68 ||

It is also stated there [Śrīmad-Bhāgavatam 11.5.41]:

“O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one’s forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord’s service has no need to serve such persons separately.”

śrī-Bhagavad-gītāsu [18.66] —

sarva-dharman parityājya mām ekaṁ śaraṇam vraja |

ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā sucaḥ || 1.2.69 ||

Kṛṣṇa says in *Bhagavad-gītā* [18.66]:

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.”

agastya-saṁhitāyām —

yathā vidhi-niṣedhau tu muktaṁ naivopasarpataḥ |
tathā na spṛśato rāmopāsakaṁ vidhi-pūrvakam || 1.2.70 ||

In the *Agastya-saṁhitā* it is said:

“Just as the rules and prohibitions of the *smṛti* scriptures do not approach a liberated person, the rules and prohibitions applicable to *vaidika* or *tāntrika* worship do not touch the worshiper of Rāma.”

ekādaśe eva [11.5.42] —

svapāda-mulaṁ bhajataḥ priyasya
tyaktāny abhāvasya hariḥ pareśaḥ |
vikarma yac cotpatitaṁ kathañcid
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ || 1.2.71 ||

And in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.5.42] it is said:

“One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone’s heart, immediately takes away the reaction to such sin.”

hari-bhakti-vilāse’syā bhakter aṅgāni lakṣaśaḥ |
kintu tāni prasiddhāni nirdiśyante yathāmati || 1.2.72 ||

“Innumerable *aṅgas* of *bhakti* are explained in the *Hari-bhakti-vilāsa*. Among those, the most famous ones to the best of my judgment will be explained herein.”

atra aṅga-lakṣaṇam —

āśritāvāntarāneka-bhedaṁ kevalam eva vā |

ekaṁ karmātra vidvadbhir ekaṁ bhakty-aṅgam ucyate || 1.2.73 ||

“The characteristics of an *aṅga* of *bhakti* are as follows: The learned define an *aṅga* of *bhakti* as a complex of devotional actions that have internal divisions, or only one action of *bhakti* that does not have clearly defined internal differences.”

atha aṅgāni —

guru-pādāśrayas tasmāt kṛṣṇa-dikṣādi-śikṣaṇam |

viśrambheṇa guroḥ sevā sādhu-vartmānuvartanam || 1.2.74 ||

sad-dharma-ṛcchā bhogādi-tyāgaḥ kṛṣṇasya hetave |

nivāso dvārakātau ca gaṅgāder api sannidhau || 1.2.75 ||

vyāvahāreṣu sarveṣu yāvad-arthānuvartitā |

hari-vāsara-sammāno dhātry-aśvatthādi-gauravam || 1.2.76 ||

“The list of *aṅgas* is as follows: taking shelter of *guru*; then after initiation, acquiring knowledge; service to *guru* with respect; following the rules and regulations of the scriptures as approved by the *ācāryas*. Inquiry about the real duties of life; renunciation of enjoyment to gain Kṛṣṇa’s mercy; residing in Dvārakā or other holy places, or near the Gaṅgā. Accepting only what is necessary in relation to the body; observing the Ekādaśī-vrata; giving respect to the *āmalakī*, *aśvattha* and other items.”

eṣāṁ atra daśaṅgānāṁ bhavet prārambha-rupatā || 1.2.77 ||

“Preliminary *bhakti* should consist of these ten items.”

saṅga-tyāgo vidūreṇa bhagavad-vimukhair janaiḥ |
śiṣyādy-ananubandhitvaṁ mahārambhādy-anudyamaḥ || 1.2.78 |
bahu-grantha-kalābhyāsa-vyākhyā-vāda-vivarjanam || 1.2.79 |
vyāvahāre'py akārpaṇyaṁ śokādy-avaśa-vartitā || 1.2.80 |
anya-devān avajñā ca bhūtānudvega-dāyitā |
sevā-nāmāparādhānām udbhavābhāva-kāritā || 1.2.81 |
kṛṣṇa-tad-bhakta-vidveṣa-vinindādy-asahiṣṇutā |
vyatirekatayāmīṣāṁ daśānāṁ syād anuṣṭhitīḥ || 1.2.82 |

“Giving up the association of those opposed to the Lord; not being attached to making disciples; not being enthusiastic for huge undertakings; avoiding the study of useless books just to make a living or to defeat others in useless arguments; not feeling miserable in any material circumstances; not being subject to lamentation or other extreme emotions; not showing disrespect to the *devatās*; giving disturbance to other living entities; not committing *sevā-aparādha* or *nāma-aparādha*; not tolerating criticism of Kṛṣṇa and His devotees by those who hate them. These ten *aṅgas* should be observed by avoidance.”

asyās tatra praveśāya dvāratve'py aṅga-vimśateḥ |
trayāṁ pradhānam evoktaṁ guru-pādāśrayādikam || 1.2.83 |

“These twenty *aṅgas* serve as the door for entering *bhakti*. The first three *aṅgas*—taking shelter of the feet of *guru*, receiving teachings after initiation, and serving the *guru* with respect—are said to be the principal ones.”

dhṛtir vaiṣṇava-cihṇānām harer nāmākṣarasya ca |
nirmālyādeś ca tasyāgre tāṇḍavam daṇḍavan-natiḥ || 1.2.84 ||
abhyutthānam anuvrajyā gatiḥ sthāne parikramah |
arcanaṁ paricaryā ca gītaṁ saṅkīrtanaṁ japah || 1.2.85 ||
vijñaptiḥ stava-pāṭhaś ca svādo naivedya-pādyayoḥ |
dhūpa-mālyādi-saurabhyaṁ śrī-mūrteḥ spṛṣṭir īkṣaṇam || 1.2.86 ||
ārātrikotsavādeś ca śravaṇaṁ tat-kṛpekṣaṇam |
smṛtir dhyānaṁ tathā dāsyam sakhyam ātma-nivedanam || 1.2.87 ||
nija-priyopaharaṇaṁ tad-arthe'khila-ceṣṭitam |
sarvathā śaraṇāpattis tadīyānām ca sevanaṁ || 1.2.88 ||
tadīyās tulasī-śāstra-mathurā-vaiṣṇavādayaḥ |
yathā-vaibhava-sāmagrī sad-goṣṭhībhir mahotsavaḥ || 1.2.89 ||
ūrjādaro viśeṣeṇa yātrā janma-dinādiṣu |
śraddhā viśeṣataḥ prītiḥ śrī-mūrter aṅghri-sevane || 1.2.90 ||
śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha |
sajātīyāśaye snigdhe sādhanau saṅgaḥ svato vare || 1.2.91 ||
nāma-saṅkīrtanaṁ śrī-mathurā-maṇḍale sthitiḥ || 1.2.92 ||

“Other limbs of *bhakti* include the following:

- Marking the body with the Vaiṣṇava symbols
- Marking the body with the syllables of the Lord’s Holy Names
- Wearing the garlands, flowers and sandalwood offered to the Deity
- Dancing before the Deity
- Offering respects on the ground [*daṇḍabats*]
- Standing up to see the Lord
- Following behind the Lord’s procession
- Going to the Lord’s residence
- Circumambulating the Lord or His *dhāma*
- Performing arcana
- Performing menial service to the Deity
- Singing for the Deity
- Singing in a group

- Performing *japa*
- Offering words or sentiments
- Reciting prayers
- Tasting food offered to the Lord
- Tasting the foot water of the Lord
- Smelling the incense and flowers offered to the Lord
- Touching the Deity
- Seeing the Deity
- Seeing *ārati* and festivals
- Hearing about the name, form, qualities and pastimes of the Lord
- Accepting the mercy of the Lord
- Remembering the Lord
- Meditating on the Lord
- Acting as the servant of the Lord
- Thinking of the Lord as a friend
- Offering oneself to the Lord
- Offering the best items to the Lord
- Making full efforts for the Lord
- Surrendering to the Lord
- Serving *tulasī*
- Studying the scriptures
- Living in Mathurā
- Serving the devotees
- Holding festivals according to one's means with the devotees
- Observing Kārtika-vrata
- Observing Janmāṣṭamī and other special occasions
- Having faith and great affection for serving the Deity
- Relishing Śrīmad-Bhāgavatamin association of devotees
- Associating with like-minded, affectionate superior devotees

- *Nāma-saṅkīrtana*
- **Living in the district of Mathurā”**

*aṅgānāṁ pañcakasyāśya pūrvam vilikhitasya ca |
nikhila-śraiṣṭhya-bodhāya punar apy atra kīrtanam || 1.2.93 ||
iti kāya-hṛṣīkāntaḥ-karaṇānām upāsanāḥ || 1.2.94 ||
catuḥṣaṣṭiḥ prthak sāṅghātika-bhedāt kramādināḥ || 1.2.95 ||
athārśānumatenaiṣām udāharaṇam īryate || 1.2.96 ||*

“The last five items were mentioned previously; they have been mentioned again to show their superiority among all the *aṅgas* of *bhakti*. Thus 64 methods of worship involving the body, senses and internal organs [of intelligence and consciousness] have been presented sequentially, some being separate items and others containing additional items within them. Next, examples of each item will be cited according to traditional Vedic authority.”

*1 - tatra gurupādāśrayo, yathā ekādaśe[11.3.21] —
tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam |
śābde pare ca niṣṇātāṁ brahmaṇy upaśamāśrayam || 1.2.97 ||*

Taking shelter of the lotus feet of the *guru*, from *Śrīmad-Bhāgavatam* 11.3.21:

“Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.”

2 - śrī-kṛṣṇa-dīkṣādi-śikṣaṇam, yathā tatraiva[11.3.22] —
tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ |
amāyayānuvṛttyā yais tuṣyed ātmātma-do hariḥ ||1.2.98||

**Acquiring knowledge after initiation, from Śrīmad-Bhāgavatam
11.3.22:**

“Accepting the bona fide spiritual master as one’s life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.”

3 - viśrambheṇa guroḥ sevā, yathā tatraiva[11.17.27] —
ācāryaṁ mām vijānīyān nāvamanyeta karhicit |
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ ||1.2.99||

**Serving the guru with reverence, from Śrīmad-Bhāgavatam
[11.17.27]:**

“One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”

4 - sādhu-vartmānuvartanam, yathā skānde—
sa mṛgyaḥ śreyasām hetuḥ panthāḥ santāpa-varjitah |
anvāpta-śramaṁ pūrve yena santaḥ prasthīre ||1.2.100||

Following the scriptural rules, from the Skanda Purāṇa:

“One should follow the scriptural rules which give the highest benefit and are devoid of hardship, by which the previous devotees easily progressed.”

brahma-yāmale ca —
śruti-smṛti-purāṇādi-Pañcarātra-vidhiṁ vinā |
aikāntikī harer bhaktir utpātāyaiva kalpate ||1.2.101||

Also, evidence from the *Brahma-yāmala*:

“Even if a person seems to have attained steadiness in practicing pure *bhakti* to the Lord, that *bhakti* is a misfortune if it rejects the rules of *śruti*, *smṛti*, *Purāṇa* and *Pañcarātra* due to lack of faith in them.”

bhaktir aikāntikī veyam avicārāt pratīyate |
vastutas tu tathā naiva yad aśāstrīyatekṣyate || 1.2.102 ||

“This type of *bhakti* appears to be pure only because of misjudging the facts. Actually, it is not *aikāntikī* [undiverted] *bhakti* at all, because lack of scriptural obedience is seen in it.”

5 - *sad-dharma-ṛcchā, yathā nārādīye —*
acirād eva sarvārthaḥ sidhyaty eṣāṁ abhīpsitaḥ |
sad-dharmasyāvabodhāya yeṣāṁ nirbandhinī matiḥ || 1.2.103 ||

Inquiry into *bhakti*, from *Nārādīya Purāṇa*:

“Those whose minds are attached to understanding *bhakti* to the Lord quickly attain all their desired goals.”

6 - *kṛṣṇārthe bhogādi-tyāgo, yathā pādme —*
harim uddiṣya bhogāni kāle tyaktavatas tava |
viṣṇu-loka-sthitā sampad-alolā sā pratikṣate || 1.2.104 ||

Renouncing enjoyment to please Kṛṣṇa, from *Padma Purāṇa*:

“When you give up enjoyable objects at the time of enjoying, aiming at the pleasure of the Lord, the permanent wealth situated in Viṣṇu-loka awaits you.”

7 - *dvārakādi-nivāso, yathā skānde —*
saṁvatsaraṁ vā ṣaṇmāsān māsān māsārdham eva vā |
dvārakā-vāsinaḥ sarve narā nāryaś caturbhujāḥ || 1.2.105 ||

Living in Dvārakā or other holy places, from the *Skanda Purāṇa*:

“Anyone who lives in Dvārakā for one year, six months, one

month or even half a month, whether man or woman, attains a four-armed form in the spiritual sky.”

*ādi-padena puruṣottama-vāsaś ca, yathā brāhme —
aho kṣetrasya mātmyam samantād daśa-yojanam |
diviṣṭhā yatra paśyanti sarvān eva caturbhujān || 1.2.106 ||*

The word *ādi* indicates Purī as well, as illustrated in the *Brahmā Purāṇa*:

“The glory of Purī with its surrounding area of 80 square miles is inconceivable. The *devatās* see everyone residing there as having four arms.”

*gaṅgādi-vāso, yathā prathame [1.19.6] —
yā vai lasac-chrī-tulasī-vimiśra-
kṛṣṇāṅghri-reṇv-abhyadhikāmbu-netrī |
punāti seṣān ubhayatra lokān
kas tām na seveta mariṣyamāṇaḥ || 1.2.107 ||*

Living near the Gaṅgā, from the First Canto of *Śrīmad-Bhāgavatam* [1.19.6]:

“The river Ganges, by which the King sat to fast carries the most auspicious water, which is mixed with the dust of the lotus feet of the Lord and *tulasī* leaves. Therefore that water sanctifies the three worlds inside and outside and even sanctifies Lord Śiva and other demigods. Consequently everyone who is destined to die must take shelter of this river.”

*8 - yāvad-arthānuvartitā, yathā nārādīye —
yāvatā syāt sva-nirvāhaḥ svīkuryāt tāvad artha-vit |
ādhikye nyūnatāyām ca cyavate paramārthataḥ || 1.2.108 ||*

Living with minimal material needs, from the *Nārādīya Purāṇa*:

“The person with wisdom concerning material objects accepts as much as is necessary for the maintenance of *bhakti*. By accepting

more or less than that, the person will fail to attain the highest goal.”

9 - hari-vāsara-sammāno, yathā brahma-vaivarte —
sarva-pāpa-prasamanam puṇyam ātyantikam tathā |
govinda-smāraṇam nṛṇām ekadaśyām upoṣaṇam || 1.2.109 ||

Respecting the day of the Lord, from the *Brahmā-vaivarta Purāṇa*:

“By fasting on Ekādaśī, a person destroys all sins, gains abundant pious credits and attains remembrance of the Lord.”

10 - dhātry-aśvatthādi-gauravam, yathā skānde —
aśvattha-tulasī-dhātṛi-go-bhūmisura-vaiṣṇavāḥ |
pūjitāḥ praṇatāḥ dhyātāḥ kṣapayanti nṛṇām agham || 1.2.110 ||

Respecting the *āmalakī*, *aśvattha* and other things, from the *Skanda Purāṇa*:

“Human beings destroy sin by worshiping, respecting and contemplating the *aśvattha* tree, *tulasī* tree, *āmalakī* tree, the cow, the *brāhmaṇa* and the *Vaiṣṇava*.”

11 - atha śrī-kṛṣṇa-vimukha-jana-saṁtyāgo, yathā Kātyāyana-saṁhitāyām —
varam huta-vaha-jvālā-pañjarāntar-vyavasthitih |
na śauri-cintā-vimukha-jana-saṁvāsa-vaiśasam || 1.2.111 ||

Giving up the association of those opposed to Kṛṣṇa, from the *Kātyāyana-saṁhitā*:

“It is preferable to remain within a cage of blazing fire than to have the misfortune of living in association with persons who are opposed to thinking of the Lord.”

viṣṇu-rahasye ca —
ālīṅganam varam manye vyāla-vyāghra-jalaukasām |
na saṅgaḥ śalya-yuktānām nānā-devaika-sevinām || 1.2.112 ||

Also, from the *Viṣṇu-rahasya*:

“I consider it preferable to embrace a snake, tiger or crocodile than to associate with those who worship *devatās*. They are bearers of spears piercing me with their deviant desires.”

12-14 - *śiṣyānanubanddhitvādi-trayaṁ, yathā sapṭame*[7.13.8] —
na śiṣyān anubadhnīta granthān naivābhyased bahūn |
na vyākhyām upayunjīta nārambhān ārabhet kvacit | |1.2.113| |

Attachment to disciples and the following two items are illustrated in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.13.8]:
“A *sannyāsī* must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read books that disrespect the Lord, or give discourses as a means of livelihood. He must never engage in big projects that distract him from his spiritual goals.”

15 - *vyāvahāre’py akārpaṇyaṁ, yathā pādme —*
alabdhe vā vinaṣṭe vā bhakṣyācchādana-sādhane |
aviklava-matir bhūtva harim eva dhīyā smaret | |1.2.114| |

Not feeling miserable and not performing degrading acts in distressing circumstances, illustrated in the *Padma Purāṇa*:
“Being undisturbed when one does not obtain food or clothing or when these things are lost, one should remember the Lord with one’s intelligence.”

16 - *śokādy-avaśa-vartitā, yathā tatraiva —*
śokāmarṣādibhir bhāvair ākrāntaṁ yasya mānasam |
kathaṁ tatra mukundasya sphūrṭi-sambhāvanā bhavet | |1.2.115| |

Not being controlled by lamentation or other emotions, also illustrated in the *Padma Purāṇa*:
“How is it possible for Mukunda to appear in the mind of a person whose mind is afflicted with lamentation, anger or other [material] emotions?”

17- *anya-devānājñā, yathā tatraiva —
harir eva sadārādhyah sarva-deveśvareśvaraḥ |
itare brahma-rudrādya nāvajñeyāḥ kadācana || 1.2.116 ||*

Not disrespecting the devatās, illustrated in the Padma Purāṇa:
“One should always worship Hari, the Lord of the masters of all the devatās. On the other hand, one should not disrespect Brahmā, Śiva and other [devatās].”

18- *bhūtānudvega-dāyitā, yathā mahābhārata —
pīteva putraṁ karuṇo nodvejayati yo janam |
viśuddhasya hṛṣīkeśas tūrṇam tasya prasīdati || 1.2.117 ||*

Not inflicting pain on other living entities, from the Mahābhārata:
“That pure person who does not inflict pain on others, being merciful like a father to his son, quickly pleases the master of the senses.”

19 - *sevā-nāmāparādhānām varjanam, yathā vārāhe —
mamārcanāparādhā ye kīrtiyante vasudhe mayā |
vaiṣṇavena sadā te tu varjanīyāḥ prayatnataḥ || 1.2.118 ||*

Avoiding seva- and nāma-aparādhās, illustrated in the Varāha Purāṇa:
“The devotees should avoid the offenses in Deity worship I described, O Earth planet, at all times and with great care.”

*pādme ca —
sarvāparādhā-kṛd api mucyate hari-saṁśrayaḥ |
harer apy aparādhān yaḥ kuryād dvīpadapāṁśulaḥ || 1.2.119 ||
nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ |
nāmno hi sarva-suhṛdo hy aparādhāt pataty adhaḥ || 1.2.120 ||*

This is also described in the Padma Purāṇa:
“A person who commits all offenses is freed from all those offenses by taking complete shelter of Hari. But a two-legged

animal who commits offenses against Hari is freed from those offenses by taking shelter of Hari's Holy Name. However, although the Holy Name is the friend of all, by committing an offense against the Holy Name a person falls to the lower regions."

20- *tan-nindādy asahiṣṇutā, yathā śrī-daśame*[10.74.40] —
nindām bhagavataḥ śrṇvams tat-parasya janasya vā |
tato nāpaiti yaḥ so'pi yāty adhaḥ sukṛtāc cyutaḥ || 1.2.121 ||

Not tolerating criticism of the Lord or His devotee, shown in the Tenth Canto of *Śrīmad-Bhāgavatam* [10.74.40]:

"Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit."

21 - *atha vaiṣṇava-cihṇa-dhṛtiḥ, yathā pādme* —
ye kaṇṭha-lagna-tulasī-nalinākṣā-mālā
ye bāhu-mūla-paricihṇita-śaṅkha-cakrāḥ |
ye vā lalāṭa-phalake lasad-ūrdhva-puṇḍrās
te vaiṣṇavā bhuvanam āśu pavitranti || 1.2.122 ||

Wearing the marks of a Vaiṣṇava, shown in the *Padma Purāṇa*:

"Those Vaiṣṇavas who have *tulasī* beads, lotus-seed beads and *japa* beads around their necks, who have their shoulders marked with the signs of conch and *cakra*, and who have *tilaka* on their foreheads quickly purify the earth. "

22 - *nāmākṣara-dhṛtiḥ, yathā skānde* —
hari-nāmākṣara-yutaṁ bhāle goṇī-mṛḍaṅkitam |
tulasī-mālikoraskam spṛṣeyur na yamodbhaṭāḥ || 1.2.123 ||

Wearing the syllables of the Holy Name, from the *Skanda Purāṇa*:

"The servants of Yama will not touch those who have the names

of Hari on their bodies, who have *gopī-candana tilaka* on their foreheads and who have *tulasī* beads on their chests.”

pādme ca —

kṛṣṇa-nāmākṣarair gātram aṅkayec candanādinā |
sa loka-pāvano bhutvā tasya lokam avāpnuyāt || 1.2.124 ||

It is also said in the *Padma Purāṇa*:

“He who has the syllables of Kṛṣṇa’s name marked on his body with *candana*, after purifying this world, attains the planet of the Lord.”

23 - *nirmālya-dhṛtiḥ, yathā ekādaśe [11.6.46]—*

tvayopayukta-srag-gandha-vāso’laṅkāra-carcitāḥ |
ucchiṣṭa-bhojino dāsās tava māyām jayemahi || 1.2.125 ||

Wearing the garlands used by the Lord, shown in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.6.46]:

“Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.”

skānde ca —

kṛṣṇottīrṇam tu nirmālyam yasyāṅgam spṛśate mune |
sarva-rogaīs tathā pāpāir mukto bhavati nārada || 1.2.126 ||

Also in the *Skanda Purāṇa*:

“O sage Nārada, whoever touches the garlands offered to Kṛṣṇa with his body becomes freed from all diseases and all sins.”

24 - *agre tāṇḍavam, yathā dvārakā-māhātmye—*

yo nṛtyati prahr̥ṣṭātmā bhāvair bahuṣu bhaktitaḥ |
sa nirdahati pāpāni manvantara-śateṣv api || 1.2.127 ||

Dancing before the Deity is shown in the *Dvārakā-mahātmya*:

“He who joyfully dances with many emotions before the Lord

burns up sins which have been produced during many hundreds of *manvantaras*.”

*tathā śrī-nāradoktau ca —
nṛtyatām śrī-pater agre tālikā-vādanair bhṛśam |
udḍīyante śarīra-sthāḥ sarve pātaka-pakṣiṇaḥ || 1.2.128 ||*

It is also said by Nārada:

“All the birds of sin situated in the body fly away for those who dance before the Lord with vigorous clapping of hands.”

*25 - daṇḍavan-natiḥ, yathā nārādīye —
eko’pi kṛṣṇāya kṛtaḥ praṇāmo
daśāśvamedhābhabhṛthair na tulyaḥ |
daśāśvamedhī punar eti janma
kṛṣṇa-praṇāmī na punar-bhavāya || 1.2.129 ||*

Offering obeisances, from the *Nāradiya Purāṇa*:

“The purificatory rites performed during ten horse sacrifices cannot equal even one *praṇāma* offered to Kṛṣṇa. A person who performs ten horse sacrifices takes birth again; but the person offering *praṇāmas* to Kṛṣṇa does not take birth again.”

*26 - abhyūthānaṁ, yathā brahmāṇḍe —
yān ārūḍhaṁ puraḥ prekṣya samāyāntaṁ janārdanam |
abhyūthānaṁ naraḥ kurvan pātayet sarva-kilbiṣam || 1.2.130 ||*

Rising when the Deity approaches, from the *Brahmāṇḍa Purāṇa*:

“The person who stands up when seeing the Lord approaching on a palanquin will have all sins destroyed. “

*27 - anuvrajyā, yathā bhaviṣyottare —
rathena saha gacchanti pārśvataḥ pṛṣṭhato’grataḥ |
viṣṇunaiva samāḥ sarve bhavanti śvapadādayaḥ || 1.2.131 ||*

Following after the Lord’s procession, from the *Bhaviṣyottara Purāṇa*:

“All the outcastes who go along with the [Lord’s] chariot—
beside, behind or in front of it—become similar to Viṣṇu.”

28 - *sthāne gatiḥ* —

sthānaṁ tīrthaṁ gṛhaṁ cāśya tatra tīrthe gatiḥ yathā || 1.2.132 ||

“Going to the places of the Lord:

Sthānam means *tīrtha* or temple. First going to the *tīrtha* is illustrated.”

purāṇāntare —

saṁsāra-maru-kāntāra-nistāra-karaṇa-kṣamau |

slāghyau tāv eva caraṇau yau hares tīrtha-gāminau || 1.2.133 ||

In another *Purāṇa* it is stated:

“The two feet that go to the *tīrtha* of the Lord are praiseworthy,
since they enable one to cross over the dangerous desert of
saṁsāra.”

ālaye ca, yathā hari-bhakti-sudhodaye —

pravīśann ālayaṁ viṣṇor darśanārthaṁ subhaktimān |

na bhūyaḥ praviśen mātuh kukṣi-kārāgṛhaṁ sudhīḥ || 1.2.134 ||

Going to the temple is illustrated in the *Hari-bhakti-sudhodaya*:

“The intelligent person who enters the temple of Viṣṇu to see
the Lord in a mood of devotion does not again enter the prison of
a mother’s womb.”

29 - *parikramo, yathā tatraiva* —

viṣṇuṁ pradakṣiṇī-kurvan yas tatrāvartate punaḥ |

tad evāvartanaṁ tasya punar nāvartate bhava || 1.2.135 ||

Circumambulation, from the *Hari-bhakti-sudhodaya*:

“If a person circumambulates [the Deity of] Viṣṇu and returns to
the same spot, that returning guarantees that he does not return
to another birth.”

*skānde ca caturmāsyā-māhātmye —
catur-vāraṁ bhramībhis tu jagat sarvaṁ carācaram |
krāntaṁ bhavati viprāgrya tat-tīrtha-gamanādikam || 1.2.136 ||*

**In the Skanda Purāṇa, Caturmāsyā-māhātmya it is said:
“O best of the brāhmaṇas, those who circumambulate the Lord
four times surpass the world of moving and non-moving
creatures. This surpasses going to tīrthas.”**

*30 - atha arcanam —
śuddhi-nyāsādi-pūrvāṅga-karma-nirvāha-pūrvakam |
arcanam tūpacārāṇāṁ syān mantreṇopapādanam || 1.2.137 ||*

**“Deity worship:
Ārcana means offering items with mantras after introductory
activities such as bhūta-śuddhi and nyāsa.”**

*tad, yathā daśame [10.81.19] —
svargāpavargayoḥ puṁsāṁ rasāyāṁ bhuvi sampadām |
sarvāsāṁ api siddhīnāṁ mūlaṁ tāt-caraṇārcanaṁ || 1.2.138 ||*

**This is illustrated in the Tenth Canto of Śrīmad-Bhāgavatam
[10.81.19]:**

**“Devotional service to His lotus feet is the root cause of all the
perfections a person can find in heaven, in liberation, in the
subterranean regions and on earth.”**

*viṣṇurahasye ca —
śrī-viṣṇor arcanam ye tu prakurvanti narā bhuvi |
te yānti śāśvataṁ viṣṇor ānandaṁ paramaṁ padam || 1.2.139 ||*

**Also in the Viṣṇu-rahasya it is said:
“Those men who perform arcana of Viṣṇu on this earth go to the
eternal, supreme abode of Viṣṇu, which is full of bliss.”**

*31 - paricaryā —
paricaryā tu sevopakaraṇādi-parīṣkriyā |
tathā prakīrṇaka-cchatra-vāditrādyair upāsanaḥ || 1.2.140 ||*

“Service to the Deity:

Paricārya consists of decorating the Lord with different items and worshiping the Lord with *cāmara*, umbrella, music and other items.”

yathā nārādīye —

muhūrtaṁ vā muhūrtārdhaṁ yas tiṣṭhed dhari-mandire |
sa yāti paramaṁ sthānaṁ kim u śuśrūṣaṇe ratāḥ || 1.2.141 ||

It is said in the *Nārādīya Purāṇa*:

“If one remains in the temple of the Lord for one *muhūrta*, or even half a *muhūrta*, he goes to the supreme abode. What then to speak of the person engaged in the *paricārya* of the Lord?”

yathā caturthe [4.21.31] —

yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ |
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padānguṣṭha-viniḥṣṭā sarit || 1.2.142 ||

It is stated in the Fourth Canto of *Śrīmad-Bhāgavatam* [4.21.31]:

“By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases.”

aṅgāni vividhāny eva syuḥ pūjā-paricaryayoḥ |
na tāni likhitāny atra grantha-bāhulya-bhītaiḥ || 1.2.143 ||

“There are various *aṅgas* of Deity worship and *paricārya*. These have not been described here for fear of making the book too long.”

32 - *atha gītām, yathā laiṅge —*
brāhmaṇo vāsudevākhyam gāyamāno'niśam param |
hareḥ sālokyam āpnoti rudra-gānādhikam bhavet || 1.2.144 ||

Next singing, illustrated in the *Līṅga Purāṇa*:

“Even the *brāhmaṇa* who sings continuously in front of Vāsudeva attains the planet of Viṣṇu. This singing is greater than Śiva himself singing.”

33 - *atha saṅkīrtanam —*
nāma-līlā-guṇadīnām uccair-bhāṣā tu kīrtanam || 1.2.145 ||

“Next chanting:

Kīrtan is defined as the loud chanting of the Holy Names, pastimes and qualities of the Lord.”

tatra nāma-kīrtanam, yathā viṣṇu-dharme —
kṛṣṇeti maṅgalaṁ nāma yasya vāci pravartate |
bhaṣmībhavanti rājendra mahā-pātaka-koṭayaḥ || 1.2.146 ||

Chanting of the Holy Name of the Lord is illustrated in the *Viṣṇu-dharma*:

“O King, he who chants the auspicious Holy Name of Kṛṣṇa turns to ashes ten million of the worst sins.”

līlā-kīrtanam, yathā saptame [7.9.18] —
so'ham priyasya suhṛdaḥ paradevatāyā
līlā-kathās tava nṛsimha viriñca-gītāḥ |
añjas titarmy anugṛṇan guṇa-vipramukto
durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ || 1.2.147 ||

Līlā-kīrtan is illustrated in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.9.18]:

“O my Lord Nṛsimhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [*haṁsas*], I shall become completely uncontaminated by the association of the three modes of material nature and be able

to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahmā and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.”

*guṇa-kīrtanam, yathā prathame [1.5.22] —
idaṁ hi pūṁsas tapasaḥ śrutasya
vā sviṣṭasya sūktasya ca buddhi-dattayoḥ |
avicyuto'rthaḥ kavibhir nirūpito yad
uttamaḥśloka-guṇānuvarṇanam || 1.2.148 ||*

Guṇa-kīrtan is illustrated in the First Canto of *Śrīmad-Bhāgavatam* [1.5.22]:

“Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the *Vedas*, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry.”

34 - *atha japaḥ—
mantrasya sulaghūccāro japa ity abhidhīyate || 1.2.149 ||*

“Next, *japa* is defined:

Japa is defined as very soft chanting of a *mantra*.”

*yathā pādme —
kṛṣṇāya nama ity eṣa mantraḥ sarvārtha-sādhakaḥ |
bhaktānāṁ japatām bhūpa svarga-mokṣa-phala-pradaḥ || 1.2.150 ||*

Padma Purāṇa illustrates this:

“Chanting very softly the *mantra* ‘*kṛṣṇāya namaḥ*’ produced all benefits. O King, *svarga* and liberation are bestowed upon devotees who perform *japa* of this *mantra*.”

35 - *atha vijñaptiḥ, yathā skānde—
harim uddiṣya yat kiñcit kṛtaṁ vijñāpanaṁ girā |
mokṣa-dvārāgalān mokṣas tenaiva vihitas tava || 1.2.151 ||*

Entreaty is illustrated in the Skanda Purāṇa:

“By making entreaties to the Lord with words, the bolt on the door of liberation is released.”

samprārthanātmikā dainya-bodhikā lālasāmayī |
ity ādir vividhā dhīraiḥ kṛṣṇe vijñaptir īritā || 1.2.152 ||

“The wise have explained that there are varieties of entreaty to Kṛṣṇa, such as prayers, admission of incompetence and expressions of longing.”

tatra samprārthanātmikā, yathā pādme —
yuvatīnām yathā yūni yūnām ca yuvatau yathā |
mano'bhiramate tadvan mano'bhiramatām tvayi || 1.2.153 ||

Prayer is illustrated in the Padma Purāṇa:

“Just as the minds of young women are attracted to a young man, and the minds of young men are attracted to young women, may my mind be attracted to You!”

dainya-bodhikā, yathā tatraiva —
mat-tulyo nāsti pāpātmā nāparādhī ca kaścana |
parihāre'pi lajjā me kiṁ brūve puruṣottama || 1.2.154 ||

Admission of worthlessness is shown in the Padma Purāṇa:

“O Supreme Lord! There is no one as sinful as me, no one who has committed as many offenses. What can I say? I am very ashamed to ask You to remove these sins.”

lālasāmayī, yathā śrī-nārada-pañcarātre —
kadā gambhīrayā vācā śrīyā yukto jagat-pate |
cāmara-vyagra-hastam mām evaṁ kurv iti vakṣyasi || 1.2.155 ||

Longing is illustrated in the Nārada-Pañcarātra:

“O Master of the Universe, when will You, accompanied by Lakṣmī, say with a deep voice to me, eager to serve you with cāmara, ‘Please come here.’ ”

yathā vā —

kadāhaṁ yamunā-tīre nāmāni tava kīrtayan |
udbāṣpaḥ puṇḍarikākṣa racayiṣyāmi tāṇḍavam || 1.2.156 ||

Another example is presented:

“O lotus-eyed Lord, when will I dance on the bank of the
Yamunā with tears in my eyes while singing Your Holy Names?”

36 - atha stava-pāṭhaḥ —

proktā maṇiṣibhir gītā-stava-rājādayaḥ stavāḥ || 1.2.157 ||

“Reciting compositions of praise: the wise consider that the
Bhagavad-gītā and the stava-rāja contained in the Gautamanīya-
Tantra are examples of stavas.”

yathā skānde —

śrī-kṛṣṇa-stava-ratnaughair yeṣāṁ jihvā tv alaṅkṛtā |
namasyā muni-siddhānāṁ vandanīyā divaukasāṁ || 1.2.158 ||

The Skanda Purāṇa says:

“The perfected sages and devatās respect those whose tongues
are ornamented with an abundance of jewel-like verses in praise
of Kṛṣṇa.”

nārasimhe ca —

stotraih stavaś ca devāgre yaḥ stauti madhusūdanam |
sarva-pāpa-vinirmukto viṣṇu-lokam avāpnuyāt || 1.2.159 ||

In the Narasimha Purāṇa it is said:

“He who praises Madhusūdana with stotras and stavas in front of
His Deity is freed from all sins and attains the planet of Viṣṇu.”

37 - atha naivedyāsvādo, yathā pādme —

naivedyam annaṁ tulasī-vimiśraṁ viśeṣataḥ pāda-jalena siktam |
yo’śnāti nityaṁ purato murāreh prāpṇoti yajñāyuta-koṭi-puṇyam ||
1.2.160 ||

Tasting the food remnants of the Deity, from *Padma Purāṇa*:

“He who always eats outside the inner sanctum, the remnants of of the Lord’s food sprinkled with water from the Lord’s feet and mixed with *tulasī*, achieves the result of one hundred billion sacrifices.”

38 - *atha pādyāsvādo, yathā tatraiva —*

na dānaṁ na havir yeṣāṁ svādhyāyo na surārcanam |
te’pi pādodakaṁ pītvā prayānti paramāṁ gatim || 1.2.161 ||

Tasting the foot water of the Lord, from *Padma Purāṇa*:

“Those who drink the foot water of the Lord achieve the supreme goal, even if they have not performed charity, sacrifices, Vedic study or Deity worship.”

39 - *atha dhūpa-saurabhyam, yathā hari-bhakti-sudhodaye —*

āghrāṇaṁ yad dharer datta-dhūpocchiṣṭasya sarvataḥ |
tad-bhava-vyāla-daṣṭānāṁ nasyaṁ karma viṣāpaham || 1.2.162 ||

Smelling incense offered to the Lord, from *Hari-bhakti-sudhodaya*:

“The action of the nose—smelling the incense offered to the Lord—fully destroys the poison of *karma* inflicted on those bitten by the snake of material existence.”

atha mālya-saurabhyam, yathā tantrē —

praviṣṭe nāsikā-randhre harer nirmālya-saurabhe |
sadyo vilayaṁ āyāti pāpa-pañjara-bandhanam || 1.2.163 ||

Smelling the garlands offered to the Lord, from a *Tantra*:

“When the fragrance of the garlands of the Lord enters the nostrils, immediately the bondage created by piles of sins is destroyed.”

agastya-saṁhitāyām ca —

āghrāṇaṁ gandha-ṣuṣpāder arcitasya tapodhana |
viśuddhiḥ syād anantasya ghrāṇasyehābhidhīyate || 1.2.164 ||

From Agastya-saṁhitā:

“It is said that the nose smelling flowers and *gandha* offered to the infinite Lord is the cause of complete purification in this world.”

40 - *atha śrī-mūrteḥ sparśanam, yathā viṣṇu-dharmottare —
spṛṣtvā viṣṇor adhiṣṭhānam pavitraḥ śraddhayānvitaḥ |
pāpa-bandhair vinirmuktaḥ sarvān kāmān avāpnuyāt || 1.2.165 ||*

Touching the Deity, from Viṣṇu-dharmottara:

“The pure, faithful person who touches the Deity of Viṣṇu becomes freed from the bondage of sin and attains all desires.”

41 - *atha śrī-mūrter darśanam, yathā vārāhe —
vṛndāvane tu govindam ye paśyanti vasundhare |
na te yama-puram yānti yānti puṇya-kṛtām gatim || 1.2.166 ||*

Seeing the Deity, from Varāha Purāṇa:

“O Earth! Those who see Govinda in Vṛndāvana do not go to the city of Yāma, but achieve pure *bhakti*, the goal of all *puṇya*.”

42 - *ārātri-ka-darśanam, yathā skānde —
koṭayo brahma-hatyānām agamyāgama-koṭayaḥ |
dahaty āloka-mātreṇa viṣṇoḥ sārātrikaṁ mukham || 1.2.167 ||*

Seeing the ārātri-ka of the Lord, from Skanda Purāṇa:

“The face of Viṣṇu lit by the *ārātri-ka* lamp burns up ten million sins of killing *brāhmaṇas* and ten million sins committed in the past and to be committed in the future.”

*utsava-darśanam, yathā bhaviṣyottare —
ratha-stham ye nirīkṣante kautikenāpi keśavam |
devatānām gaṇāḥ sarve bhavanti śvapacādayaḥ || 1.2.168 ||*

Seeing the festivals of the Lord, from Bhaviṣyottara Purāṇa:

“The dog-eaters and other low persons who joyfully see Keśava on His chariot all become associates of the Lord.”

*ādi-sabdena pūjā-darśanaṁ, yathāgneye —
pūjitaṁ pūjyamānaṁ vā yaḥ paśyed bhaktito harim || 1.2.169 ||*

The word *ādi* in verse 87 refers to seeing the worship, as illustrated in *Agni Purāṇa*:

“He who sees the Lord with devotion, faith and joy, after He is worshiped or while He is being worshiped, attains eternal service to the Lord.”

*43 - atha śravaṇaṁ śravaṇaṁ
nāma-carita-guṇādīnāṁ śrutir bhavet || 1.2.170 ||*

“Next, hearing:

Hearing means listening to the Holy Name, pastimes and qualities of the Lord.”

*tatra nāma-śravaṇaṁ, yathā gāruḍe —
saṁsāra-sarpa-daṣṭa-
naṣṭa-ceṣṭaika-bheṣajam |
kṛṣṇeti vaiṣṇavaṁ mantraṁ
śrutvā mukto bhaven naraḥ || 1.2.171 ||*

Hearing the Holy Name of the Lord, from *Garuḍa Purāṇa*:

“Hearing the Vaiṣṇava mantra ‘Kṛṣṇa’, which is the only effective medicine to counteract the bite of the snake of *saṁsāra*, a man becomes liberated.”

*caritra-śravaṇaṁ, yathā caturthe [4.29.41] —
tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti |
tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais
tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ || 1.2.172 ||*

Hearing the pastimes, from the Fourth Canto of *Śrīmad-Bhāgavatam* [4.29.40]:

“In that assembly, excellent streams of nectar of the pastimes of the Lord, emanating from the mouths of the saintly devotees,

flow everywhere. Those who drink that nectar with eager ears, with constant thirst, O King, will forget the necessities of life like hunger and thirst, and become immune to all kinds of fear, lamentation and illusion.”

*guṇa-śravaṇam, yathā dvādaśe [12.3.15] —
yas tūttamaḥśloka-guṇānuvādaḥ
saṅgīyate’bhīkṣaṇam amaṅgala-ghnaḥ |
tam eva nityam śṛṇuyād abhīkṣaṇam
kṛṣṇe’malām bhaktim abhīpsamānaḥ || 1.2.173 ||*

Hearing the qualities of the Lord, from the Twelfth Canto of Śrīmad-Bhāgavatam [12.3.15]:

“The person who desires pure devotional service to Lord Kṛṣṇa should hear the narrations of Lord Uttamaḥśloka’s glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.”

*atha tat-kṛpekṣaṇam, yathā daśame [10.14.8] —
tat te’nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtām vipākam |
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk || 1.2.174 ||*

Expecting the Lord’s mercy, from the Tenth Canto of Śrīmad-Bhāgavatam [10.14.8]:

“My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.”

*atha smṛtiḥ —
yathā katham cin-manasā sambandhaḥ smṛtir ucyate || 1.2.175 ||*

“Remembrance:

Connecting the mind to the Lord somehow or other is called remembrance.”

yathā viṣṇu-purāṇe [5.17.17] —

smṛte sakala-kalyāṇa-bhājanam yatra jāyate |

puruṣam tam ajam nityam vrajāmi śaraṇam harim || 1.2.176 ||

This is illustrated in the Viṣṇu Purāṇa [5.17.17]:

“I surrender to the unborn, eternal person Hari, by remembrance of Whom one takes possession of all auspiciousness.”

yathā ca pādme —

prayāṇe cāprayāṇe ca yan-nāma smaratām nṛṇām |

sadyo naśyati pāpaughō namas tasmai cid-ātmane || 1.2.177 ||

Remembrance is also illustrated in the Padma Purāṇa:

“I offer my respects to the omniscient Lord. Remembrance of His Holy Name, while living or dying, immediately destroys heaps of sins committed by men.”

atha dhyānam —

dhyānam rūpa-guṇa-kṛīḍā-sevādeḥ suṣṭhu cintanam || 1.2.178 ||

“Meditation: Meditation means to contemplate with absorption upon the Lord’s form, qualities, pastimes and service.”

tatra rūpa-dhyānam, yathā nārasimhe —

bhagavac-caraṇa-dvandva-dhyānam nirdvandvam īritam |

pāpino’pi prasaṅgena vihitam suhitam param || 1.2.179 ||

Meditation on the form, from the Narasimha Purāṇa:

“Meditation on the two feet of the Lord is considered the means of attaining freedom from the dualities of this world. Even a sinner who meditates casually obtains the highest benefit.”

*guṇa-dhyānam, yathā viṣṇudharme —
ye kurvanti sadā bhaktyā guṇānusmaraṇam hareḥ |
prakṣiṇa-kaluṣaughās te praviśanti hareḥ padam || 1.2.180 ||*

Meditation on the qualities of the Lord, from Viṣṇu-dharma:
“Those who constantly meditate on the qualities of the Lord with devotion, having destroyed all contamination, enter the abode of the Lord.”

*krīdā-dhyānam, yathā padme —
sarva-mādhurya-sārāṇi sarvādbhutamayāni ca |
dhyāyan hareś caritrāṇi lalitāni vimucyate || 1.2.181 ||*

Meditating on the pastimes of the Lord, from the Padma Purāṇa:
“He who meditates on the most sweet, most astonishing, most charming pastimes of the Lord obtains liberation.”

*sevā-dhyānam, yathā purāṇāntare —
mānasenopacārena paricarya hariṁ sadā |
pare vān-manasā’gamyam taṁ sāksāt pratipedire || 1.2.182 ||*

Meditation on one’s service, from another Purāṇa:
“Constantly serving the Lord with items produced in the mind, some devotees have directly attained the Lord, who is not approachable for others by words or mind.”

*atha dāsyam —
dāsyam karmārpaṇam tasya kainkaryam api sarvathā || 1.2.183 ||*

“Acting as a servant:
Dāsyam is defined as offering the result of prescribed duties and acting as a menial servant of the Lord.”

*tatra ādyaṁ yathā skānde —
tasmin samarpitaṁ karma svābhāvikam apīśvare |
bhaved bhāgavato dharmaḥ tat-karma kimutārpitam || 1.2.184 ||*

The first type, offering prescribed duties, is described in the *Skanda Purāṇa*:

“Prescribed duties according to one’s nature [*varṇāśrama-dharma*], offered to the Lord become *bhāgavata-dharma*. What to speak then of actions of *bhakti* offered to the Lord alone?”

karma svābhāvikaṁ bhadraṁ japa-dhyānārcanādi ca |
itīdaṁ dvividhaṁ kṛṣṇe vaiṣṇavair dāsyam arpitam || 1.2.185 ||

“There are two categories of this *varṇāśrama-dāsyam* offered to the Lord by the Vaiṣṇavas: offering the auspicious among the prescribed actions according to one’s nature, and offering only actions such as *japa*, meditation and Deity worship.”

mṛdu-śraddhasya kathitā svalpā karmādhikāritā |
tad-arpitam harau dāsyam iti kaiścid udīryate || 1.2.186 ||

“Some persons say that this offering of duties by a person with weak faith in *bhakti* and a slight qualification for prescribed duties is called *dāsyam*.”

dvitīyaṁ, yathā nārādīye —
ihā yasya harer dāsyē karmaṇā manasā girā |
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate || 1.2.187 ||

The second type of *dāsyam* is illustrated in the *Nāradiya Purāṇa*:

“He who has the desire to serve the Lord in this world with actions, mind and words is called a liberated *jīva* in all circumstances.”

atha sakhyam —
viśvāso mitra-vṛttiś ca sakhyam dvividham īritam || 1.2.188 ||

“Friendship:

There are two types of *sakhyam*: trust and being friendly.”

*tatra ādyam, yathā mahābhārata —
pratijñā tava govinda na me bhaktaḥ praṇaśyati |
iti saṁsmṛtya saṁsmṛtya prāṇān saṁdhārayāmy aham || 1.2.189 ||*

The first type, trust, is described in *Mahābhārata*:

“O Govinda, remembering again and again Your promise that
Your devotee will never perish, I maintain my life.”

*tathā ekādaśe [11.2.53] ca—
tri-bhuvana-vibhava-hetave'py akuṇṭha-
smṛtir ajitātma-surādibhir vimṛgyāt |
na calati bhagavat-pādāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ || 1.2.190 ||*

Trust in the Lord is also illustrated in the Eleventh Canto of
Śrīmad-Bhāgavatam [11.2.53]:

“The lotus feet of the Supreme Personality of Godhead are
sought even by the greatest of demigods, such as Brahmā and
Śiva, who have all accepted the Supreme Personality of Godhead
as their life and soul. A pure devotee of the Lord can never
forget those lotus feet in any circumstance. He will not give up
his shelter at the lotus feet of the Lord for a single moment—
indeed, not for half a moment—even in exchange for the
benediction of ruling and enjoying the opulence of the entire
universe. Such a devotee of the Lord is to be considered the best
of the Vaiṣṇavas.”

*śraddhā-mātrasya tad-bhaktāḥ adhikāritva-hetutā |
aṅgatvam asya viśvāsa-viśeṣasya tu keśave || 1.2.191 ||*

“The cause of the qualification for *bhakti* is *śraddhā* alone. The
particular element *viśvāsa* to Keśava may be considered an *aṅga*
of that.”

*dvitīyaṁ, yathā agastya-saṁhitāyāṁ —
ṣaricaryā ṣarāḥ kecī
ṣrāsādeṣu ca śerate |
maṇuṣyaṁ iva taṁ draṣṭuṁ
vyāvahartuṁ ca bandhuvat || 1.2.192 ||*

The second type of friendship is illustrated in the *Agastya-saṁhitā*:

“A person who is dedicated to serving the Lord, and out of friendship sees and treats Him as a human, lies down in the Lord’s temple.”

*rāgānugāṅgatāsyā syād vidhi-mārgānapekṣatvāt |
mārga-dvayena caitena sādhyā sakhya-ratir matā || 1.2.193 ||*

“The last example should be classed as *rāgānuga-sādhana*, because of disregard for *vaidhī-sādhana*. However, attraction for feelings of friendship is cultivated in both *rāgānuga-sādhana* and *vaidhī-sādhana*.”

*atha ātma-nivedanaṁ, yathā ekādaśe [11.29.34] —
martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me |
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāyā ca kalṣate vai || 1.2.194 ||*

Offering the self, as illustrated in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.29.34]:

“A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences.”

*artho dvidhātma-śabdasya paṇḍitair upapāyate |
dehy-ahantāṣpadaṁ kaiścid dehaḥ kaiścin mamatva-bhāk || 1.2.195 ||*

“The learned say that *ātmā* has two meanings: some say that *ātmā* refers to the soul having the identity of ‘I’, while others say that *ātmā* refers to the body, since it belongs to the soul.”

tatra dehī, yathā yāmunācārya-stotre [49] —
vaṣṭurādiṣu yo’pi ko’pi vā
guṇato’sāni yathā tathā-vidhaḥ |
tad ayaṁ tava pāda-pādmayor
aham adyaiva mayā samarpitaḥ || 1.2.196 ||

Offering the soul is considered in a *stotra* of Yamunācārya:
“Whoever I may be, either a soul inhabiting the body and other material elements, or a deva or a human body made of *guṇas*, today I offer that ‘I’ to Your lotus feet.”

deho, yathā bhakti-viveke —
cintāṁ kuryān na rakṣāyai vikṛītasya yathā paśoḥ |
tathārpayan harau dehaṁ viramed asya rakṣanāt || 1.2.197 ||

Offering the body as *ātmā* is illustrated in *Bhakti-viveka*:
“Just as one does not worry about an animal that has been sold, one should offer this body to the Lord and be disinterested in its maintenance.”

duṣkaratvena virale dve sakhyātmā-nivedane |
keṣāṁcid eva dhīrāṇāṁ labhate sādhanārhatām || 1.2.198 ||

“Friendship and offering the self and body are rare because of the difficulty of execution during the process of *sādhana*. However some wise men have considered that these two qualify as part of *sādhana*.”

atha nija-priyopaharaṇaṁ, yathā ekādaśe [11.11.41] —
yad yad iṣṭatamaṁ loke yac cāti-priyam ātmanaḥ |
tat tan nivedayen mahyaṁ tad ānantyāya kalpate || 1.2.199 ||

Offering articles dear to oneself, illustrated in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.11.41]:

“Whatever is most desired by one within this material world, and whatever is most dear to oneself—one should offer that very thing to Me. Such an offering qualifies one for eternal life.”

*atha tad-arthe'khila-ceṣṭitaṁ, yathā pañcarātre —
laukikī vaidikī vāpi yā kriyā kriyate mune |
hari-sevānukūlaiva sā kāryā bhaktim icchatā || 1.2.200 ||*

Making full efforts for the Lord, illustrated in the *Pañcarātra*:

“O sage! Among all the Vedic and routine actions that are performed, the person desiring *bhakti* should perform those which are favorable for service to the Lord.”

*atha śaraṇāpattiḥ, yathā hari-bhakti-vilāse [11.677] —
tavāsmīti vadan vācā tathaiva manasā vidan |
tat-sthānam āśritas tanvā modate śaraṇāgataḥ || 1.2.201 ||*

Accepting the Lord's protection is illustrated in the *Hari-bhakti-vilāsa* [11.677]:

“He who, while saying ‘I am Yours’, accepts the protection of the Lord, feels bliss.”

*śrī-nārasimhe ca —
tvāṁ praṇanno'smi śaraṇaṁ deva-deva janārdana |
iti yaḥ śaraṇaṁ prāptas taṁ kleśād uddharāmy aham || 1.2.202 ||*

Also it is stated in the *Narasimha Purāṇa*:

“I deliver from suffering that person who takes shelter of Me, saying ‘Lord of lords, exciter of all beings, I have taken You as my protector.’ ”

53 - *atha tadīyānām sevanam | tulāsyah, yathā skāde—
yā dr̥ṣṭā nikhilāgha-saṅga-śamanī spr̥ṣṭā vapuḥ-pāvanī
rogāṇām abhivanditā nirasani siktāntaka-trāsinī |
pratyāsatti-vidhāyinī bhagavataḥ kṛṣṇasya samropitā
nyastā tac-caraṇe vimukti-phaladā tasyai tulasyai namaḥ || 1.2.203 ||*

Service of things related to the Lord and service to *tulasī*, from
Skanda Purāṇa:

“Seeing *tulasī* destroys all sins. Touching her purifies the body.
Bowing to her destroys all sufferings. Sprinkling her with water
delivers one from death. Planting her bestows attachment of the
mind to Kṛṣṇa. Offering her to Kṛṣṇa’s lotus feet bestows special
liberation in the form of *prema*. I offer my respects to *tulasī*.”

*tathā ca tatraiva —
dr̥ṣṭā spr̥ṣṭā tathā dhyātā kīrtitā namitā stutā |
ropitā sevitā nityam pūjitā tulasī śubhā || 1.2.204 ||
navadhā tulasīm devīm ye bhajanti dine dine |
yuga-koṭi-sahasrāṇi te vasanti harer gṛhe || 1.2.205 ||*

Also from *Skanda Purāṇa*:

“Those who worship auspicious *tulasī* daily by nine processes—
seeing, touching, meditating, glorifying, offering obeisances,
praising, planting, serving and worshiping—live in the Lord’s
house for ten billion *yugas*.”

54 - *atha śāstrasya—
śāstram atra samākhyātam yad bhakti-pratipādakam || 1.2.206 ||*

Service to the scriptures:

“Scripture here refers to those scriptures that present *bhakti*.”

yathā skānde —

vaiṣṇavāni tu śāstrāṇi ye śṛṇvanti paṭhanti ca |
dhanyās te mānavā loke tesāṁ kṛṣṇaḥ prasīdati || 1.2.207 ||
vaiṣṇavāni tu śāstrāṇi ye ’rcayanti gr̥he narāḥ |
sarva-pāpa-vinirmuktā bhavanti sura-vanditāḥ || 1.2.208 ||
tiṣṭhate vaiṣṇavaṁ śāstraṁ likhitaṁ yasya mandire |
tatra nārāyaṇo devaḥ svayaṁ vasati nārada || 1.2.209 ||

From the Skanda Purāṇa:

“O Nārada, fortunate are the people in this world who hear and read the Vaiṣṇava scriptures. Kṛṣṇa is pleased with them. Those who worship the Vaiṣṇava scriptures in their homes become free from all sins and are praised by the devatās. The Supreme Lord Nārāyaṇa Himself lives in the house where the Vaiṣṇava scriptures have appeared in writing.”

tathā śrī-bhāgavate dvādaśe [12.13.15] ca—
sarva-Vedānta-sāraṁ hi śrī-bhāgavatam iṣyate |
tad-rasāmṛta-tr̥ptasya nānyatra syād ratiḥ kvacit || 1.2.210 ||

This is also illustrated in the Twelfth Canto of Śrīmad-Bhāgavatam [12.13.15]:

“Śrīmad-Bhāgavatam is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.”

55 - atha mathurāyāḥ, yathā ādi-vārāhe —
mathurāṁ ca parityajya yo’nyatra kurute ratim |
mūḍho bhramati saṁsāre mohitā mama māyayā || 1.2.211 ||

Serving Mathurā and other holy places, illustrated in the Varāha Purāṇa:

“The fool who gives up Mathurā and develops attraction for some other place wanders in the material world birth after birth, bewildered by My Māyā.”

brahmāṇḍe ca —

trailokya-varti-tīrthānām sevanād durlabhā hi yā |

parānanda-mayī siddhir mathurā-sparśa-mātrataḥ || 1.2.212 ||

This is also illustrated in the *Brahmāṇḍa Purāṇa*:

“The bliss at the stage of *prema*, which is rarely obtained even by serving all the holy places in the three worlds, is available just by touching Mathurā.”

śrutā smṛtā kīrtitā ca vāñchitā prekṣitā gatā |

spṛṣṭā śritā sevitā ca mathurābhīṣṭadā nṛṇām |

iti khyātāṁ purāṇeṣu na vistāra-bhiyocyate || 1.2.213 ||

“Hearing about, remembering, glorifying, desiring, seeing, visiting, touching, taking shelter and serving Mathurā fulfills all the desires of human beings. This has been described in all the *Purāṇas*. I have not elaborated this here for fear of increasing the volume of this book.”

56 - atha vaiṣṇavānām sevanām, yathā pādme[6.253.176] —

ārāadhanānām sarveṣāṁ viṣṇor ārāadhanām param |

tasmāt parataram devi tadīyānām samarcanam || 1.2.214 ||

Service to Vaiṣṇavas, from *Padma Purāṇa*:

“Of all types of worship, worship of Viṣṇu is supreme. O Devī, worship of His devotees, however, is even superior to that.”

ṛtīye [3.7.19] ca—

yat-sevayā bhagavataḥ kūṭa-sthasya madhu-dviṣaḥ |

rati-rāso bhavet tivrāḥ pādayor vyasanārdanaḥ || 1.2.215 ||

In the Third Canto of *Śrīmad-Bhāgavatam* [3.7.19], it is said:

“By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one’s material distresses.”

skānde ca —

*śaṅkha-cakrāṅkita-tanuḥ śirasā mañjarī-dharaḥ |
gopī-candana-liptāṅgo dṛṣṭaś cet tad-agmaṁ kutaḥ || 1.2.216 ||*

Also, the Skanda Purāṇa says:

“Where is sin for the person who has seen a Vaiṣṇava whose body is marked with conch and disc, who has *tulasī-mañjaris* on his head and whose limbs are smeared with *gopī-candana*?”

prathame [1.19.33] ca—

*yeṣāṁ saṁsmaraṇāt puṁsāṁ sadyaḥ śuddhyanti vai gṛhāḥ |
kiṁ punar darśana-sparśa-pāda-śaucāsanādibhiḥ || 1.2.217 ||*

The First Canto of Śrīmad-Bhāgavatam [1.19.33] says:

“Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?”

ādī-purāṇe —

*ye me bhakta-janāḥ pārtha na me bhaktāś ca te janāḥ |
mad-bhaktānāṁ ca ye bhaktāś te me bhaktatamā matāḥ || 1.2.218 ||*

Ādi-Purāṇa says:

“Those who claim to be My devotees are not My devotees; Those who are the devotees of My devotees, I consider them to be the best of My devotees.”

*yāvanti bhagavad-bhakter aṅgāni kathitānīha |
prāyas tāvanti tad-bhakta-bhakter api budhā viduḥ || 1.2.219 ||*

“All the *aṅgas* of *bhakti* in relation to the Lord are also *aṅgas* of *bhakti* in relation to the devotees of the Lord. This is the conclusion of the wise.”

57 - atha yathā-vaibhava-mahotsavo, yathā pādme —

*yaḥ karoti mahīpāla harer gehe mahotsavam |
tasyāpi bhavati nityaṁ hari-loke mahotsava || 1.2.220 ||*

Observing festivals according to one's wealth, illustrated from the *Padma Purāṇa*:

“O King, he who performs a festival for the temple of the Lord experiences for eternity a festival in the planet of the Lord.”

58 - *atha ūrjādarō, yathā pādme —*

yathā dāmodarō bhakta-vatsalo vidito janaiḥ |

tasyāyaṁ tādṛśo māsaḥ svalpam apy uru-kārakaḥ || 1.2.221 ||

Observing Ūrja-vrata, from the *Padma Purāṇa*:

“Just as men know that Dāmodara is affectionate to His devotee, the Dāmodara month is also affectionate to the devotee. Even a little service performed during that month yields great results.”

tatrāpi mathurāyāṁ viśeṣo, yathā tatraiva —

bhuktiṁ muktiṁ harir dadyād arcito'nyatra sevinām |

bhaktiṁ tu na dadāty eva yato vaśyakarī hareḥ || 1.2.222 ||

sā tv añjasā harer bhaktir labhyate kārttike naraiḥ |

mathurāyāṁ sakṛd api śrī-dāmodara-sevanāt || 1.2.223 ||

Respecting the Dāmodara-vrata in Mathurā is glorified in the *Padma Purāṇa*:

“The Lord, being worshiped elsewhere, awards material enjoyment and liberation to those worshipers. He does not give *bhakti*, because *bhakti* controls the Lord. However, men can achieve *bhakti* very easily by serving Dāmodara during Kārtika month in Mathurā just once.”

59 — *atha śrī-janma-dina-yātrā, yathā bhaviṣyottare —*

yasmin dine prasūteyaṁ devakī tvāṁ janārdana |

tad-dinaṁ brūhi vaikuṇṭha kurmas te tatra cotsavam |

tena samyak-praṇānānāṁ prasādaṁ kuru keśavaḥ || 1.2.224 ||

Observing the appearance day of the Lord, from *Bhaviṣyottara Purāṇa*:

“O Janārdana, tell us the day that Devakī gave birth to You. O Vaikuṇṭha, we will perform a festival on that day. O Keśava, may

You be pleased with that festival performed by those who are completely surrendered to You.”

60 — *atha śrī-mūrter-anghri-sevane prītiḥ, yathā ādi-purāṇe —
mama nāma-sadāgrāhī mama sevā-priyaḥ sadā |
bhaktis tasmai pradātavyā na tu muktiḥ kadācana || 1.2.225 ||*

Attachment to serving the lotus feet of the Deity, from *Ādi Purāṇa*:

“I give *bhakti*, and never liberation, to the person who is always engaged in chanting My Holy Name and serving Me as the goal in his life.”

61 — *atha śrī-bhāgavatārthāsvādo, yathā prathame[1.1.3] —
nigama-kalpa-taror-galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam |
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ || 1.2.226 ||*

Relishing *Śrīmad-Bhāgavatam*, from the First Canto [1.1.3]:

“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”

*tathā dvitīye [2.1.9] ca —
pariniṣṭhito’pi nairguṇye uttamaḥśloka-līlayā |
gr̥hita-cetā rājarṣe ākhyānaṁ yad adhītavān || 1.2.227 ||*

Similarly, it is said in the Second Canto of *Śrīmad-Bhāgavatam* [2.1.9]:

“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”

62 - *atha sa-jātīyāśaya-snigdha-śrī-bhagavad-bhakta-saṅgo, yathā prathame [1.18.13] —*
tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānām kimutāśiṣaḥ | | 1.2.228 | |

Association with like-minded, affectionate devotees, from the First Canto of Śrīmad-Bhāgavatam [1.18.13]:

“The value of a moment’s association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.”

hari-bhakti-sudhodaye ca —
yasya yat-saṅgatiḥ puṁso
mañivat syāt sa tad-guṇaḥ |
sva-kūlarddhyai tato dhīmān
sva-yūthyān eva saṁśrayet | | 1.2.229 | |

It is also said in the Hari-bhakti-sudhodaya:

“A man will attain the qualities of the person with whom he associates, just as a crystal takes up the color of the object next to it. Therefore, the wise man will take shelter of those who have qualities similar to his own for the prosperity of his family.”

63 — *atha śrī-nāma saṁkīrtanaṁ, yathā dvitīye [2.1.11] —*
etan nirvidyamānānām icchatām akuto-bhayam |
yoginām nṛpa nirṇītaṁ harer nāmānukīrtanaṁ | | 1.2.230 | |

Chanting the Holy Name of the Lord, from Śrīmad-Bhāgavatam [2.1.11]:

“O King, constant chanting of the Holy Name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and

also those who are self-satisfied by dint of transcendental knowledge.”

ādi-purāṇe ca —

gītvā ca mama nāmāṇi vicaren mama sannidhau |
iti bravāmi te satyaṁ krīto’haṁ tasya cārjuna || 1.2.231 ||

Kṛṣṇa says in the Ādi Purāṇa:

“By singing My Holy Names, a person will attain a position close to Me. I make this promise. That person, O Arjuna, purchases Me.”

pādme ca —

yena janma-sahasrāṇi vāsudevo niṣevitaḥ |
tan-mukhe hari-nāmāṇi sadā tiṣṭhanti bhārata || 1.2.232 ||

In the Padma Purāṇa, it is said:

“The Holy Names of the Lord remain continuously in the mouth of that person who serves Vāsudeva for a thousand births.”

yatas tatraiva ca —

nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ |
pūrṇaḥ śuddho nitya-mukto’bhinnatvān nāma-nāminoḥ || 1.2.233 ||

It is also said in the Padma Purāṇa:

“The Holy Name of the Lord fulfills all desires like cintāmaṇi. It is the very form of Kṛṣṇa. It is full of consciousness and rasa. It is complete, pure and eternally liberated. This is because of the non-difference of the Holy Name and Kṛṣṇa.”

yathā tatraiva—

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyaṁ indriyaiḥ |
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ || 1.2.234 ||

Also from the Padma Purāṇa:

“Kṛṣṇa and His Holy Names cannot be grasped by the material senses, but when a person develops the tendency to accept the

Lord’s Holy Name and transcendental form, Kṛṣṇa then spontaneously appears on the tongue and in the other senses.”

64 - *atha śrī-mathurā-maṇḍale sthitiḥ, yathā pādme —
anyeṣu puṇya-tīrtheṣu muktir eva mahā-phalam |
muktaiḥ prārthyā harer bhaktir mathurāyām tu labhyate || 1.2.235 ||
tri-vargadā kāmīnām yā mumukṣūṇām ca mokṣadā |
bhakticchor bhaktidā kas tām mathurām nāśrayed budhaḥ || 1.2.236 ||
aho madhu-ṣurī dhanyā vaikuṇṭhāc ca garīyasī |
dinam ekaṁ nivāsena harau bhaktiḥ prajāyate || 1.2.237 ||*

Residing in Mathurā, illustrated in the Padma Purāṇa:

“Liberation is the greatest result that can be obtained at other holy places, but devotion to the Lord, which is desired by the liberated souls, can be attained at Mathurā. Mathurā bestows *dharma*, *artha* and *kāma* to those who have material desires. It awards liberation to those desiring liberation. It awards *bhakti* to those desiring *bhakti*. What intelligent person will not take shelter of Mathurā? Oh, Mathurā is most auspicious, and greater than Vaikuṇṭha! By staying only one day in Mathurā, *bhakti* to the Lord appears.”

*durūhādbhuta-vīrye’smin śraddhā dūre’stu pañcake |
yatra svalpo’pi sambandhaḥ sad-dhiyām bhāva-janmane || 1.2.238 ||*

“The last five items have inconceivable and astonishing power. What to speak of having faith in these items, if there is a just a little relationship with these items, persons who are devoid of offenses can attain the level of *bhāva*.”

*tatra śrī-murtiḥ yathā —
smerām bhaṅgī-traya-ṣaricitām sāci-vistīrṇa-dṛṣṭīm
vaṁśī-nyastādhara-kiśalayām ujvalām candrakena |
govindākhyām hari-tanum itaḥ keśi-tīrthopakaṇṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-sange’sti raṅgaḥ || 1.2.239 ||*

The power of serving the Deity:

“O my friend, if you desire to enjoy with your friends and relatives, then do not look upon the form of the Lord called Govinda, wandering near Keśī-tīrtha on the bank of the Yamunā river, with a slight smile on His lips, posed in His threefold-bending posture, eyes glancing everywhere in a crooked fashion, flute placed on His red lower lip like a tender bud, and shining gloriously with a peacock feather.”

śrī-bhāgavatam yathā —

*śaṅke nītāḥ sapadi daśama-skandha-padyāvalīnām
varṇāḥ karṇādhvani pathi katāmānupurvyaḥ bhavadbhiḥ |
haṁho dimbhāḥ parama-śubhadān hanta dharmārtha-kāmān
yad garhantaḥ sukhamayam amī mokṣam apy ākṣipanti || 1.2.240 ||*

The power of hearing Śrīmad-Bhāgavatam:

“O idiots, how unfortunate you are! I think that you must have been hearing, one by one, the syllables of the verses of the Tenth Canto of Śrīmad-Bhāgavatam, because your ears are now denouncing the most auspicious goals of *dharma*, *artha*, *kāma*, and even decrying the fourth goal of *mokṣa*, which is most blissful.”

kṛṣṇa-bhakto yathā —

*dṛg-ambhobhir dhautāḥ pulaka-patalī maṇḍita-tanuḥ
skhalann antaḥ-phullo dadhad atipṛthum vepathum api |
dṛśoḥ kakṣām yāvan mama sa puruṣaḥ ko’py upayayau
na jāne kim tāvan matir iha gṛhe nābhiramate || 1.2.241 ||*

The power of association with the devotee of Kṛṣṇa:

“Ever since I saw a certain person whose body was washed with his own tears, whose hairs were standing on end, and who stumbled around with a joyous heart, while quivering to the extreme, my mind has for some reason become so attached to the form of Kṛṣṇa that I have no attachment to my family.”

nāma yathā —

yadavadhi mama śītā vaiṇikenānugītā

śruti-patham agha-śatror nāmā-gāthā prayātā |

anavakalita-pūrvām hanta kām apy avasthām

tadavadhi dadhad-antar-mānasam sāmyatīva || 1.2.242 ||

The power of chanting the Holy Name of the Lord:

“Ever since I heard Nārada singing the Holy Names of Kṛṣṇa, which pacify the ears, my heart has become completely blissful, fixed in an unprecedented state of *prema*.”

śrī mathurā-maṇḍalam yathā—

taṭa-bhuvi kṛta-kāntiḥ śyāmalā yās taṭinyāḥ

sphuṭita-nava-kadambāmbi-kūjad-dvirephā |

niravadhi-madhurimṇā maṇḍiteyaṁ katham me

manasi kam api bhāvaṁ kānana-śrīs tanoti || 1.2.243 ||

The power of residing in the district of Mathurā:

“The splendor of Mathura’s forest, made beautiful by being situated on the bank of the Yamunā, where buzzing bees take shelter of newly blossoming *kadamba* trees, ornamented with unlimited sweetness, produces an extraordinary state of *bhāva* in my mind.”

alaukika-padārthānām acintyā śaktir īdṛśī |

bhāvaṁ tad-viṣayaṁ cāpi yā sahaiva prakāśayet || 1.2.244 ||

“The inconceivable power of these five extraordinary *aṅgas* is that they will manifest the state of *bhāva* and its object, Kṛṣṇa, at the same time.”

keṣāmcit kvacid aṅgānām yat kṣudraṁ śrūyate phalaṁ |

bahir-mukha-pravṛttyaitat kintu mukhyaṁ phalaṁ ratiḥ || 1.2.245 ||

“In some of the verses quoted from the scriptures, material results are attributed to the *aṅgas* for attracting persons

possessing material consciousness. However, the main result of these *aṅgas* is *rati* [*bhāva*].”

saṁmataṁ bhakti-vijñānāṁ bhakty-aṅgatvaṁ na karmanām ||
1.2.246 ||

“The consensus of those knowledgeable in *bhakti* is that *karma* [*varṇāśrama* duties] is not an *aṅga* of *bhakti*.”

yatha caikādaśe [11.20.9] —
tāvat karmāṇi kurvīta na nirvidyeta yāvatā |
mat-kathā-śravaṇāḍau vā śraddhā yāvan na jāyate || 1.2.247 ||

In the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.20.9] it is explained:

“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by hearing and chanting about Viṣṇu, one has to act according to the regulative principles of the Vedic injunctions.”

jñāna-vairāgyayor bhakti-praveśāyopayogitā |
iṣat prathamam eveti nāṅgatvam ucitaṁ tayoḥ || 1.2.248 ||

“*Jñāna* and *vairāgya* are suitable for entering *bhakti*, being somewhat useful in the beginning of *bhakti*, but they are not considered *aṅgas* of *bhakti*.”

yad ubhe citta-kāṭhinya-hetū prāyaḥ satām mate |
sukumāra-svabhāveyaṁ bhaktis tad-dhetur īritā || 1.2.249 ||

“Because *jñāna* and *vairāgya* generally make the heart harsh, the authoritative devotees have concluded that *bhakti* alone, whose nature is very tender, is the cause of entering into *bhakti*.”

yathā tatraiva [11.20.31] —
tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah |
na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha || 1.2.250 ||

In the *Śrīmad-Bhāgavatam* [11.20.31], it is also said:

“Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.”

kintu jñāna-virakty-ādi-sādhyam bhaktyaiva sidhyati || 1.2.251 ||

“However, the goals of *jñāna*, *vairāgya* and other processes are indeed achieved by *bhakti* alone.”

yathā tatraiva [11.20.32-33] —

yat karmabhir yat tapasā jñāna-vairāgya taś ca yat |
yogena dāna dharmena śreyobhir itarair api || 1.2.252 ||
sarvaṁ mad-bhakti-yogena mad-bhakto labhate'njasā |
svargāpavargam mad-dhāma kathañcid yadi vāñchati || 1.2.253 ||

Thus, it is said in the *Śrīmad-Bhāgavatam* [11.20.32-33]:

“Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.”

rucim udvahatas tatra janasya bhajane hareḥ |
viṣayeṣu gariṣṭho'pi rāgaḥ prāyo vilīyate || 1.2.254 ||

“If a person has a taste for worshiping the Lord, even if he has strong material attachments, those attractions will for the most part be destroyed during *sādhana* without resorting to *vairāgya*.”

anāsaktasya viṣayān yathārham upayun̄jataḥ |
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate || 1.2.255 ||

“The *vairāgya* of that person who employs objects suitable for devotional development, while remaining detached from them, is

said to be suitable for *bhakti*. The objects should be persistently related to Kṛṣṇa.”

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ |
mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate || 1.2.256 ||

“Rejection of things related to the Lord by persons desiring liberation, who think that these things are simply material objects, is called useless *vairāgya*.”

proktena lakṣaṇenaiva bhaktir adhikṛtasya ca |
aṅgatve suniraste’pi nityādy-akhila-karmaṇām || 1.2.257 ||
jnānasyādhyātmikasyāpi vairagyasya ca phalgunah |
spāṣṭatārthaṁ punar api tad evedaṁ nirākṛtaṁ || 1.2.258 ||

“The daily and periodic duties of *varṇāśrama* and the impersonal aspect of *jñāna* [the obstructive portions of *karma* and *jñāna*] have already been rejected as *aṅgas* of *bhakti* by using the stated definition of *uttama-bhakti* obtained through the *bhakti* scriptures. However, to make the point clear, the false type of *vairāgya* [the obstructive portion] has again been rejected as an *aṅga* of *bhakti*.”

dhana-śiṣyādibhir dvārair yā bhaktir upapādyate |
vidūratvād uttamatā-hānyā tasyās ca nāṅgatā || 1.2.259 ||

“*Bhakti* that is accomplished by dependence on wealth, followers or other objects cannot be considered as an *aṅga* of *uttama-bhakti* because it destroys the pure nature of *uttama-bhakti*. It is situated far away from *uttama-bhakti*.”

viśeṣaṇatvam evaiṣām saṁśrayanty adhikāriṇām |
vivekādīny ato’mīṣām api nāṅgatvam ucyate || 1.2.260 ||

“Discrimination and other material qualities cannot be considered as *aṅgas* of *uttama-bhakti*, since they spontaneously

take shelter of the excellent condition of persons practicing *uttama-bhakti*.”

kṛṣṇonmukhaṁ svayaṁ yānti yamāḥ śaucādayas tathā |
ity eṣāṁ ca na yuktā syād bhakty-aṅgāntara-pātitā || 1.2.261 ||

“Basic rules of conduct, rules of cleanliness, and other desirable qualities and actions appear automatically in those who are extremely dedicated to Kṛṣṇa. Thus, they also are not included as *aṅgas* of *bhakti*.”

yathā skānde —
ete na hy adbhutā vyādha tavāhimsādayo guṇāḥ |
hari-bhaktau pravṛttā ye na te syuḥ para-tāpinaḥ || 1.2.262 ||

Thus in the *Skanda Purāṇa* it is said:

“O hunter! These qualities such as nonviolence are not astonishing, because the persons who engage in devotion to the Lord will never cause affliction to others.”

tatraiva —
antaḥ-śuddhir bahiḥ-śuddhis tapaḥ-śānti-adayas tathā |
amī guṇāḥ prapadyante hari-sevābhikāminām || 1.2.263 ||

Also in the *Skanda Purāṇa* it is said:

“Internal and external purity, austerity [sense control], peacefulness and other desirable qualities take shelter of persons who desire to serve the Lord.”

sā bhaktir eka-mukhyāṅgāśritānaikāṅgi kātha vā |
svavāsanānusāreṇa niṣṭhātaḥ siddhi-kṛd bhavet || 1.2.264 ||

“*Bhakti*, taking shelter of one principal *aṅga* or many *aṅgas* according to one’s desire, and practiced with steadiness, brings about the desired result [*bhāva* and *prema*].”

tatra ekāṅgā, yathā granthāntare —

*śrī viṣṇoḥ śravaṇe parīkṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad-aṅghri-bhajane lakṣmīḥ pṛthuḥ pūjane |
akrūras tv abhivandane kapi-patir dāsye'tha sakhye'rjunaḥ
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣāṁ parā || 1.2.265 ||*

Examples of practicing one aṅga are illustrated in another work [Padyāvalī, 53]:

“Parikṣit is an example of hearing about the Lord and Śukadeva is an example of chanting about the glories of the Lord. Prahlāda is an example of remembering the Lord and Lakṣmī is an example of serving the lotus feet of the Lord. Pṛthu is an example of performing Deity worship of the Lord. Akṛūra is an example of attaining perfection by offering prayers to the Lord. Hanumān is an example of service with an attitude of a servant of the Lord. Arjuna is an example of friendship with the Lord. Bali is an example of offering oneself to the Lord. They achieved Kṛṣṇa by following principally one aṅga.”

anekāṅgā, yathā navame [9.4.18-20] —

*sa vai manaḥ kṛṣṇa-padāravindayor
vacāṁsi vaikunṭha-guṇānuvarṇane |
karau harer mandira-mārjanādiṣu
śrutim cakārācyuta-sat-kathodaye || 1.2.266 ||
mukunda-liṅgālaya-darśane dṛṣau
tad-bhṛtya-gātra-sparśe'ṅga-saṅgamaṁ |
ghrṇaṇaṁ ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanāṁ tad-arpite || 1.2.267 ||
pādau hareḥ kṣetra-padānusaṛpaṇe
śīro hṛṣīkeśa-padābhivandane |
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaḥśloka-janāśraya ratiḥ || 1.2.268 ||*

An example of following many aṅgas equally is found in the Ninth Canto of Śrīmad-Bhāgavatam [9.4.18-20]:

“Mahārāja Ambarīṣa always engaged his mind in meditating upon

the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of *tulasī* offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires."

*śāstroktayā prabalayā tat-tan-maryādayānvitā |
vaidhi bhaktir iyaṁ kaiścan maryādā-mārga ucyate || 1.2.269 ||*

"Some people call *vaidhī-bhakti* the path of rules [*maryādā-mārga*] since it is bound by strong limitation of the rules mentioned in the scriptures."

*atha rāgānuga — virājantīm abhivyaktāṁ vraja-vāsī janādiṣu |
rāgātmikām anusṛtā yā sā rāgānugocyate || 1.2.270 ||*

"*Rāgānuga-bhakti* is defined as that *bhakti* which follows after the spontaneous *rāgātmika-bhakti* found distinctively in the inhabitants of Vraja."

rāgānuga-vivekārtham ādau rāgātmikocyate || 1.2.271 ||

"To define *rāgānuga-bhakti*, first we must discuss *rāgātmika-bhakti*."

*iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet |
tan-mayī yā bhaved bhaktiḥ sātra rāgātmikoditā || 1.2.272 ||*

“Rāga is defined as spontaneous, deep thirst for the object of love. *Bhakti* that is impelled exclusively by such a thirst is called *rāgātmika-bhakti*.”

sā kāmārūpā sambandha-rūpā ceti bhaved dvidhā || 1.2.273 ||

“There are two types of *rāgātmika-bhakti*: impelled by conjugal feelings [*kāma-rūpa*] and impelled by other relationships [*sambandha-rūpa*].”

*tathā hi saptame [7.1.29-30] —
kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manah |
āveśya tad aghaṁ hitvā bahavas tad-gatiṁ gatāḥ || 1.2.274 ||*

These two types of *rāgātmika-bhakti* are illustrated in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.1.31]:

“My dear King Yudhiṣṭhira, the *gopīs* by their lusty desires, Kāṁsa by his fear, Śiśupāla and other kings by envy, the *Vṛṣṇis* of Vraja by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service in *vaidhī-bhakti*, have obtained the mercy of Kṛṣṇa.”

*gopyaḥ kāmād bhayāt kaṁso dveṣāc caidyādayo nṛpāḥ |
sambandhād vṛṣṇayaḥ snehād yūyaṁ bhaktyā vayaṁ vibho || 1.2.275 ||
ānukūlya-viparyāsād bhīti-dveṣau parāhatau |
snehasya sakhyā-vācitvād vaidhā-bhakty-anuvartitā || 1.2.276 ||
kiṁ vā premābhidhāyitvān nopayogo'tra sādhanē |
bhaktyā vayaṁ iti vyaktaṁ vaidhī bhaktir udīritā || 1.2.277 ||*

“Because fear and hatred are not favorable, they are rejected as modes of *bhakti*. Affection [*sneha*] of the Pāṇḍavas, if it means friendliness [*sakhya*], belongs to *vaidhī-bhakti* [because *sakhya* is predominated by veneration]. If *sneha* means *prema* or a stage of

prema, it still could not be admitted here, as the topic is *sādhana-bhakti*. In the phrase *bhaktyā vāyam*—“and we, the sages attained befitting goals by *bhakti*”—*bhakti* refers to *vaidhī-bhakti*.”

yad-arīṇām priyāṇām ca prāpyam ekam ivoditam |
tad brahma-kṛṣṇayor aikyāt kiraṇārkoṣamā-juṣoḥ || 1.2.278 ||

“When it is said that the enemies and dear friends of the Lord attained the same end, it means only in the sense that Brahman and the personal form of the Lord are one entity, as the rays of the sun and the sun are one.”

brahmaṇy eva layam yānti prāyeṇa ripavo hareḥ |
kecit prāpyāpi sārūpyābhāsam majjanti tat-sukhe || 1.2.279 ||

“The enemies of the Lord generally merge into the impersonal Brahman. Some of them, even though they attain semblance of a form similar to the Lord’s [*sārūpyābhāsam*], remain absorbed in the happiness of Brahman.”

tathā ca brahmāṇḍa purāṇe —
siddha-lokas tu tamasaḥ pāre yatra vasanti hi |
siddhā brahma-sukhe magnā daityāś ca hariṇa hatāḥ || 1.2.280 ||

Moreover, it says in the *Brahmāṇḍa Purāṇa*:

“*Siddha-loka* [the spiritual world] is beyond *prakṛti*. There, demons killed by the Lord and some sages dwell, merged in the happiness of Brahman.”

rāga-bandhena kenāpi taṁ bhajanto vrajanty amī |
aṅghri-padma-sudhāḥ prema-rūpās tasya priyā janāḥ || 1.2.281 ||

“Those persons most devoted to the Lord, who are the very form of *prema* and worship Him with intense, spontaneous absorption, attain the nectar of His lotus feet.”

tathā hi śrī-daśame [10.87.23] —
nibhṛta-marun-mano'kṣa-dṛḍha-yoga-yujo hṛdi yan
munaya upāsate tad-arayo'pi yayuḥ smaraṇāt |
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛṣo'ṅghri-saroja-sudhāḥ || 1.2.282 ||

Thus, it says in the Tenth Canto of *Śrīmad-Bhāgavatam* [10.87.23]:

“Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we *śrutis*, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.”

tatra kāmārūpā —
sā kāmārūpā sambhoga-tṛṣṇām yā nayati svatām |
yad asyām kṛṣṇa-saukhyārtham eva kevalam udyamaḥ || 1.2.283 ||

Here is the definition of *kāmārūpa-rāgātmika-bhakti*:

“That type of *bhakti* with full absorption in the Beloved which produces an intrinsic thirst for a conjugal relationship with the Lord is called *kāmārūpa-bhakti*. It is called *bhakti* because in that condition there is only eagerness for giving pleasure to Kṛṣṇa.”

iyam tu vraja-devīṣu suprasiddhā virājate |
āsām prema-viśeṣo'yaṁ prāptaḥ kām api mādhurīm |
tat-tat-kṛīḍā-nidānatvāt kāma ity ucyate budhaiḥ || 1.2.284 ||

“This very famous *kāma-rūpa-bhakti* appears with brilliance in the women of Vraja. They have a particular type of *prema* that has a special sweetness. It is called *kāma* by the wise because it is the cause of various amorous actions.”

tathā ca tanre —

premaiva goṇa-rāmāṇām kāmā ity agamat prathām || 1.2.285 ||

Thus, in a Tantra it is said:

“The *kāma-rūpa-bhakti* of the *gopīs* has become famous simply as *prema*.”

ity uddhavādayo’py etaṁ vāñchati bhagavat-priyāḥ || 1.2.286 ||

“And because it is a form of exalted *prema*, persons very dear to the Lord such as Uddhava desire that aspect of it.”

kāma-prāyā ratiḥ kintu kubjāyām eva sammatā || 1.2.287 ||

“But the wise agree that the attraction to Kṛṣṇa seen in Kubjā is essentially due to *kāma* only.”

tatra sambandha-rūpā —

sambandha-rūpā govinde pīṭtvādy-ābhimānitā |

atropalakṣaṇatayā vṛṣṇīnām vallavā matāḥ |

yadaiśya-jñāna-sūnyatvād eṣāṁ rāge pradhānatā || 1.2.288 ||

“Next *sambandha-rūpa-rāgātmika-bhakti* will be discussed: *sambandha-rūpa-rāgātmika-bhakti* is that *bhakti* inspired by direct absorption arising from identifying oneself as the parent, friend or servant of Govinda. This refers to the *bhakti* of the cowherd people, indicated by the term *sambandha-vṛṣṇayaḥ* in verse 275, as an example of *sambandha*. This is because these other relationships in Vraja also have a predominance of intense affection [*rāga*] caused by a lack of awareness of Kṛṣṇa as the Supreme Personality of Godhead.”

kāma-sambandha-rūpe te prema-mātra-svarūpake |

nitya-siddhāśrayatayā nātra samyag vicārite || 1.2.289 ||

“Since *kāma-rūpa-bhakti* and *sambandha-rūpa-bhakti* which are caused by *prema* alone, take shelter of the *nitya-siddhas*, they have not been discussed thoroughly in this section.”

*rāgātmikāyā dvaividhyād dvidhā rāgānuga ca sā |
kāmānugā ca sambandhānugā ceti nigadyate || 1.2.290 ||*

“From these two types of *rāgātmika-bhakti* [*siddha-bhakti*], two types of *rāgānuga-sādhana-bhakti*, called *kāmānuga-bhakti* and *sambandhānuga-bhakti*, are derived.”

*tatra adhikārī —
rāgātmikāika-niṣṭhā ye vraja-vāsi-janādayaḥ |
teṣāṁ bhāvāptaye lubdho bhaved atrādhikāravān || 1.2.291 ||*

“The qualification for *rāgānuga-bhakti* is as follows: That person who is greedy for attaining a *bhāva* similar to that of the inhabitants of Vraja—who are fixed solely in *rāgātmika-bhakti*—is qualified for *rāgānuga-bhakti*.

*tat-tad-bhāvādi-mādhurye śrute dhīr yad apekṣate |
nātra śāstraṁ na yuktiṁ ca tal-lobhotpatti-lakṣaṇaṁ || 1.2.292 ||*

“The appearance of that greed is indicated when the intelligence does not depend on rules of scripture and logic, after realizing to some degree the sweetness of the love of the Vraja-vāsīs through the process of hearing from the scriptures.”

*vaidha-bhakty-adhikārī tu bhāvāvirbhavanāvadhi |
atra śāstraṁ tathā tarkam anukūlam apekṣate || 1.2.293 ||*

“Those qualified for *vaidhī-bhakti* are dependent on the rules of scripture and favorable use of logic until the appearance of *bhāva-bhakti*.”

*kṛṣṇaṁ smaran janāṁ cāsya preṣṭhaṁ nija-samīhitam |
tat-tat-kathā-rataś cāsau kuryād vāsaṁ vraje sadā || 1.2.294 ||*

“Remembering the Vṛndāvana form of Kṛṣṇa and His dear associates who have inclinations for service similar to one’s own, absorbing oneself in hearing topics related to them, one should always live in Vraja.”

*sevā sādharma-rūpeṇa siddha-rūpeṇa cātra hi |
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ || 1.2.295 ||*

“Following after the inhabitants of Vraja, one should perform service in one’s physical body and in one’s *siddha* body, with a desire for a particular *bhāva*.”

*śravaṇotkīrtanādīni vaidha-bhakty-uditāni tu |
yāny aṅgāni ca tāny atra vijñeyāni manīṣibhiḥ || 1.2.296 ||*

“The discriminating practitioners should accept the *aṅgas* that were mentioned in *vaidhī-bhakti*, such as hearing and chanting, as *aṅgas* of *rāgānuga-bhakti*.”

*tatra kāmānugā —
kāmānugā bhavet tṛṣṇā kāma-rūpānugāminī || 1.2.297 ||
sambhogeccā-mayī tat-tad-bhāvecchātmēti sā dvidhā || 1.2.298 ||*

“The elements of *kāmānuga* will be described: That *rāgānuga-sādhana-bhakti* which is filled with longing and follows after the *kāma-rūpa-rāgātmika-bhakti* of the *siddha-bhaktas* is called *kāmānuga-bhakti*. There are two types: *sambhogeccā-mayī* and *tad-tad-bhāvecchātmā*.”

*keli-tātparyavaty eva sambhogeccā-mayī bhavet |
tad-bhāvecchātmikā tāsām bhāva-mādhurya-kāmitā || 1.2.299 ||*

“*Sambhogeccā-mayī-bhakti* is characterized by enjoying conjugally with Kṛṣṇa. *Tad-bhāvecchātmā-bhakti* is characterized by desiring the sweet mood of love of the *kāma-rūpa-siddha* devotees.”

*śrī-mūrter mādhurīm prekṣya tat-tal-līlām niśamya vā |
tad-bhāvākāṅkṣiṇo ye syus teṣu sādhanatānayoḥ |
purāṇe śrūyate pādme puṁsam api bhaved iyaṁ || 1.2.300 ||*

“Those who develop longing for the *bhāva* of the *gopīs* after seeing the sweetness in the Deity of Kṛṣṇa and the *gopīs*, or after

hearing about His pastimes with the *gopīs*, are qualified for *sādhana* in either of these types of *kāmānuga-bhakti*. In the *Padma Purāṇa*, it is said that even men can attain this type of *bhakti*.”

yathā —

purā maharṣayaḥ sarve daṇḍakāraṇya-vāsinaḥ |
dṛṣtvā rāmaṁ hariṁ tatra bhoktum aicchan suvighrahaṁ || 1.2.301 ||
te sarve strītvam āpannāḥ samudbhūtāś ca gokule |
hariṁ samprāpya kāmena tato muktā bhavārṇavāt || 1.2.302 ||

Examples of males becoming *gopīs* are as follows:

“Previously, all the sages living in the Daṇḍakāraṇya Forest, who after seeing Lord Rāma desired enjoyment with His form, attained forms of women and appeared in Gokula. Attaining the Lord by that *kāma*, they became liberated from the ocean of the material world.”

riraṁsām suṣṭhu kurvan yo vidhi-mārgeṇa sevate |
kevalenaiva sa tadā mahiṣītvam iyāt pure || 1.2.303 ||

“A person who serves on the path of *vaidhī-bhakti* with a desire for a conjugal relationship with the Lord and a high position, but without desire for the *gopīs*’ type of love, after some time becomes a queen in Dvārakā. “

tathā ca mahā-kaurme —

agni-putrā mahātmānas tapasā strītvam āpire |
bhartāraṁ ca jagad-yoniṁ vāsudevaṁ ajaṁ vibhum || 1.2.304 ||

Thus, it says in the *Mahā-Kūrma Purāṇa*:

“The saintly sons of Agni attained the bodies of women by the path of *vaidhī-bhakti*, and attained as their husband the unborn, powerful Vāsudeva, the source of the universe.”

atha sambandhānugā —

sā sambandhānugā bhaktiḥ procyate sadbhīr ātmani |
yā pitṛtvādi-sambandha-mananāropanātmikā || 1.2.305 ||

“Sambandhānugā-bhakti is defined as follows: The devotees define sambandhānugā-bhakti as bhakti in which there is constant contemplation of oneself as a parent, friend or servant of Kṛṣṇa, and identification with that role.”

lubdhair vātsalya-sakhyādaḥ bhaktiḥ kāryātra sādhakaiḥ |
vrajendra-subalādīnāṃ bhāva-ceṣṭita-mudrayā || 1.2.306 ||

“Practicing devotees greedy for paternal, friendly or servant relationships perform this bhakti with indications of the behavior and mood of Nanda [parent], Subala [friend] or others [servants].”

tathā hi śrūyate śāstre kaścit kurupurī-sthitaḥ |
nanda-sūnor adhiṣṭhānaṃ tatra putratayā bhajan |
nāradasyopadeśena siddho’bhūd vṛddha-vardhakiḥ || 1.2.307 ||

“It is said in the scriptures that some old carpenter living in Hastināpura, on the instructions of Nārada worshiped a Deity form of Kṛṣṇa as his son, and attained the perfection of having Kṛṣṇa as his son.”

ataeva nārāyaṇa-vyūha-stave —
pati-putra-suhṛd-bhrātṛ-pitṛvan maitravad dharim |
ye dhyāyanti sadodyuktās tebhyo’pīha namo namaḥ || 1.2.308 ||

It is said in the Nārāyaṇa-vyūha-stava:

“I pay my respects repeatedly to those who constantly and eagerly meditate upon the Lord as their husband, son, well-wisher, brother, father or friend.”

kṛṣṇa-tad-bhakta-kāruṇya-mātra-lābhaika-hetukā |
puṣṭi-mārgatayā kaiścid iyaṃ rāgānugocyate || 1.2.309 ||

“The mercy of Kṛṣṇa and His devotees is the only cause of attaining *rāgānuga-bhakti*. Some call this type of devotion *puṣṭi-mārga*.”

iti śrī-śrī-bhakti-rasāmṛta-sindhau
purva-vibhāge sādhana-bhakti-laharī-dvitiyā ||

“Thus ends the Second Wave in the Eastern Ocean of Śrī *Bhakti-rasāmṛta-sindhu*, concerning *sādhana-bhakti*.”

Third Wave: Bhāva-Bhakti

atha bhāvaḥ —

*śuddha-sattva-viśeṣātmā prema-sūryārṇśu-sāmya-bhāk |
rucibhiś citta-māsṛṇya-kṛd asau bhāva ucyate || 1.3.1 ||*

“**Bhāva-bhakti** is that part of **bhakti** whose essence is *samvit-* and *hlādinī-śakti*, that is one ray of the sun of *prema* soon to rise in the heart, and that softens the heart with desires to meet, serve and exchange love with the Lord.”

tathā hi tanetre —

*preṇṣas tu prathamāvasthā bhāva ity abhidhīyate |
sāttvikāḥ svalpa-mātrāḥ syur atrāśru-ṇulakādayaḥ || 1.3.2 ||*

In a **Tantra** it is said:

“The preliminary stage of premais called **bhāva**. There are a few **sāttvika-bhāvas** such as tears in the eyes and hairs standing on end.”

sa yathā padma-ṇurāṇe —

*dhyāyaṁ dhyāyaṁ bhagavataḥ pādāmbuja-yugaṁ tadā |
īṣad-vikriyamāṇātmā sārḍra-dṛṣṭir abhūd asau || 1.3.3 ||*

An example of **sāttvika-bhāvas** appearing at this stage, from **Padma Purāṇa**:

“Continually meditating on the lotus feet of the Lord, Ambarīṣa developed slight transformations of heart and tears in his eyes.”

*āvirbhūya mano-vṛttau vrajanti tat-svarūpatām |
svayaṁ-prakāśa-rūpāpi bhāsamānā prakāśyavat || 1.3.4 ||
vastutaḥ svayaṁ āsvāda-svarūpaiva ratis tv asau |
kṛṣṇādi-karmakāsvāda-hetutvaṁ pratipadyate || 1.3.5 ||*

“Appearing in the mental functions, **bhāva** becomes the mental state itself. Though **bhāva** is self-revealing, it appears to become manifest by the mind. Though in its essential nature it is taste

itself, it also acts as a cause of tasting the pastimes of Kṛṣṇa, His associates, His form and His qualities.”

*sādhana-bhīniveśena kṛṣṇa-tad-bhaktayoḥ tathā |
prasādenātīdhanānāṁ bhāvo dvedhābhijāyate |
ādyas tu prāyikas tatra dvitīyo viralodayaḥ || 1.3.6 ||*

“Bhāva appears in very fortunate persons in two ways: by absorption in *sādhana*, or by the mercy of Kṛṣṇa or His devotee. Its appearance by *sādhana* is normal; its appearance by mercy is rare.”

*tatra sādhana-bhīniveśa-jāḥ vaidhī-
rāgānuga-mārga-bhedena parikīrtitaḥ |
dvividhaḥ khalu bhāvo’tra sādhana-bhīniveśajāḥ || 1.3.7 ||
sādhana-bhīniveśas tu tatra niṣpādayan ruciṁ |
harāv āsaktim utpādyā ratim samjanayaty asau || 1.3.8 ||*

“First *bhāva* arising from *sādhana* will be discussed. *Bhāva* arising from *sādhana* is of two types: arising from *vaidhī-sādhana* and arising from *rāgānuga-sādhana*. Steady absorption in *sādhana* [*niṣṭhā*] produces taste [*ruci*], then attachment [*āsakti*], and then *rati* or *bhāva* for the Lord.”

*tatra ādya [1.5.26] —
tatrānvaham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavam manoharāḥ |
tāḥ śraddhayā me’nupadam viśṛṇvataḥ
priya-śravya aṅga mamābhavad ratiḥ || 1.3.9 ||*

Bhāva arising from *vaidhī-bhakti-sādhana* is illustrated in *Śrīmad-Bhāgavatam* [1.5.26]:

“O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the activities of Lord Kṛṣṇa. These became very attractive [*ruci*], my taste for hearing of the Personality of Godhead increased at every step. Thus

listening attentively [āsakti], *rati* for the Supreme Personality of Godhead appeared.”

ratyā tu bhāva evātra na tu premābhidhīyate |
mama bhaktiḥ pravṛtteti vakṣyate sa yad agrataḥ || 1.3.10 ||

“The word *rati* in the *Śrīmad-Bhāgavatam* indicates *bhāva*, not *prema*, because two verses later the appearance of *prema* is indicated with the words, ‘My [*prema*]-*bhakti* then appeared.’ “

yathā tatraiva [1.5.28] —
itthaṁ śarat-ṣrāvṛṣikāv ṛtū harer
viṣṇvato me’nusavaṁ yaśo’malam |
saṅkīrtyamānaṁ munibhir mahātmabhir
bhaktiḥ pravṛttātma rajas-tamopahā || 1.3.11 ||

It is also said in the First Canto of *Śrīmad-Bhāgavatam* [1.5.28]:
“Thus during two seasons—the rainy season and autumn—I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of Lord Hari. As the flow of my [*prema*]-*bhakti* appeared, the coverings of the modes of passion and ignorance vanished.”

ṛtīye ca [3.25.25] —
satāṁ prasāṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ |
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati || 1.3.12 ||

There is a similar usage of the word *bhakti* in the Third Canto of *Śrīmad-Bhāgavatam* [3.25.25]:

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually develops faith, *rati* and *prema* for Kṛṣṇa.”

*purāṇe nātya-śāstre ca dvayos tu rati-bhāvayoḥ |
samānārthatayā hy atra dvayam aikyena lakṣitam || 1.3.13 ||*

“In the *Purāṇas* and *Nātya-śāstra*, *rati* and *bhāva* have the same meaning. Thus they will have the same meaning in this work also.”

*dvitīyo, yathā pādme —
itthaṁ manorathaṁ bālā kurvatī nṛtya utsukā |
hari-ṣṛītyā ca tām sarvām rātrim evātyavāhayat || 1.3.14 ||*

***Bhāva* arising from *rāgānuga-sādhana* is described in the *Padma Purāṇa*:**

“A young girl, having great joy in her heart and being very enthusiastic to dance, danced all night to please the Lord.”

*atha śrī-kṛṣṇa-tad-bhakta-prasādajaḥ —
sādhanaena vinā yas tu sahasaivābhijāyate |
sa bhāvajaḥ kṛṣṇa-tad-bhakta-prasādaja itīyate || 1.3.15 ||*

“Now, *bhāva* arising from the mercy of Kṛṣṇa or His devotee is defined:

***Bhāva* that appears suddenly without performance of *sādhana* is known as *bhāva* arising from the mercy of Kṛṣṇa or His devotee.”**

*atha śrī-kṛṣṇa-prasādajaḥ —
prasādā vācikāloka-dāna-hārdādayo hareḥ || 1.3.16 ||*

“*Bhāva* arising from Kṛṣṇa’s mercy is now considered. This mercy arises from the words of the Lord, the presence of the Lord, or just appears in the heart.”

*tatra vācika-prasādajaḥ, yathā nārādīye —
sarva-maṅgala-mūrdhanyaḥ pūrṇānanda-mayī sadā |
dvijendra tava mayy astu bhaktir avyābhicāriṇī || 1.3.17 ||*

Verbal mercy is shown in the *Nāradiya Purāṇa*:

“O best of the *brāhmaṇas*, may you have undeviating *bhakti*

[bhāva] for Me. That *bhakti* is the crest jewel of all auspiciousness and is full of eternal bliss.”

*āloka-dānajaḥ, yathā skānde —
adr̥ṣṭa-pūrvam ālokya kṛṣṇaṁ jāṅgala-vāsinaḥ |
viklidyad-antarātmano dṛṣṭiṁ nākraṣṭum īṣire || 1.3.18 ||*

Giving mercy by showing Himself is illustrated in the *Skanda Purāṇa*:

“When they saw Kṛṣṇa, who appeared like nothing they had seen before, the hearts of the residents of Jāṅgala melted and they could not take their eyes away from His form.”

*hārdaḥ —
prasāda āntaro yaḥ syāt sa hārda iti kathyate || 1.3.19 ||*

“The definition of *hārda* is given: Mercy that arises from within is called *hārda*.”

*yathā śuka-saṁhitāyām —
mahābhāgavato jātaḥ putras te bādarāyaṇa |
vinopāyair upeyābhūd viṣṇu-bhaktir ihoditā || 1.3.20 ||*

Thus it is said in the *Śuka-saṁhita*:

“O Bādarāyaṇa, you have given birth to a great devotee as your son. Without *sādhana*, which brings about the goal, *viṣṇu-bhakti* has appeared within his heart.”

*atha tad-bhakta-prasādajaḥ, yathā saptame [7.4.36] —
guṇair alam asaṅkhyeyair mahātmyaṁ tasya sūcyate |
vāsudeve bhagavati yasya naisargikī ratiḥ || 1.3.21 ||*

***Bhāva* arising from the devotee’s mercy is described in the Seventh Canto of *Śrīmad-Bhāgavatam* [7.4.36]:**

“Who could list the innumerable transcendental qualities of Prahlāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Kṛṣṇa, and unalloyed devotion to Him. His *rati* to Lord Kṛṣṇa

was *naisargikī*, through mercy. Although his good qualities cannot be enumerated, they prove that he was a great soul [*mahātmā*].”

nāradasya prasādena prahlāde śudha-vāsanā |
nisargaḥ saiva tenātra ratir naisargikī matā || 1.3.22 ||

“Favor or *nisarga* was granted to Prahlāda by Nārada and this created devotional impressions. Thus his *rati* is called *naisargikī* [through mercy].”

skānde ca —
aho dhanyo’si devarṣe kṛpayā yasya tat-kṣaṇāt |
nīco’py utpūlako lebhe lubdhako ratim acyute || 1.3.23 ||

Bhāva arising out of a devotee’s mercy has also been explained in the *Skanda Purāṇa*:

“O Nārada, you are noble. By your mercy the hunter, though low in nature, immediately developed goosebumps and attained *rati* for Lord Acyuta.”

bhaktānāṁ bhedataḥ seyaṁ ratiḥ pañca-vidhā matā |
agre vivicya vaktavyā tena nātra prapañcyate || 1.3.24 ||

“According to the different types of devotees with five different *sthāyi-bhāvas*, there are five different types of *rati*. These will be considered and explained later, and thus will not be discussed here.”

kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā |
āśā-bandhaḥ samutkaṇṭhā nāma-gāṇe sadā ruciḥ || 1.3.25 ||
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale |
ity ādayo’nubhāvāḥ syur jāta-bhāvāṅkure jane || 1.3.26 ||

“The *anubhāvas* or characteristics of a person who has developed the bud of *bhāva* are as follows: tolerance, not wasting time, detachment from enjoyment, pridelessness, confidence in the

Lord’s mercy, longing for the Lord, taste for chanting the Lord’s Holy Name, attachment to discussing the Lord’s transcendental qualities, and attachment to living in the abode of the Lord.”

tatra kṣāntiḥ —

kṣobha-hetāv api prāpte kṣāntir akṣubhitātmataḥ || 1.3.27 ||

“Tolerance is defined as follows: being undisturbed, even when there is cause for disturbance.”

yathā prathame [1.19.15] —

*taṁ mṛpayātaṁ pratiyantu viprā gaṅgā ca devī dhṛta-cittam īśe |
dvijopasṛṣṭaḥ kuhakas takṣako vā daśatv alaṁ gāyata viṣṇu-gāthāḥ ||
1.3.28 ||*

Tolerance of the *bhāva-bhakta* is illustrated in the First Canto of *Śrīmad-Bhāgavatam* [1.19.15]:

“O *brāhmaṇas*, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird, or whatever magical thing the *brāhmaṇa* created, bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.”

atha avyārtha-kālatvaṁ, yathā hari-bhakti-sudhodaye —

*vāgbhiḥ stuvanto manasā smarantas
tanvā namanto’py anīśaṁ na tṛptāḥ |
bhaktāḥ sravan-netra-jalāḥ samagram
āyur harer eva samarpayanti || 1.3.29 ||*

Not wasting time is illustrated in *Hari-bhakti-sudhodaya*:

“The devotees continually praise the Lord with words, remember Him with their minds and offer respects with their bodies. Still they are not satisfied, With tears flowing from their eyes, they offer their complete lives to the Lord.”

atha viraktiḥ —

viraktir indriyārthānām syād aroakatā svayaṁ || 1.3.30 ||

“Detachment is defined as follows: having a natural distaste for the objects of the senses.”

yathā pañcame [5.14.43] —

yo dustyajān dāra-sutān suhṛd rājyaṁ hṛdi-sprśaḥ |

jahau yuvaiva malavad uttamaḥśloka-lālasaḥ || 1.3.31 ||

Detachment is illustrated in the Fifth Canto of Śrīmad-Bhāgavatam [5.14.43]:

“While in the prime of life, the great Mahārāja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, Uttamaśloka. He gave up his beautiful wife, nice children, great friends and an enormous empire. Although these things were very difficult to give up, Mahārāja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was the greatness of His Majesty.”

atha māna-śūnyatā —

utkṛṣṭatve'py amānitvaṁ kathitā māna-śūnyatā || 1.3.32 ||

“Pridelessness is defined as follows: despite having a high position, remaining humble.”

yathā pādme —

harau ratiṁ vahann eṣa narendrāṇām śikhā-maṇiḥ |

bhikṣām aṭann ari-pure śvapākam api vandate || 1.3.33 ||

Pridelessness is illustrated in Padma Purāṇa:

“King Bhagirātha, though the crest jewel among kings, went out begging at the house of his enemies and offered respects to the dog-eaters, because he had rati for the Lord.”

atha āśā-bandhaḥ —

āśā-bandho bhagavataḥ prāpti-sambhāvanā dṛḍhā || 1.3.34 ||

“Confidence is defined as follows:
firm assumption that one will attain the Lord.”

*yathā śrīmat-prabhupādānām —
na premā śravaṇādi-bhaktir api vā yogo'thavā vaiṣṇavo
jñānaṁ vā śubha-karma vā kiyad aho saj-jātir apy asti vā |
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām || 1.3.35 ||*

An example of confidence is the following statement of Sanātana Gosvāmī:

“I do not have *prema* or the practices of hearing and chanting in *bhakti*. I have no practice of meditation on Viṣṇu in the *aṣṭāṅga-yoga* process, nor do I have practices of *jñāna* or *varṇāśrama* duties. I do not even have the good birth to execute these processes properly. But since You are most merciful to the least qualified, O dear Lover of the *gopīs*, though I have impure desires, my aspiration for You continues to agitate me.”

*atha samutkaṇṭhā —
samutkaṇṭhā nijābhīṣṭa-lābhāya guru-lubdhataḥ || 1.3.36 ||*

“Longing is now defined: longing means to have intense greed for attaining service to the Lord.”

*atha kṛṣṇa-karṇāmṛte [54] —
ānamrām asita-bhruvor upacitam akṣiṇa-pakṣmāṅkureṣv
ālolām anurāgiṇor nayanayor ārdraṁ mṛdau jalpīte |
ātāmṛām adharāmṛte mada-kalām amlāna vaṁśī-svaneṣv
āśāste mama locanaṁ vraja-śīṣor-mūrtiṁ jagan-mohinīm || 1.3.37 ||*

An example of longing for the Lord is given in the *Kṛṣṇa-Karṇāmṛta*:

“I long to see that young Kṛṣṇa who enchants the universe with His curved black eyebrows, thick eyelashes, with His attractive, shifty eyes, with His soft words that melt the heart, with His

sweet red lips, and with the intoxicating sound emanating from the clear notes of His flute.”

*atha nāma-gāṇe sadā ruciḥ, yathā —
rodana-bindu-maranda-syandi-dṛg-indīvarāḍya govinda |
tava madhura-svara-kaṇṭhī gāyati nāmāvalīm bālā || 1.3.38 ||*

Taste for chanting the Holy Name of the Lord is illustrated as follows:

“O Govinda! Today the young girl with the sweet voice, whose lotus eyes are streaming with tears of honey, is singing Your names.”

*tad-guṇākhyāṇe āsaktiḥ, yathā kṛṣṇa-karṇāmṛte [88] —
mādhuryād api madhuraṁ manmathatā tasya kim api kaiśoram |
capalyād api capalaṁ ceto bata harati hanta kim kurmaḥ || 1.3.39 ||*

Attachment to discussing the Lord’s qualities is described in *Kṛṣṇa-Karṇāmṛta* [88]:

“That youthful Kṛṣṇa, with the qualities of Cupid, who is extremely sweet and extremely fickle, has stolen my heart. What should I do?”

*tad vasati-sthale prītiḥ, yathā padyāvalyām —
atrāsīt kila nanda-sadma śakaṭasyātrābhavad bhañjanaṁ
bandha-ccheda-karo’pi dāmabhir abhūd baddho’tra dāmodaraḥ |
itthaṁ māthura-vṛddha-vaktra-vigalat-pīyūṣa-dhārāṁ pibann
ānandāśru-dharaḥ kadā madhu-purīm dhanyaś carīṣyāmy aham ||
1.3.40 ||*

An example of attachment for the abode of the Lord is found in the *Padyāvalī* [121]:

“ ‘Nanda’s house was here. This is where Kṛṣṇa broke the cart. Here is where Dāmodara, who cuts material bondage, was tied up by ropes.’ When will I be fortunate enough to wander about in Mathurā with tears streaming from my eyes, drinking such

streams of nectar flowing from the mouth of an elder of Mathurā?”

api ca —

*vyaktaṁ masrṇitevāntar lakṣyate rati-lakṣaṇam |
mumukṣu-prabhṛtīnāṁ ced bhaved eṣā ratir na hi || 1.3.41 ||*

“However it should be said: if softness of the heart, the symptom of *rati*, becomes clearly visible in persons desiring liberation, or in other unqualified persons, then it is not real *rati*.”

*vimuktākhila-tarṣair yā muktir api vimṛgyate |
yā kṣṇenātigopyāśu bhajadbhyo’pi na dīyate || 1.3.42 ||
sā bhukti-mukti-kāmatvāc chuddhāṁ bhaktim akurvatām |
hṛdaye sambhavaty eṣāṁ kathaṁ bhāgavatī ratih || 1.3.43 ||*

“How can *rati* appear in persons having desires for enjoyment or liberation? Those persons do not perform pure *bhakti*. *Rati* is sought out by those liberated from all desires and it is not given by Kṛṣṇa immediately even to the devotees, since it is most secret.”

*kintu bāla-camatkāra-karī tac-cihna-vikṣayā |
abhijñena subodho’yaṁ raty-ābhāsaḥ prakīrtitaḥ || 1.3.44 ||
pratibimbas tathā cchāyā raty-ābhāso dvidhā mataḥ || 1.3.45 ||*

“Though this semblance of *rati* is very astonishing to the innocent, those in knowledge understand what it really is by seeing the characteristics [of the person displaying so-called *rati*]. This is called *ratyābhāsa*, a semblance of *rati*. This semblance of *rati* has two types: reflection [*pratibimba*] and splendor [*chāyā*].”

tatra pratibimbah —

*aśramābhīṣṭa-nirvāhī rati-lakṣaṇa-lakṣitaḥ |
bhogāpavarga-saukhyāṁśa-vyañjakaḥ pratibimbakaḥ || 1.3.46 ||*

“*Pratibimba* or reflection is described as follows: When there are apparent qualities of *rati* accompanied by desires for enjoyment or liberation, it is called *pratibimba* [reflected] *ratyābhāsa*. This *pratibimba ratyābhāsa* awards the goals of enjoyment and liberation to those persons without their having to exert effort.”

daivāt sad-bhakta-saṅgena kīrtanādy-anusāriṇām |
prāyaḥ prasanna-manasām bhoga-mokṣādi rāgiṇām || 1.3.47 ||
keṣāmcit hr̥di bhāvendoh̐ pratibimba udañcati |
tad-bhakta-hṛn-nabhah̐-sthasya tat-saṁsarga-prabhāvataḥ || 1.3.48 ||

“The reflection of the moon of *bhāva* appears in the hearts of some persons who are attached to enjoyment or liberation, but who become somewhat satisfied by following the *aṅgas* of *bhakti* through occasional association with real devotees. That moon of *bhāva* is situated in the sky of the real devotee’s heart, and it appears as a reflection in the nondevotee for some time by its impressions.”

atha chāyā —
kṣudra-kautūhala-mayī cañcalā duḥkha-hāriṇī |
rateś chāyā bhavet kiñcit tat-sādṛśyāvalambinī || 1.3.49 ||

“*Chāyā-ratyābhāsa* is now described: That which has some similarity to real *rati*, which possesses a small amount of interest in the Lord, which is unstable and which destroys suffering, is said to be *chāyā-ratyābhāsa*.”

hari-priya-kriyā-kāla-deśa-pātrādi-saṅgamāt |
apy ānuṣaṅgikād eṣa kvacid ajñeṣv apīkṣyate || 1.3.50 ||
kintu bhāgyam̐ vinā nāsau bhāva-cchāyāpy udañcati |
yad abhyudayataḥ kṣemaṁ tatra syād uttarottaram || 1.3.51 ||

“*Chāyā-ratyābhāsa* appears sometimes even in ignorant people by a combination of performing actions dear to the Lord, observing the festivals of the Lord, residing in the *dhāma* of the Lord and

associating with the devotees of the Lord. Even this *chāyā-ratyābhāsa*, which eventually bestows auspiciousness to these people, appears only with great good fortune.”

hari-priya-janasyaiva prasāda-bhara-lābhataḥ |
bhāvābhāso’pi sahasā bhāvatvam upagacchati || 1.3.52 ||
tasminn evāparādhena bhāvābhāso’py anuttamaḥ |
krameṇa kṣayam āpnoti kha-sthaḥ pūrṇa-śaśi yathā || 1.3.53 ||

“By the great mercy of a dear devotee of the Lord, the semblance of *bhāva* suddenly becomes real *bhāva*. By offending that devotee, even the best *bhāvābhāsa* gradually wanes, just as the full moon in the sky gradually wanes.”

kiṁ ca —
bhāvo’py abhāvam āyāti kṛṣṇa-preṣṭhāparādhataḥ |
ābhāsatām ca śanakair nyūna-jātīyatām api || 1.3.54 ||

“Moreover, it should be stated: By an offense against the dearest devotee of the Lord, if the offense is grave, even real *bhāva* will be destroyed. If the offense is medium, the *bhāva* will turn into *bhāvābhāsa*. If the offense is slight, the *bhāva* will become an inferior type.”

gāḍhāsaṅgāt sadāyāti mumukṣau supraṭiṣṭhite |
ābhāsatām asau kiṁvā bhajanīyeśa-bhāvatām || 1.3.55 ||

“By intimate association with a person who strongly desires impersonal liberation, real *bhāva* becomes *bhāvābhāsa*, or becomes worship of the self as the Lord.”

ataeva kvacit teṣu navya-bhakteṣu dṛśyate |
kṣaṇam īśvara-bhāvo’yaṁ nṛtyādau mukti-pakṣagaḥ || 1.3.56 ||

“It is seen sometimes that new devotees, absorbed in the goals of different types of liberation, identify themselves with the Lord momentarily, during dancing or other acts of devotion.”

sādhaneṣāṃ vinā yasminn akasmād bhāva īkṣyate |
vighna-sthagitam atrohyaṃ prāg-bhavīyaṃ susāadhanam || 1.3.57 ||

“Bhāva sometimes suddenly appears in a person without knowledge of sādhana or mercy, and without scriptural knowledge. It should be inferred that in a previous life, some obstacle interrupted that person’s skillful sādhana, and in this life the obstacle has finally been removed.”

lokottara-camatkāra-kāraḥ sarva-śaktidaḥ |
yaḥ prathīyān bhaved bhāvaḥ sa tu kṛṣṇa-prasādaḥ || 1.3.58 ||

“That bhāva which is more amazing than anything in this world, which gives all powers and which is very deep, is caused by the mercy of Kṛṣṇa.”

jane cej jāta-bhāve’pi vaiguṇyam iva dṛśyate |
kāryā tathāpi nāsūyā kṛtārthaḥ sarvathaiva saḥ || 1.3.59 ||

“If some apparent fault is seen in a person who has developed real bhāva, one should not be hostile toward him, because he has accomplished the goal in all respects.”

yathā nārasimhe —
bhagavati ca harāv ananya-cetā
bhṛṣam alino’pi virājate manuṣyaḥ |
na hi śaśa-kaluṣa-cchaviḥ kadācit
timira-parābhavatām upaiti candraḥ || 1.3.60 ||

Thus it is said in the *Narasimha Purāṇa*:

“A person who is dedicated completely to the Lord may externally show serious contamination, but internally he is pure. The full moon, though marked by the figure of a rabbit, is never overcome by darkness.”

ratir aniśa-nisargoṣṇa-prabalatarānanda-pūra-rūpaiva |
uṣmāṇam api vamanī sudhāmśu-koṭer api svādvī || 1.3.61 ||

“*Rati* is naturally and eternally unstable because of its continuous, ever-increasing desires for pleasing the Lord, and it is full of bliss. Manifesting this instability in the form of a variety of *sañcāri-bhāvas*, it is tastier than millions of moons.”

*iti śrī-śrī bhakti-rasāmṛta-sindhau
purva-vibhāge bhāva-bhakti-laharī tṛtīyā ||*

“Thus ends the Third Wave in the Eastern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*, concerning *bhāva-bhakti*.”

Fourth Wave: Prema-Bhakti

samyañ-masṛṇita-svānto mamatvātiśayāñkitaḥ |
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate || 1.4.1 ||

“When *bhāva* becomes extremely condensed, it is called *prema* by the learned. It softens the heart completely and produces extreme possessiveness of the Lord in the devotee.”

yathā pañcarātre—
ananya-mamatā viṣṇau mamatā prema-saṅgatā |
bhaktir ity ucyate bhīṣma-prahlādoddhava-nāradaḥ || 1.4.2 ||

In the *Pañcarātra* it is said:

“*Prema* is defined by *Bhīṣma*, *Prahlāda*, *Uddhava* and *Nārada* as that *bhāva* which has possessiveness related to *Viṣṇu* [or any other form of the Lord] and to no one else.”

bhaktiḥ premocyate bhīṣma-mukhyaḥ yatra tu saṅgatā |
mamatānya-mamatvena varjitety atra yojanā || 1.4.3 ||

“The analysis of the grammar of the previous verse is as follows: *Prema* is called by *Bhīṣma* and others where there is possessiveness [*mamatā*] related to [*saṅgatā*] *Viṣṇu* and where possessiveness of other things [*ananya-mamatā*] is absent.”

bhāvottho’ti-prasādotthaḥ śrī-harer iti sa dvidhā || 1.4.4 ||

“This *prema* for the Lord has two types: that arising from *bhāva* and that arising from mercy.”

tatra bhāvotthaḥ —
bhāva evāntar-aṅgāṇam-aṅgāṇam-anusevayā |
ārūḍhaḥ parama-utkarṣam bhāva-utthaḥ parikīrtitaḥ || 1.4.5 ||

“*Prema* arising from *bhāva* is explained: That *bhāva* which reaches the highest excellence by continual service using all *aṅgas* is called *prema* arising from *bhāva*.”

tatra vaidha-bhāvottho, yathaikādaśe [11.2.40]
evaṁ-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta uccaiḥ |
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ || 1.4.6 ||

An example of *prema* arising from *vaidha-bhāva* is supplied by the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.2.40]:

“By chanting the Holy Name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.”

rāgānugīya-bhāvottho, yathā pādme —
na patiṁ kāmayet kañcid brahmacarya-sthitā sadā |
tam-eva mūrtiṁ dhyāyanti candrakantir-varānanā || 1.4.7 ||
śrī-kṛṣṇa-gāthāṁ gāyanti romāṇcodbheda-lakṣaṇā |
asmin-manvantare snigdha śrī-kṛṣṇa-priya-vartayā || 1.4.8 ||

Prema arising from *bhāva* based on *rāgānuga-bhakti* is described in the *Padma Purāṇa*:

“In this *manvantara* period, the beautiful-faced Candrakānti observed continuous celibacy, and continuously meditated only on the form of Kṛṣṇa, thinking, ‘One should not desire anyone else as a husband.’ She sang songs about Him with her hairs standing on end. She developed complete affection for Kṛṣṇa by hearing stories about Kṛṣṇa.”

atha harer atiprasādotthaḥ —

harer atiprasādo'yaṁ saṅga-dānādir ātmanaḥ || 1.4.9 ||

“Prema arising from the great mercy of the Lord is explained: The great mercy of the Lord includes such things as the Lord giving His association to the devotee.”

yatha ekādaśe [11.12.7] —

te nādhīta-śruti-gaṇā nopāsita-mahattamāḥ |

avratātāpta-tāpasāḥ mat-saṅgān mām upāgatāḥ || 1.4.10 ||

Prema arising from the great mercy of the Lord is explained in the Eleventh Canto of Śrīmad-Bhāgavatam [11.12.7]:

“The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.”

māhātmya-jñāna-yuktaś ca kevalaś ceti sa dvidhā || 1.4.11 ||

“Prema arising from the Lord’s mercy has two types: that endowed with knowledge of the Lord’s powers, and that endowed only with knowledge of the Lord’s sweetness.”

atha ādyo, yathā pañcarātre —

māhātmya-jñāna-yuktas tu sudṛḍhaḥ sarvato'dhikaḥ |

sneho bhaktir iti proktas tayā sārṣṭyādinānyathā || 1.4.12 ||

Prema arising from the Lord’s mercy endowed with knowledge of His powers is explained in the Pañcarātra:

“Affection for the Lord more than anyone else, which is very firm, and includes knowledge of the Lord’s powers, is called *bhakti*. By that *bhakti*, a person attains powers in the spiritual world as well as other rewards. There is no other way of attaining such things.”

kevalo, yathā tatraiva —
manogatir avicchinnā harau prema-pariplutā |
abhisandhi-vinirmuktā bhaktir-viṣṇu-vaśaṅkarī || 1.4.13 ||

Prema arising from the Lord's mercy endowed with sweetness is also explained in the *Pañcarātra*:

“That *bhakti* inundated with *prema*, with continuous spontaneous desires to please the Lord free from desires for other results [even the desire to see His powers] brings Viṣṇu under control.”

mahima-jñāna-yuktaḥ syād vidhi-mārgānusārīṇām |
rāgānugāśrītānāṁ tu prāyaśaḥ kevalo bhavet || 1.4.14 ||

“Those who have practiced *vaidhī-bhakti* and then get the great mercy of the Lord attain *prema* with knowledge of the Lord's powers. Those who have practiced *rāgānuga-bhakti* and then get the great mercy of the Lord usually attain *prema* with sweetness.”

ādau śraddhā tataḥ sādhu-saṅgo'tha bhajana-kriyā |
tato'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ || 1.4.15 ||
athāsaktis tato bhāvas tataḥ premābhyudañcati |
sādhakānām ayaṁ premnaḥ prādurbhāve bhavet kramaḥ || 1.4.16 ||

“In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Śrī Kṛṣṇa. This taste leads one further forward to attachment for Kṛṣṇa consciousness, which is matured in *bhāva*,

or the preliminary stage of transcendental love of God. Real love for God is called *prema*, the highest perfectional stage of life.”

dhanyasyāyaṁ navaḥ premā yasyonmīlati cetasi |
antarvāñibhir apy asya mudrā suṣṭhu sudurgamā || 1.4.17 ||

“This ever-fresh *prema* arises in the heart of a person who is very fortunate. That person’s behavior is very difficult to comprehend even for those who are knowledgeable in scriptures.”

ataeva śrī-nārada-pañcarātre, yathā —
bhāvonmatto hareḥ kiñcin na Veda sukham ātmanaḥ |
dukhaṁ ceti maheśāni paramānanda āplutaḥ || 1.4.18 ||

Therefore, in the *Nārada-Pañcarātra* it is said:

“O goddess Pārvatī, the person who is mad with love of the Lord, being absorbed in the highest bliss, does not at all know his own happiness and distress.”

premṇa eva vilāsatvād vairalyāt sādhaḥkeṣv api |
atra snehādayo bheda vivicya na hi śaṁsitāḥ || 1.4.19 ||

“*Sneha* and other advanced stages are the manifestations of *prema*, but because they are rare, even in those who have practiced *bhakti*, the distinctions will not be described here.”

śrīmat-prabhuṇpadāmbhojaiḥ sarvā bhāgavatāmṛte |
vyaktīkṛtāsti gūḍhāpi bhakti-siddhānta-mādhurī || 1.4.20 ||

“My Master Śrī Sanātana Gosvāmī has very clearly described all the sweetness of the conclusions of *bhakti* in his *Bṛhad-bhāgavatāmṛta*, though it is very esoteric.”

gopāla-rūpa-śobhāṁ dadhad api raghunātha-bhāva-vistārī |
tuṣyatu sanātanaātmā prathama-vibhāge sudhāmbu-nidheḥ || 1.4.21 ||

“May the eternal Lord in the beautiful form of a cowherd boy, who distributes His mood of love to Rāma and other forms, be pleased with this first part of *Śrī Bhakti-rasāmṛta-sindhu*.”

Alternate translation:

“May the person named Sanātana Gosvāmī, who glorified Gopāla Bhaṭṭa Gosvāmī and Rūpa Gosvāmī and bestowed Kṛṣṇa-prema to Raghunātha dāsa Gosvāmī, be pleased with this first section of the ocean of nectar!”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau
pūrva-vibhāge prema-bhakti-laharī-caturthī*

“Thus ends the Fourth Wave in the Eastern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*, concerning *prema-bhakti*.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau rasopayogi-sthāyī-bhāvopapādano
nāma pūrvavibhāgaḥ samāptau |*

“Here ends the Eastern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*.”

Southern Ocean: Components of Rasa

First Wave: Vibhāva

prabalam ananya-śrayiṇā niṣevitaḥ sahaja-rūpeṇa |
agha-damano mathurāyāṁ sadā sanātana-tanur jayati || 2.1.1 ||

“May the eternal form of Kṛṣṇa, killer of Aghāsura, served strongly by His natural beauty, which is attractive even without ornaments, and which is nondifferent from His very self, remain with all attractive features eternally in the district of Mathurā.”

Alternate translation:

“May Sanātana Gosvāmī, who conquers all sins and is served with devotion by his younger brother Rūpa, who has taken shelter of him alone, remain eternally in Mathurā district.”

rasāmṛtābdher bhāge'smin dvitīye dakṣiṇābhidhe |
sāmānya-bhagavad-bhakti-rasas tāvad udīryate || 2.1.2 ||

“The second part of the sweet ocean of *rasa* is called the Southern Ocean. It describes the general *rasas* within devotion to the Lord.”

asya pañca laharyaḥ syur vibhāvākhyāgrimā matā |
dvitīyā tv anubhāvākhyā tṛtīyā sāttvikābhidhā |
vyabhicāry-abhidhā turyā sthāyī-saṁjñā ca pañcamī || 2.1.3 ||

“There are five Waves or chapters in this Southern Ocean. The first deals with *vibhāva*; the second with *anubhāva*; the third with *sāttvika-bhāva*; the fourth with *vyabhicārī-bhāva*, and the fifth with *sthāyī-bhāva*.”

athāsyaḥ keśava-rater lakṣitāyā nigadyate |
sāmagrī-paraipoṣena paramā rasa-rūpatā || 2.1.4 ||

“The Southern Ocean describes how *rati* [*bhāva*] for the Lord [*sthāyī-bhāva*], which has been described above, takes on the

form of the highest *rasa* through nourishment by the ingredients of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*.”

vibhāvair anubhāvaiś ca sāttvikair vyabhicāribhiḥ |
svādyatvaṁ hṛdi bhaktānām ānītā śravaṇādibhiḥ |
eṣā kṛṣṇa-ratiḥ sthāyī bhāvo bhakti-raso bhavet || 2.1.5 ||

“This *rati* for Kṛṣṇa, called the *sthāyī-bhāva*, takes on a pleasurable nature in the hearts of the devotees by the *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas*, through activities such as hearing, and then becomes *bhakti-rasa*.”

prāktany ādhunikī cāsti yasya sad-bhakti-vāsana |
eṣa bhakti-rasāsvādas tasyaiva hṛdi jāyate || 2.1.6 ||

“The taste for *bhakti-rasa* arises in the heart of a person who has had experiences of pure *bhakti* in the previous and present life.”

bhakti-nirdhūta-doṣāṇām prasannojjvala-cetasām |
śrī-bhāgavata-raktānām rasikāsaṅga-raṅgiṇām || 2.1.7 ||
jīvanī-bhūta-govinda-pāda-bhakti-sukha-śriyām |
premāntaraṅga-bhūtāni kṛtyāny evānutiṣṭhatām || 2.1.8 ||
bhaktānām hṛdi rājanī saṁskāra-yugalojjvalā |
ratir ānanda-rūpaiva nīyamānā tu rasyatām || 2.1.9 ||
kṛṣṇādibhir vibhāvādyair gatair anubhavādhvani |
prauḍhānanda-camatkāra-kāṣṭhām āpadyate parām || 2.1.10 ||

“*Rati*, which is the very form of *ānanda*, appears in the hearts of devotees who have been purified of all faults by *bhakti*, whose hearts have become joyful [*hlādinī*], and bright [*saṁvit*], who have developed great relish for the *Śrīmad-Bhāgavatam* and for the association of others who have taste for Kṛṣṇa, whose life and soul become the profound happiness of devotion at the feet of Govinda, and who have become absorbed in actions such as *kīrtana*, imbued with the Lord’s mercy. This *rati*, strengthened by past- and present-life impressions of *bhakti*, then attains a state of relish by realizing *vibhāva*, *anubhāva*, *sāttvika-bhāva* and

vyabhicārī-bhāva in relation to Kṛṣṇa, and finally attains the highest, astonishing peak of profound bliss.”

*kintu premā vibhāvādyaiḥ svalpāiḥ nīto'py anīyasīm |
vibhāvanādy-avasthāṁ tu sadya āsvādyatāṁ vrajet || 2.1.11 ||*

“However, even attaining a slight taste for *prema* by a slight mixture of *vibhāva* and the other ingredients quickly becomes fully tasteful.”

*atra vibhāvādi-sāmānya-lakṣaṇam —
ye kṛṣṇa-bhakta-muralī-nādādyā hetavo rateḥ |
kārya-bhūtāḥ smitādyāś ca tathāṣṭau stabdhatādayaḥ || 2.1.12 ||
nirvedādyāḥ sahāyāś ca te jñeyā rasa-bhāvane |
vibhāvā anubhāvāś ca sāttvikā vyabhicārīṇaḥ || 2.1.13 ||*

“The general characteristics of the ingredients are as follows: In tasting *rasa*, the causes of *rati* such as Kṛṣṇa, His devotee, and the sound of the flute are called *vibhāvas*. The effects of *rati*, such as smiling are called *anubhāvas* and the eight ecstatic symptoms such as being stunned, are called *sāttvika-bhāvas*. The assistants such as self-criticism are called *vyabhicārī-bhāvas*.”

*tatra vibhāvāḥ —
tatra jñeyā vibhāvāś tu raty-āsvādana-hetavaḥ |
te dvidhāmbanā eke tathaioddīpanāḥ pare || 2.1.14 ||*

“In *rasa*, the *vibhāvas* should be known as the cause of relishing *rati*. They take the form of support [*ālambana*] of two types, and stimuli [*uddīpana*].”

*tad uktam agni-purāṇe —
vibhāvyate hi raty-ādir yatra yena vibhāvyate |
vibhāvo nāma sa dvedhāmbanoddīpanātmakaḥ || 2.1.15 ||*

This is mentioned in the *Agni Purāṇa* [*Alaṅkāra* section, 3.35]:
“*Vibhāva* refers to the two kinds of *ālambana*—the person in

relation to whom the *rati* and other elements are experienced [*viṣaya*], the person in whom the *rati* and other elements are experienced [*āśraya*—and to *uddīpana*, the stimuli by which *rati* is experienced.”

tatra ālambanāḥ —

kṛṣṇaś ca kṛṣṇa-bhaktāś ca budhair ālambanā matāḥ |
raty-āder viṣayatvena tathādhāratayāpi ca || 2.1.16 ||

“*Ālambanas* are described as follows: The wise consider the *ālambanas* to be Kṛṣṇa, as the object of love experienced in *rati*, and His devotees, as the experiencers [subjects] of *rati* [the five major and seven secondary *sthāyī-bhāvas*].”

tatra śrī-kṛṣṇaḥ —

nāyakānām śīro-ratnaṁ kṛṣṇas tu bhagavān svayam |
yatra nityatayā sarve virājante mahā-guṇāḥ |
so'nyarūpa-svarūpābhyām asmīn ālambano mataḥ || 2.1.17 ||

“Now Kṛṣṇa as the object of *rati* is discussed: Kṛṣṇa, the Supreme Personality of Godhead [*bhagavān svayam*], is the crest jewel of heroes, in whom all great qualities shine eternally. He is considered the *ālambana* or support for *rati* [*viṣaya*] through His *svarūpa* and through other forms that He may assume.”

tatra anya-rūpeṇa, yathā —

hanta me katham udeti sa-vatse, vatsa-pāla-paṭale ratir atra |
ity anīścita-matir baladevo, vismaya-stimīta-mūrtir ivāśīt || 2.1.18 ||

The ‘other forms’ are now explained as follows:

“ ‘How is it that I have developed *rati* for the calves and cowherd boys similar to my *rati* for Kṛṣṇa’ In this way Balarāma remained struck with wonder and indecision.”

atha svarūpam —

āvṛtaṁ prakṛtaṁ ceti svarūpaṁ kathitaṁ dvidhā || 2.1.19 ||

The *svarūpa* as the *ālambana* is now discussed:

The *svarūpa* takes two forms: covered and manifested.”

tatra āvṛtam —

anya-veśādinācchannaṁ svarūpaṁ proktaṁ āvṛtam || 2.1.20 ||

“The covered *svarūpa* is explained as when it is covered or disguised by others’ clothing.”

tena, yathā —

*mām snehayati kim uccair, mahileyam dvāarakāvarodhe’tra |
ām viditaṁ kutukārthī, vanitā-veśo hariś carati || 2.1.21 ||*

An example of a disguised *svarūpa* is given:

“Why does this queen in the inner chambers of Dvārakā attract me so much? Ah! I can understand that Kṛṣṇa has assumed the dress of a queen out of curiosity and is wandering about the palace.”

prakṛta-svarūpeṇa, yathā —

*ayam kambu-grīvaḥ kamala-kamanīyākṣi-ṣaṭimā
tamāla-śyāmāṅga-dyutir atitarām chatrita-śīrāḥ |
dara-śrī-vatsāṅkaḥ sphurad-ari-darādy-aṅkita-karaḥ
karoty uccair modaṁ mama madhura-mūrtir madhuripuḥ || 2.1.22 ||*

An example of the manifested *svarūpa* is given:

“This sweet form of the enemy of the demon Madhu gives me great bliss. He has a neck like a conch shell, beautiful eyes envied by the lotuses, and the bodily glow of the dark *tamāla* tree. His head is sheltered by an umbrella, His chest is marked with the *śrīvatsa* whorl, and His hands are marked with *cakra*, conch and other symbols.”

atha tad-guṇāḥ —

*ayam netā suramyāṅgaḥ sarva-sal-lakṣaṇānvitaḥ |
ruciras tejasā yukto balīyān vayasānvitaḥ || 2.1.23 ||*

“Now the qualities of Kṛṣṇa will be described. The hero Kṛṣṇa has beautiful limbs, has all auspicious bodily features, is pleasing to behold, possesses vitality, is strong and is endowed with ideal age.”

*vividhādbhuta-bhāṣā-vit satya-vākyah priyaṁ vadaḥ |
vāvadūkaḥ supāṇḍityo buddhimān pratibhānvitaḥ || 2.1.24 ||*

“He knows an astonishing variety of languages, is truthful, speaks in a pleasing manner, is eloquent, learned, intelligent and filled with new ideas.”

*vidagdhaś caturo dakṣaḥ kṛtajñāḥ sudṛḍha-vrataḥ |
deśa-kāla-supātraññāḥ śāstra-cakṣuḥ śucir vaśī || 2.1.25 ||*

“He is aesthetic, clever, skillful and grateful. He keeps His vows, is knowledgeable in time, place and person, sees through the eyes of scripture, is pure and controls His senses.”

*sthiro dāntaḥ kṣamā-śīlo gambhīro dhṛtimān samaḥ |
vadānyo dhārmikaḥ śūraḥ karuṇo mānya-mānakṛt || 2.1.26 ||*

“He is persevering, patient, tolerant, inscrutable, steadfast, uniform, generous, virtuous, heroic, compassionate, and respectful to persons worthy of respect.”

*dakṣiṇo vinayī hrīmān śaraṇāgata-pālakaḥ |
sukhī bhakta-suhṛt prema-vaśyaḥ sarva-śubhaṅkaraḥ || 2.1.27 ||*

“He is compliant, modest, bashful, the protector of those who take shelter of Him, happy, friend of the devotees, controlled by love and the benefactor of all.”

*pratāpī kīrtimān rakta-lokaḥ sādhu-samāśrayaḥ |
nārī-gaṇa-manohārī sarvārādhyah samṛddhimān || 2.1.28 ||*

“He is glorious, renowned, the object of attraction for all, the shelter of the devotees, attractive to women, worshipable by all and endowed with the greatest wealth.”

varīyān īśvaraś ceti guṇās tasyānukīrtitāḥ |
samudrā iva pañcāśad durvigāhā harer amī || 2.1.29 ||

“He is the most important and the controller. These fifty qualities of Kṛṣṇa which have been listed are difficult to fathom, like the ocean.”

jīveṣu ete vasanto’pi bindu-bindutayā kvacit |
paripūrṇatayā bhānti tatraiva puruṣottame || 2.1.30 ||

“These qualities are present, to a very small degree now and then, even in the *jīvas*. However, they are present in full in the Supreme Personality of Godhead.”

tathā hi pādme pārvatyai śiti-kaṇṭhena tad-guṇāḥ |
kandarpa-koṭi-lāvaṇya ity ādyāḥ parikīrtitāḥ || 2.1.31 ||

“In this way in the *Padma Purāṇa*, Lord Śiva tells Pārvatī about the qualities of Kṛṣṇa, starting with His beauty, which is greater than ten million Cupids.”

eta eva guṇāḥ prāyo dharmāya vana-mālinah |
pṛthivyā prathama-skandhe prathayāñcakrīre sphuṭam || 2.1.32 ||

“In the First Canto of *Śrīmad-Bhāgavatam* [1.16.26-29], the earth also describes the qualities of Kṛṣṇa clearly and extensively to the deity of *dharma*.”

yathā prathame [1.16.26-29] —

satyaṁ śaucaṁ dayā kṣāntiḥ tyāgaḥ santoṣa ārjavam |
śamo damaḥ tapaḥ sāmyaṁ titikṣoparatih śrutam || 2.1.33 ||
jñānaṁ viraktir aiśvaryaṁ śauryaṁ tejo balaṁ smṛtiḥ |
svātantryaṁ kauśalaṁ kāntir dhairyaṁ mārḍavam eva ca || 2.1.34 ||
prāgalbhyaṁ praśrayaḥ śīlaṁ saha ojo balaṁ bhagaḥ |
gāmbhīryaṁ sthairyam āstikyaṁ kīrtir māno' nahaṅkṛtiḥ || 2.1.35 ||
ime cānye ca bhagavan nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir na viyanti sma karhicit || 2.1.36 ||

“In Him reside [1] truthfulness, [2] cleanliness, [3] intolerance of another’s unhappiness, [4] the power to control anger, [5] self-satisfaction, [6] straightforwardness, [7] steadiness of mind, [8] control of the sense organs, [9] responsibility, [10] equality, [11] tolerance, [12] equanimity, [13] faithfulness, [14] knowledge, [15] absence of sense enjoyment, [16] leadership, [17] chivalry, [18] influence, [19] the power to make everything possible, [20] the discharge of proper duty, [21] complete independence, [22] dexterity, [23] fullness of all beauty, [24] serenity, [25] kindheartedness, [26] ingenuity, [27] gentility, [28] magnanimity, [29] determination, [30] perfection in all knowledge, [31] proper execution, [32] possession of all objects of enjoyment, [33] joyfulness, [34] immovability, [35] fidelity, [36] fame, [37] worship, [38] pridelessness, [39] being [as the Personality of Godhead], [40] eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. “

atha pañca-guṇā ye syur amśena giriśādiṣu || 2.1.37 ||

“Now five qualities of Kṛṣṇa which are also present in Śiva and others when they are the Lord’s expansions, will be listed.”

sadā svarūpa-samprāptaḥ sarva-jño nitya-nūtanah |
sac-cid-ānanda-sāndrāṅgaḥ sarva-siddhi-niṣevitaḥ || 2.1.38 ||

“He is always situated in His eternal form, He is omniscient, He is forever young, He has a body made from condensed eternity, and He possesses all *siddhis*.”

athocyante guṇāḥ pañca ye lakṣmīśādi-vartinah |
avicintya-mahā-śaktiḥ koṭi-brahmāṇḍa-vigrahaḥ || 2.1.39 ||
avatārāvalī-bijaṁ hatāri-gati-dāyakaḥ |
ātmārāma-gaṇākarṣīty amī kṛṣṇe kilādbhutāḥ || 2.1.40 ||

“Now will be listed the amazing qualities present in Kṛṣṇa and also in Nārāyaṇa and in the *puruṣāvatāras*: He has inconceivable, great energies; He is the form that expands over tens of millions of universes; He is the source of the numerous *avatāras*; He rewards even the enemies He kills; and He attracts the *ātmārāmas*. These qualities become even more astonishing in Kṛṣṇa.”

sarvādbhuta-camatkāra- līlā-kallola-vāridhiḥ |
atulya-madhura-ṭprema-maṇḍita-priya-maṇḍalaḥ || 2.1.41 ||
trijagan-mānasākarṣi-muralī-kala-kūjitaḥ |
asamānordhva-rūpa-śrī-vismāpita-carācaraḥ || 2.1.42 ||
līlā-premṇā priyādhikyaṁ mādhyamaṁ veṇu-rūpayoḥ |
ity asādhāraṇaṁ proktaṁ govindasya catuṣṭayaṁ || 2.1.43 ||

“The four astonishing qualities possessed by Govinda alone are as follows: He is a wave-filled ocean of the most astonishing display of pastimes. He is surrounded by loving associates decorated with incomparably sweet *prema*. He plays sweet notes on His flute that attract all the minds in the three worlds. He astonishes all moving and non-moving living entities with the beauty of His form, to which there is no equal or superior. His extraordinary qualities are thus His special pastimes, His devotees endowed with abundant *prema*, the sweetness of His flute and the sweetness of His form.”

evaṁ guṇās catur-bhedās catuḥ-śaṣṭir udāhṛtāḥ |
sodāharaṇaṁ eteṣāṁ lakṣaṇaṁ kriyate kramāt || 2.1.44 ||

“The 64 qualities in four divisions will be described with examples.”

tatra [1] suramyāṅgaḥ —
ślāghyāṅga-sanniveśo yaḥ suramyāṅgaḥ sa kathyate || 2.1.45 ||
[1] suramyāṅgaḥ: beautifully-limbed —
“A person who is endowed with praiseworthy bodily parts is called beautifully-limbed.”

yathā —
mukhaṁ candrākāraṁ karabha-nibhaṁ uru-dvayam idaṁ
bhujau stambhārambhau sarasija-vareṇyaṁ kara-yugam |
kavāṭābhaṁ vakṣaḥ-sthalaṁ aviralaṁ śroṇi-phalakaṁ
ṇarīkṣāmo madhyaḥ sphurati murahantur madhurimā || 2.1.46 ||

An example:

“What sweetness the form of Murāri reveals! His face is like the moon. His thighs are like elephant trunks. His arms are as sturdy as the bases of pillars. His hands are the object of praise for lotuses. His chest is as broad as a door. His hips are massive and His waist is thin.”

[2] sarva-sal-lakṣaṇānvitaḥ —
tanau guṇottham aṅkottham iti sal-lakṣaṇaṁ dvidhā || 2.1.47 ||

[2] sarva-sal-lakṣaṇānvitaḥ: Kṛṣṇa’s body is endowed with all auspicious features —

“Good indications or auspicious characteristics are of two types: bodily features [guṇottham] and markings on the hands and feet [aṅkottham].”

tatra guṇottham —
guṇottham syād guṇair yogo raktatā-tuṅgatādibhiḥ || 2.1.48 ||

“Guṇottham refers to qualities such as redness or elevation of a limb.”

yathā —

rāgaḥ saptaśu hanta śaṭśv api śīśor aṅgeṣu alarṇ tuṅgatā
viśāras triṣu kharvatā triṣu tathā gambhīratā ca triṣu |
dairghyaṁ pañcasu kiṁ ca pañcasu sakhe samprekṣyate sūkṣmatā
dvātrimśad-vara-lakṣaṇaḥ katham asau gopeṣu sambhāvyate || 2.1.49 ||

“O friend! I see that your child has twenty-three auspicious marks on His body. How is it possible that such a child could be born in a cowherd’s house? Seven places on His body are red; six parts are elevated; three parts are broad; three parts are short; three parts are deep; five parts are long; five parts are fine.”

aṅkottham —

rekḥamayaṁ rathāṅgādi syād aṅkotthaṁ karādiṣu || 2.1.50 ||

“Aṅkottham refers to lines such as a cakra on the hands or feet.”

yathā —

karayoḥ kamalarṇ tathā rathāṅgaṁ
sphuṭa-rekḥamayam ātmajasya paśya |
pada-pallavayoś ca vallavendra
dhvaja-vajrāṅkuśa-mīna-pankajāni || 2.1.51 ||

An example:

“O king of the cowherd men! See on the hands of your child, there are clear lines of the lotus and cakra, and on His feet there are marks of a flag, thunderbolt, goad, fish and a lotus.”

[3] ruciraḥ —

saundaryeṇa dṛg-ānanda-kārī rucira ucyate || 2.1.52 ||

[3] Ruciraḥ means “He gives bliss to the eye by His beauty.”

yathā tṛtīye [3.2.13] —
yad dharma-sūnor bata rājasūye
nirīkṣya dṛk-svastyayanam tri-lokaḥ |
kārtsnyena cādyeha gataṁ vidhātur
arvāk-sṛtau kauśalam ity amanyata || 2.1.53 ||

Kṛṣṇa's beauty is described in the Third Canto of Śrīmad-Bhāgavatam [3.2.13]:

“All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the *rājasūya* sacrifice performed by Mahārāja Yudhiṣṭhira. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of human beings.”

yathā vā —
aṣṭānām danujabhid-aṅga-pankajānām
ekasmin katham api yatra ballavīnām |
lolākṣi-bhramara-tatiḥ papāta tasmān
notthātum dyuti-madhu-pankilāt kṣamāsīt || 2.1.54 ||

Or another example:

“If the bee-like eyes of the *gopīs* alight upon one of the eight lotus-like bodily parts of Kṛṣṇa, the enemy of the *Dānavas*, they will not be able to rise from the thick honey of His beauty.”

[4] tejasā yuktaḥ tejo dhāma prabhāvaś cety ucyate dvividham budhaiḥ
|| 2.1.55 ||

“The wise say there are two meanings of *tejas*: *dhāma* [effulgence] and *prabhāva* [conquering the enemy].”

tatra dhāma —
dīpti-rāśir bhaved dhāma || 2.1.56 ||

“*Dhāma* refers to effulgence.”

yathā —

ambara-maṇi-nikurambarṁ viḍambayann api marīci-kulaiḥ |
hari-vakṣasi ruci-niviḍe maṇirāḍ ayam uḍur iva sphurati || 2.1.57 ||

“Though the Kaustubha jewel, the king of jewels, discredits the sun by its shining rays, it appears like only a star on the Lord’s chest, which shines much brighter.”

prabhāvaḥ —

prabhāvaḥ sarvajit-sthitiḥ || 2.1.58 ||

“Prabhāva refers to His capacity to conquer all others.”

yathā —

dūratas tam avalokya mādhaveṁ
komalāṅgam api raṅga-maṇḍale |
parvatodbhaṭa-bhujāntaro’py asau
kaṁsa-malla-nivahaḥ sa vivyathe || 2.1.59 ||

“Seeing Mādhava with His tender body from a distance, the group of wrestlers in the arena though endowed with chests greater than mountains, became agitated with fear.”

[5] balīyān —

prāṇena mahatā pūrṇo balīyān iti kathyate || 2.1.60 ||

[5] Balīyān means “filled with great strength.”

yathā —

paśya vindhya-girito’pi gariṣṭham
daitya-puṅgavam udagram ariṣṭam |
tula-khaṇḍam iva piṇḍitam ārāt
puṇḍarīka-nayano vinunoda || 2.1.61 ||

“Just see! Lotus-eyed Kṛṣṇa has thrown the greatest demon Ariṣṭāsura, who is heavier and higher than the Vindhya mountain range, to a far distance.”

yathā vā —

vāmas tāmarasākṣasya bhuja-daṇḍaḥ sa pātu vaḥ |
krīḍā-kandukatām yena nīto govardhano giriḥ || 2.1.62 ||

Another example:

“May the left hand of lotus-eyed Kṛṣṇa, which has lifted Govardhana Hill like a ball, protect you!”

[6] *vayasānvitaḥ* —

vayaso vividhatve’pi sarva-bhakti-rasāśrayaḥ |
dharmī kiśora evātra nitya-nānā-vilāsavān || 2.1.63 ||

[6] *vayasānvitaḥ*: endowed with ideal age —

“Though Kṛṣṇa is endowed with all ages which become most excellent, the age of *kiśora*, ever-fresh, endowed with all pastimes, manifesting all good qualities, and the shelter of all *rasas*, is considered the best.”

yathā —

tadātvaḥbhivyaṅgīkṛta-taruṇīmārambha-rabhasaṁ
smīta-śrī-nīrdhūta-sphurad-amala-rākā-pati-madam |
darodañcat-pañcāśuga-nava-kalā-meduram idaṁ
murārer mādhyamaṁ manasi madirākṣīr madayati || 2.1.64 ||

“Filled with the joy of recently manifested youth, the sweetness of Murāri, defeating the spotless full moon with the effulgence of His smile, and made soft with a hint of the fresh sports of Cupid, gives great joy to the minds of the sweet-eyed *gopīs*.”

[7] *vividhādbhuta-bhāṣāvit* —

vividhādbhuta-bhāṣāvit sa prokto yas tu kovidaḥ |
nānā-deśyāsu bhāṣāsu saṁskṛte prākṛteṣu ca || 2.1.65 ||

[7] *Vividhādbhuta-bhāṣāvit*: astonishing linguist —

“A person who knows the languages of various countries, Sanskrit, the vernacular and the languages of animals is called an astonishing linguist.”

yathā —

vraja-yuvatiṣu śauriḥ śaurasenīm surendre
praṇata-śirasi saurīm bhāratīm ātanoti |
ahaha paśuṣu kīreṣv apy apabhraṁsa-rūpām
katham ajani vidagdhaḥ sarva-bhāṣāvalīṣu || 2.1.66 ||

“Kṛṣṇa, Śaurī, expresses Himself in the vernacular to the young goṇīs of Vraja, in Sanskrit to the respectful Indra, and in the colloquial dialect to the animals, to the people of Kaśmīra and to the parrots. How amazing! How has He become expert in all these languages?”

[8] satya-vākyah —

syān nānṛtaṁ vaco yasya satya-vākyah sa kathyate || 2.1.67 ||

[8] Satya-vākyah: truthful speaker —

“A person whose words are never false is called a speaker of the truth.”

yathā —

prṛthe tanaya-pañcakaṁ prakāṣam arpayiṣyāmi te
raṇorvaritam ity abhūt tava yathārtham evoditam |
ravir bhavati śītalāḥ kumuda-bandhur apy uṣṇalas
tathāpi na murāntaka vyabhicariṣṇur uktis tava || 2.1.68 ||

“You said, ‘O Kunti! I will bring back your five sons to you from the battlefield alive and with great honor.’ Your statement has come true. O Murari! Even though the sun may become cold and the moon may become hot, Your words will never be untrue.”

yathā vā —

gūḍho’pi veṣeṇa mahī-surasya harir
yathārtham magadhendram ūce |
saṁsṛṣṭam ābhyām saha pāṇḍavābhyām
mām viddhi kṛṣṇam bhavataḥ sapatnam || 2.1.69 ||

“Though disguising Himself as a *brāhmaṇa*, Kṛṣṇa told the truth to Jarāsandha: ‘O king of Magadha! Understand that it is I, Kṛṣṇa, your enemy, accompanying the two sons of Paṇḍu.’ “

[9] *priyamvadaḥ* —

jane kṛtāparādhe’pi sântva-vādī priyamvadaḥ || 2.1.70 ||

[9] *Priyamvadaḥ*: speaking in a pleasing manner —

“Speaking in a pleasing manner means speaking pleasantly even to those who have offended.”

yathā —

kṛta-vyalīke’pi na kuṇḍalīndra

twayā vidheyā mayi doṣa-dṛṣṭiḥ |

pravāśyamāno’si surārcitānām

param hitāyādya gavām kulasya || 2.1.71 ||

“O king of the snakes! Though I have afflicted you, do not find fault with Me. For the good of the cows, worthy of respect even by the *devatās*, you should live far from here.”

[10] *vāvadūkaḥ* —

śruti-preṣṭhoktir akhila-vāg-guṇānvita-vāg api |

iti dvidhā nigadito vāvadūko maṇiṣibhiḥ || 2.1.72 ||

[10] *Vāvadūkaḥ*: eloquent —

“The wise say that there are two types of eloquence: speaking that is pleasing to the ear, and speaking with clever meaning.”

tatra ādya, yathā —

aśliṣṭa-komala-padāvali-maṇjulena

pratyakṣa-rakṣa-rada-manda-sudhā-rasena |

sakhyah samasta-jana-karṇa-rasāyanena

nāhāri kasya hṛdayam hari-bhāṣitena || 2.1.73 ||

An example of speaking in a pleasing manner:

“O friends! Whose heart will not be stolen by the words of Kṛṣṇa: sweet with clear, soft pronunciation, an elixir of intense

nectar in the placement of each syllable, a life-giving medicine to the ears of all people by its sweet intonation?”

dvitīyo, yathā —

prativādi-citta-parivṛtti-ṭaṭur

jagad-eka-saṁśaya-vimarda-karī |

pramitākṣarāḍya-vividhārthamayī

hari-vāḡ iyaṁ mama dhinoti dhiyaḥ | |2.1.74| |

An example of the skillful meaning of words:

“The words of Kṛṣṇa, skillful at changing the hearts of His adversaries, superior to all in extinguishing all doubts in the universe, authoritative and economical, endowed with many meanings, have today made all my mental functions blissful.”

[11] supaṇḍityaḥ —

vidvān nītijña ity eṣa supaṇḍityo dvidhā mataḥ |

vidvān akhila-vidyā-vin nītijñas tu yathārha-kṛt | |2.1.75| |

[11] Supaṇḍityaḥ: knowledgeable —

“Being knowledgeable has two aspects: knowledge of all branches of all subjects, and knowledge of proper conduct.”

tatra āḍyo, yathā —

yaṁ suṣṭhu pūrvam paricarya gauravāt

pitāmahāḍy-ambudharaiḥ pravartitāḥ |

kṛṣṇārṇavam kāśya-guru-kṣamābhūtas

tam eva vidyā-saritaḥ ṭrapedire | |2.1.76| |

An example of knowing all branches of knowledge:

“Previously the clouds, in the form of Brahmā and others, by expertly serving with reverence the ocean in the form of Kṛṣṇa, produced rivers of knowledge. Now those rivers of knowledge are flowing from the mountain of Sāṁdipani back into the ocean of Kṛṣṇa.”

yathā vā —

āmnāya-prathitānwayā smṛtimatī bādham ṣaḍ-aṅgojjvalā
nyāyenānugatā Purāṇa-suhṛdā mīmāṃsaya māṇḍitā |
tvām labdhāvasarā cirād gurukule prekṣya svasaṅgārthinām
vidyā nāma vadhūś caturdaśa-guṇā govinda śuśrūyate || 2.1.77 ||

Another example:

“O Govinda! The bride of knowledge with fourteen branches whose lineage is distributed by the four *Vedas*, and which includes the *smṛtis*, is made brilliant by the six *aṅgas*, is followed by the *ṣaḍ-darśanas*, is assisted by the *Purāṇas*, and decorated with the *karma*- and *jñāna-kāṇḍas*. This bride of knowledge, seeing You eager to gain her association at the house of Your *guru*, desires to serve You, finding this opportunity after a long time.”

dvitīyo, yathā —

mṛtyus taskara-maṇḍale sukṛtinām vṛnde vasantānilaḥ
kandarpo ramaṇīṣu durgata-kule kalyāṇa-kalpa-drumaḥ |
indur bandhu-gaṇe vipakṣa-paṭale kālāgni-rudrākṛtiḥ śāsti
svasti-dhurandharo madhupurīm nītyā madhūnām patiḥ || 2.1.78 ||

The second type of learning, knowledge of proper conduct, is illustrated:

“The Lord of the Madhus, Kṛṣṇa, is death for the thieves; the spring breeze for the pious; Cupid for the young women; a desire tree for the poverty-stricken; a cooling moon for His friends; the fire of final destruction in the form of Rudra for the enemies. He protects Mathurā and Dvārakā by His judicious conduct in relation to all people.”

[12] buddhimān —

medhāvī sūkṣmadhīś ceti procyate buddhimān dvidhā || 2.1.79 ||

[12] *Buddhimān*: intelligent —

“*Buddhimān* means the capacity to absorb knowledge and possessing fine intelligence.”

tatra medhāvī, yathā —

*avanti-pura-vāsinaḥ sadanam etya sāndīpaner
guror jagati darśayan samayam atra vidyārthinām |
sakṛn nigada-mātrataḥ sakalam eva vidyā-kulam
dadhau hṛdaya-mandire kim api citravan mādhabaḥ || 2.1.80 ||*

An example of the ability to absorb knowledge:

“*Mādhava*, going to the house of *Sāndīpani*, His *guru* living in *Avantipura*, to teach the proper method to those who desire knowledge, received all the knowledge in the temple of His heart after just one recitation by His *guru*. How astonishing it is!”

sūkṣma-dhīḥ, yathā —

*yadubhir ayam avadhyo mleccha-rājas tad
enam tarala-tamasi tasmin vidravann eva neṣye |
sukhamaya-nija-nidrā-bhañjana-dhvaṁsi-dṛṣṭir
jhara-muci mucukundaḥ kandare yatra śete || 2.1.81 ||*

An example of having fine intelligence:

“This *Kālayavana* cannot be killed by the *Yadus*. By running away from him into the dimly lit cave, I will bring him there. In that cave decorated with waterfalls, *Mucukunda* is sleeping. When *Mucukunda* opens his eyes, being rudely awakened from comfortable sleep by *Kālayavana*, he will destroy this enemy with his glance.”

[13] *pratibhānvitaḥ* —

sadyo navanavollekhi-jñānaṁ syāt pratibhānvitaḥ || 2.1.82 ||

[13] *Pratibhānvitaḥ*: creative—

“*Pratibhāvita* means immediate, novel manifestation of ideas.”

*yathā padyāvalyām [283] —
vāsaḥ samprati keśava kva bhavato mugdheḥkṣaṇe nanv idam
vāsam brūhi śaṭha prakāma-subhage tvad-gātra-saṁsargataḥ |
yāminyām uṣitaḥ kva dhūrta vitanur muṣṇāti kiṁ yāminī
śaurir gopa-vadhūṁ chalaiḥ parihasann evaṁvidhaiḥ pātu vaḥ | |
2.1.83 | |*

An example from *Padyāvali* [283]:

Rādhā said, “O Kṛṣṇa, where do You stay [*vāsa*] now?”

Kṛṣṇa said, “O Rādhā, with bewitching eyes! Can You not see that I am wearing My cloth [*vāsam*]? ”

Rādhā said, “How crafty You are! I am talking about Your residence, not Your cloth!”

Kṛṣṇa said, “O Rādhā with natural sweet aroma! I am fragrant [*vāsa*] by touching Your limbs.

Rādhā said, “O cheater! Where did You stay during the night? [*yāminyām uṣitaḥ*]

Kṛṣṇa said, “How could I be stolen by the night [*yāminyā muṣitaḥ*] which does not even have a body?”

In this way may Kṛṣṇa, who joked with Rādhā using tricky words, protect you!

[14] *vidagdhaḥ* —

kalā-vilāsa-digdhātmā vidagdha iti kīrtyate | | 2.1.84 | |

[14] *Vidagdhaḥ*: aesthetic —

“One whose mind is absorbed in the 64 arts such as dancing and singing, and in various amusements, is called aesthetic.”

yathā —

*gītaṁ gumphati tāṇḍavaṁ ghaṭayati brūte prahelī-kramaṁ
veṇuṁ vādayate srajaṁ viracayaty ālekhyam abhyasyati |
nirmāti svayam indrajāla-ṭaṭalīm dyūte jayaty unmadān
paśyoddāma-kalā-vilāsa-vasatiś citraṁ hariḥ krīḍati || 2.1.85 ||*

“Look! Kṛṣṇa is composing songs and dancing. He is making riddles, playing the flute, stringing garlands and drawing pictures. He is making magical objects and winning at dice against persons showing pride. Kṛṣṇa, the residence of pastimes of unlimited arts, is now enjoying His leisure.”

[15] *caturaḥ* — *caturō yugapad-bhūri-samādhāna-kṛd ucyate ||*
2.1.86 ||

[15] **Caturaḥ: clever —**

“A clever person is one who brings about a solution to many problems simultaneously.”

yathā —

*pārāvātī-viracanena gavāṁ kalāpaṁ
gopāṅganā-gaṇam apāṅga-taraṅgiteṇa |
mītrāṇi citratara-saṅgara-vikrameṇa
dhinvann ariṣṭa-bhayadena harir vireje || 2.1.87 ||*

“Kṛṣṇa gives bliss to all the cows by composing cowherd songs. He pleases the gopīs by the movement of His brow. He brings joy to His friend by heroic action. All of these simultaneously give fear to Ariṣṭāsura [seeing how fearless Kṛṣṇa remains].”

[16] *dakṣaḥ* —

duṣkare kṣīpra-kārī yas taṁ dakṣaṁ paricakṣate || 2.1.88 ||

[16] **Dakṣaḥ: expert —**

“An expert person does very quickly what is difficult to do.”

*yathā śrī-daśame [10.59.17] —
yāni yodhaiḥ prayuktāni
śastrāstrāṇi kurūdvaha |
haris tāny acchinat tīkṣṇaiḥ
śarair ekaika-śastribhiḥ || 2.1.89 ||*

An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.59.17]:

“Lord Hari then struck down all the missiles and weapons the enemy soldiers threw at Him, O hero of the Kurus, destroying each and every one with three sharp arrows.”

*yathā vā —
aghahara kuru yugmībhūya nṛtyaṁ mayaiva
tvam iti nikhila-gopī-prārthanā-pūrti-kāmaḥ |
atanuta gati-līlā-lāghavormiṁ tathāsau
dadṛśur adhikam etās taṁ yathā sva-sva-pārśve || 2.1.90 ||*

Another example:

“O killer of the Agha demon! Please dance only with me!”
Desiring to fulfill this request by all of the *gopīs*, Kṛṣṇa quickly produced a multitude of *gopīs* and Himself going to a suitable place and performing the dance—but in such a manner that each of the *gopīs* without doubt saw Him at her side alone.”

*[17] kṛtajñāḥ —
kṛtajñāḥ syād abhijño yaḥ kṛta-sevādi-karmaṇām || 2.1.91 ||*

[17] *Kṛtajñāḥ*: grateful —

“A grateful person is one who acknowledges others who have done service.”

*yathā mahābhārata —
ṛṇam etat pravṛddhaṁ me hṛdayān nāpasarpati |
yad govindeti cukrośa kṛṣṇā mām dūra-vāsinam || 2.1.92 ||*

An example from *Mahābhārata* [5.58.21]:

“Draupadi cried out ‘O Govinda!’ though I was situated far away. That crying out has created an ever-increasing debt that does not leave My heart.”

yathā vā —

*anugatim ati-pūrvam cintayann ṛkṣa-mauler
akuruta bahumānam śaurir ādāya kanyām |
katham api kṛtam alpaṁ vismaren naiva sādhuḥ
kim uta sa khalu sādhu-śreṇi-cūḍāgra-ratnam || 2.1.93 ||*

Another example:

“Though Jāmbavān had offended Kṛṣṇa, the Lord, remembering his service in the past during the time of Lord Rāma, married his daughter and gave him great respect. Since the well-bred never forget what little service is rendered to them, then what can be said of Kṛṣṇa, who is the crest jewel among all well-behaved persons?”

[18] *sudṛḍha-vrataḥ —*

pratijñā-niyamau yasya satyau sa sudṛḍha-vrataḥ || 2.1.94 ||

[18] *Sudṛḍha-vrataḥ*: fixed in vow —

“A person who is true to his promises and to his perpetual vows is called fixed in vow.”

tatra satya-pratijño, yathā hari-varṁśe [2.68.38] —

*na deva-gandharva-gaṇā na rākṣasā
na cāsūrā naiva ca yakṣa-pannagāḥ |
mama pratijñām apahantum udyatā
mune samarthāḥ khalu satyam astu te || 2.1.95 ||*

Being true to His promises is illustrated in *Hari-varṁśa* [2.68.38]:

“O Nārada! All of the devas, Gandharvas, Rākṣasas, asuras, Yakṣas and Pannagas are trying to make Me break My promise, but they cannot do so. May My promise to you be fruitful!”

yathā vā —
sa-helam ākhaṇḍala-pāṇḍu-putrau
vidhāya kaṁsārīr apārijātau |
nija-pratijñāṁ sapthalāṁ dadhānaḥ
satyāṁ ca kṛṣṇāṁ ca sukhāṁ akārṣīt || 2.1.96 ||

Another example:

“Kṛṣṇa, the enemy of Kāṁsa, very easily made Indra bereft of the Pārijāta tree and pleased Satyabhāmā. He also made Yudhiṣṭhira devoid of enemies and pleased Draupadi. In this way He fulfilled His promises.”

satya-niyamo, yathā —
gīr uddharaṇaṁ kṛṣṇa duṣkaraṁ karma kurvatā |
mad-bhaktaḥ syān na duḥkḥīti sva-vrataṁ vivṛtaṁ tvayā || 2.1.97 ||

An example of being true to perpetual vows:

“O Kṛṣṇa! You vowed that Your devotee will never suffer. You have illustrated that by performing the difficult task of lifting Govardhana Hill.”

[19] deśa-kāla-supātrañāḥ —
deśa-kāla-supātrañās tat-tad-yogya-kriyā-kṛtiḥ || 2.1.98 ||

[19] Deśa-kāla-supātrañāḥ: knower of place, time and person —

“The knower of place, time and person is one who performs actions suitable to the time, place and person.”

yathā —
śaraj-jyotsnā-tulyaḥ katham api paro nāsti samayas
trilokyām ākṛīḍaḥ kvacid api na vṛndāvana-samaḥ |
na kāpy ambhojākṣī vraja-yuvati-kalpeti vimṛśan
mano me sotkaṇṭhaṁ muhur ajani rāsotsava-rase || 2.1.99 ||

An example:

“There is no time comparable to the autumn season in the moonlight. There is no place of amusement in the three worlds

equal to Vṛndāvana. There are no lotus-eyed women like the young women of Vraja. Considering this, My heart longs for the taste of the rāsa dance.”

[20] *śāstra-cakṣuḥ* —

śāstrānusāri-karmā yaḥ śāstra-cakṣuḥ sa kathyate || 2.1.100 ||

[20] *Śāstra-cakṣuḥ*: sees with the eyes of the scriptures —

“A person who sees with the eyes of the scriptures is a person who performs his actions according to the rules of the scripture.”

yathā —

abhūt kaṁsa-ripor netraṁ śāstram evārtha-dṛṣṭaye |
netrāmbujaṁ tu yuvatī- vṛndān mādāya kevalam || 2.1.101 ||

“The eyes of scripture that belong to Kṛṣṇa, the enemy of Kaṁsa, exist only to see the practical action in a given situation, and His lotus eyes exist only to bewilder the young women.”

[21] *śuciḥ* —

pāvanaś ca viśuddheś cety ucyate dvividhaḥ śuciḥ |
pāvanaḥ pāpa-nāśi syād viśuddhas tyakta-dūṣaṇaḥ || 2.1.102 ||

[21] *Śuciḥ*: pure —

“There are two types of purity: *pāvana* and *viśuddha*. *Pāvana* means he who destroys sin, and *viśuddha* means he who is without faults.”

tatra pāvano, yathā pādme —

taṁ nirvyājaṁ bhaja guṇa-nidhe pāvanaṁ pāvanānāṁ
śraddhā-rajyan-matir atitarāṁ uttamaḥ-śloka-maulim |
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso’pi kṣapayati mahā-pātaka-dhvānta-rāśim || 2.1.103 ||

Purification of sin is illustrated in *Padma Purāṇa*:

“With intellect purified by faith and all sincerity, please worship Kṛṣṇa, an ocean of good qualities, whose glory destroys all

darkness, who purifies those who purify others. When just the semblance of His Holy Name appears in the heart, it destroys the greatest accumulation of sins, just as the light prior to the rising of the sun destroys all darkness.”

*viśuddho, yathā —
kapaṭam ca haṭhaś ca nācyute
bata satrājiti nāpy adīnatā |
katham adya vṛthā syamantaka
prasabham kaustubha-sakhyam icchasi || 2.1.104 ||*

Faultlessness is illustrated as follows:

“O Śyamantaka jewel! There is no deception in Kṛṣṇa’s trying to take you from Satrājī, and there is plenty of miserliness in Satrājī to keep you. Then why do you desire so forcibly to make a friendship with the Kaustubha jewel today?”

*[22] vaśī —
vaśī jīṇḍriyaḥ proktaḥ || 2.1.105 ||*

[22] Vaśī: subjugator—

“A subjugator is one who controls his senses.”

*yathā prathame [1.11.37] —
uddāma-bhāva-piśunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano’pi yāsām |
saṁmuhya cāpam ajahāt pramadottamās tā
yasyendriyaṁ vimathitum kuhakair na śekuḥ || 2.1.106 ||*

This is illustrated in the First Canto of Śrīmad-Bhāgavatam [1.11.37]:

“The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached.”

*[23] sthiraḥ —
āphalodayakṛt sthiraḥ || 2.1.107 ||*

[23] **Sthirah:** persevering —

“He who works steadily until achieving his goals is called persevering.”

yathā —

nirvedam āpa na vana-bhramaṇe murārīr
nācintayad vyaśanam ṛkṣa-vilapraveśe |
āhṛtya hanta maṇim eva pūram prapede
syād udyamaḥ kṛta-dhiyām hi phalodayāntaḥ || 2.1.108 ||

“Kṛṣṇa did not loathe wandering in the forest looking for the Śyamantaka jewel, and did not consider fear on entering the cave of Jāmbavān. Taking the jewel, He returned to Dvārakā. Those of steady intelligence persevere in their work until attaining the result.”

[24] **dāntaḥ** — sa dānto duḥsaham api yogyaṁ kleśaḥ saheta yaḥ ||
2.1.109 ||

[24] **Dāntaḥ:** patient —

“A person who endures difficult but necessary suffering is called patient.”

yathā —

gurum api guru-vāsa-kleśam avyāja-bhaktyā
harir aja-gaṇa-dantaḥ komalāṅgo’pi nāyam |
prakṛtir ati-durūhā hanta lokottarāṇām
kim api manasi citraṁ cintyamānā tanoti || 2.1.110 ||

“Although Kṛṣṇa’s body was very soft, He did not consider in His heart the intolerable difficulties of living at the house of His *guru*, because of His sincere devotion. One becomes amazed upon contemplating the inscrutable character of extraordinary people.”

[25] **kṣamāśīlaḥ** —

kṣamāśīlo’parādhānām sahanaḥ parikīrtiyate || 2.1.111 ||

[25] *Kṣamāśīlaḥ*: tolerant —

“A person who endures the offenses of others is called tolerant.”

yathā māgha-kāvye [16.25] —

prativācam adatta keśavaḥ śapamānāya na cedi-bhūbhṛte |
anahuṅkurute ghana-dhvaniḥ na hi gomāyu-rutāni keśarī || 2.1.112 ||

An example from the *Śiṣupāla-vadha*, *Māgha-kāvya* [16.25]:

“Though Śiṣupāla criticized Kṛṣṇa hundreds of times, Kṛṣṇa did not give any response. Though the lion replies to the thunder, it does not pay attention to the howl of the jackal.”

yathā vā yāmunācārya-stotre [60] —

raghuvara yad abhūs tvam tādṛśo vāyasasya
praṇata iti dayālur yac ca caidyasya kṛṣṇa |
pratibhavam aparāddhur mugdha sāyujyado'bhūr
vada kim apadam āgatas tasya te'sti kṣamāyāḥ || 2.1.113 ||

Another example from *Stitra-ratna* of *Yāmunācārya* [60]:

“O Rāmacandra, best of the Raghu dynasty! You were so merciful to the crow who pecked Mother Sītā's breast, but who then offered obeisances to You. O Kṛṣṇa, so forgetful of others' sins! You gave attractive impersonal liberation to Śiṣupāla, who offended You for many lifetimes. Tell me what offense exists in him that You would not tolerate?”

[26] *gambhīraḥ* —

durvibodhāśayo yas tu sa gambhīraḥ itīryate || 2.1.114 ||

[26] *Gambhīraḥ*: inscrutable —

“A person whose intentions are difficult to comprehend is called inscrutable.”

yathā —

vṛṇḍāvane varātiḥ stutibhir nitarām upāsyamāno'pi |
śakto na harir vidhinā ruṣṭas tuṣṭo'thavā jñātum || 2.1.115 ||

“When Brahmā worshipped Kṛṣṇa in Vṛndāvana by offering the best praises, Kṛṣṇa remained silent. Brahmā could not understand whether Kṛṣṇa was satisfied or angry with him.”

yathā vā —

*unmado'pi harir navya-rādhā-praṇaya-sīdhunā |
abhijñenāpi rāmeṇa lakṣito'yam avikriyaḥ || 2.1.116 ||*

Another example:

“Though Kṛṣṇa was intoxicated with the new liquor of Rādhā's love while lifting Govardhana Hill, even omniscient Balarāma could not notice any indications of change.”

[27] dhṛtimān —

pūrṇa-sṛṣṭaś ca dhṛtimān śāntaś ca kṣobha-kāraṇe || 2.1.117 ||

[27] Dhṛtimān: steadfast —

“The person who is fully satisfied in his desires, or who is peaceful when there is cause for agitation by controlling his mind, is called steadfast.”

tatra ādya —

*svīkurvann api nitarāṁ yaśaḥ-priyatvaṁ
kaṁsārīr magadha-pāter vadha-prasiddhām |
bhīmāya svayam atulām adatta kīrtiṁ
kiṁ lokottara-guṇa-śālinām apekṣyam || 2.1.118 ||*

The fully satisfied person is illustrated in the following:

“Though Kṛṣṇa is fond of fame, He gave that incomparable fame to Bhīma in the killing of Jarāsandha. What remains to be desired by those of superior character?”

dvitīyo, yathā —

*ninditasya dama-ghoṣa-sūnunā sambhrameṇa munibhiḥ stutasya ca |
rājasūya-sadasi kṣitīśvaraiḥ kāpi nāsya vikṛtir vitarkitā || 2.1.119 ||*

An example of being peaceful, in spite of cause for agitation:
“Despite being rebuked by Śiṣupala and being praised by the sages in the assembly of the rājasūya sacrifice, Kṛṣṇa showed such steadiness that the kings present could not detect any change in Kṛṣṇa appearance.”

[28] *samaḥ* —

rāga-dveṣa-vimukto yaḥ samaḥ sa kathito budhaiḥ || 2.1.120 ||

[28] **Samaḥ: impartial—**

“The learned say that a person who is free from attraction and disgust is called impartial.”

yathā śrī-daśame [10.16.33] —

nyāyyo hi daṇḍaḥ kṛta-kilbiṣe'smiṁs

tavāvatāraḥ khala-nigrahāya |

ripoḥ sūtānām api tulya-dṛṣṭer

dhatse damaṁ phalam evānuśaṁsan || 2.1.121 ||

An example from the Tenth Canto of *Śrīmad-Bhāgavatam*
[10.16.33]:

“The wives of the Kāliya serpent said: The punishment this offender has been subjected to is certainly just. After all, You have incarnated within this world to curb down envious and cruel persons. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on a living being You know it to be for his ultimate benefit.”

yathā vā —

ripur api yadi śuddho maṇḍanīyas tavāsau

yaduvāra yadi duṣṭo daṇḍanīyaḥ suto'pi |

na punar akhila-bhartuḥ pakṣapātojjhitasya

kvacid api viṣamaṁ te ceṣṭitaṁ jāghaṭīti || 2.1.122 ||

Another example:

“O best of the Yadus, if Your enemy does something correctly

You reward him, and if Your son becomes spoiled You punish him. You are the protector of all people and without prejudice; thus partiality can never occur in Your actions.”

[29] *vadānyaḥ* —

dāna-vīro bhaved yas tu sa vadānyo nigadyate || 2.1.123 ||

[29] *Vadānyaḥ*: generous —

“The person who is very charitable is called generous.”

yathā —

sarvārthinām bādham abhīṣṭa-pūrtyā

vyarthīkṛtāḥ kaṁsa-nisūdanena |

hriyeva cintāmaṇi-kāmadhenu-

kalpa-drumā dvāravatīm bhajanti || 2.1.124 ||

“The wishing jewel, the desire cow and the desire tree, being made useless, by Kṛṣṇa, who fully satisfies all the supplicants’ desires, serve Dvārakā in shame.”

yathā vā —

yeṣāṁ śoḍaśa-pūritā daśa-śatī svāntaḥ-purāṇām tathā

cāṣṭāśliṣṭa-sataṁ vibhāti paritas tat-saṅkhyā-patnī-yujām |

ekaikaṁ prati teṣu tarṇaka-bhṛtām bhūṣā-juṣām anvahaṁ

grṣṭīnām yugapac ca baddham adadād yas tasya vā kaḥ samaḥ ||

2.1.125 ||

Another example:

“In each of the 16,108 palaces with their queens, every day at one time Kṛṣṇa would give in charity 13,084 ornamented young cows with first-born calves. Who can be equal to Him in charity?”

[30] *dhārmikaḥ* —

kurvan kārāyate dharmam yaḥ sa dhārmika ucyate || 2.1.126 ||

[30] *Dhārmikah*: virtuous —

“The person who follows the principles of *dharma*, and engages others in doing so also, is called virtuous.”

yathā —

*pādaiś caturbhir bhavatā vṛṣasya
guptasya goṇendra tathābhyavardhi |
svairam carann eva yathā trilokyām
adharma-sparśāṇi haṭhāj jaghāsa || 2.1.127 ||*

An example:

“O King of the cowherd men! Under Your protection, the bull of *dharma* with four legs has flourished to such an extent that, going everywhere in the three worlds, he has forcefully gobbled up the grass of irreligion.”

yathā vā —

*vitāyamānair bhavatā makhotkarair
ākṛṣyamāṇeṣu patiṣv anāratam |
mukunda khinnaḥ sura-subhruvām gaṇas
tavāvatāraṁ navamaṁ namasyati || 2.1.128 ||*

Another example:

“O Mukunda! You have performed so many sacrifices and continually attracted all the *devatās* that the wives of the *devatās*, feeling suffering in separation from their husbands, are praying to Buddha, Your ninth *avatāra*, to stop the sacrifices.”

[31] *śūrah* —

utsāhī yudhi śūro'stra-prayoge ca vicakṣaṇaḥ || 2.1.129 ||

[31] *Śūrah*: hero —

“A hero is a person who is energetic in fighting and skillful in the use of weapons.”

tatra ādyo, yathā —
pṛthu-samara-saro vigāhya kurvan
dviṣad aravinda-vane vihāra-caryām |
sphurasi tarala-bāhu-daṇḍa-śuṇḍas
tvam agha-vidāraṇa-rāvaṇendra-līlaḥ || 2.1.130 ||

An example of enthusiasm in fighting is illustrated first:
“O destroyer of Agha! Destroyer of sin! With Your trembling
trunk-like arms, submerging Yourself in the lake of the
expansive battlefield, playing in the forest of lotuses composed of
Your enemies, You appear to be playing like the King of the
elephants.”

dvitīyo, yathā —
kṣaṇād akṣauhiṇī-vṛnde jarāsandhasya dārūṇe |
dṛṣṭaḥ ko’py atra nādaṣṭo hareḥ praharaṇāhibhiḥ || 2.1.131 ||

An example of being expert in handling weapons:
“Within a second, one could not see any soldier among the
ferocious phalanx of Jarāsandha’s akṣauhiṇis, any person who
was not bitten by the snake-arrows of the Lord.”

[32] karuṇaḥ —
para-duḥkhāsaho yas tu karuṇaḥ sa nigadyate || 2.1.132 ||

[32] Karuṇaḥ: compassionate —
“A person who cannot tolerate the suffering of others is called
compassionate.”

yathā —
rājñām agādha-gatibhir magadhendra-kārā-
duḥkhāndhakāra-pāṭalaiḥ svayam andhitānām |
akṣṇī yaḥ sukhamayāni ghṛṇī vyatānīd vṛnde
tam adya yadunandana-padma-bandhum || 2.1.133 ||

An example of karuṇa:
“I offer my respects to the compassionate son of the Yadus, who

like the sun made all the kings' eyes blossom with joy. These kings had blinded themselves with tears, arising from the impenetrable darkness of suffering caused by being imprisoned by Jarāsandha.”

yathā vā —

*skhalan-nayana-vāribhir viracitābhiṣeka-śriye
tvarābhara-taraṅgataḥ kavalitātma-visphūrtaye |
niśānta-śara-śāyinā sura-sarit-sutena smṛteḥ
sapadya-vaśa-vartmaṇo bhagavataḥ kṛpāyai namaḥ || 2.1.134 ||*

Another example:

“I offer my respects to the compassion of the Lord, who immediately appeared beyond His control because of Bhīṣma’s remembrance of Him on the bed of arrows. He rushed toward Bhīṣma, forgetting His position as the Supreme Personality of Godhead, His body bathed in a shower of tears.”

[33] mānyamāna-kṛt —

guru-brāhmaṇa-vṛddhādi-pūjako mānyamāna-kṛt || 2.1.135 ||

[33] Mānyamāna-kṛt: respectful —

“A person who worships *guru*, *brāhmaṇas* and the elderly is called respectful.”

yathā —

*abhivādya guroḥ padāmbujam
pītarām pūrvajam apy athānataḥ |
harir añjalīnā tathā girā
yadu-vṛddhānana-mat-kramādayam || 2.1.136 ||*

“Kṛṣṇa first offered respects to the lotus feet of His *guru*. Then He offered respects to His father and elder brother. Then with folded hands and humble words, He offered respects to the elders of the Yadu dynasty in the proper order.”

[34] *dakṣiṇaḥ* —

sauśīlya-saumya-carito dakṣiṇaḥ kīrtyate budhaiḥ || 2.1.137 ||

[34] **Dakṣiṇaḥ: compliant** —

“A person who is mild due to his excellent nature is called compliant by the intelligent.”

yathā —

bhṛtyasya paśyati gurūn api nāparādhān

sevām manāg api kṛtām bahudhābhyupaiti |

āviṣkaroti piśuneṣv api nābhyasūyām

śīlena nirmala-matiḥ puruṣottamo’yam || 2.1.138 ||

“The Supreme Lord, who is pure-hearted by His very nature, does not see the serious offenses of His servant, but He accepts even a little service as a great thing. He does not find fault, even in those of low character.”

[35] *vinayī* —

auddhatya-parihārī yaḥ kathyate vinayīty asau || 2.1.139 ||

[35] **Vinayī: modest** —

“The person who is devoid of arrogance is called modest.”

yathā māgha-kāvyē [13.7] —

avaloka eṣa nṛpateḥ sudūrato

rabhasād rathād avatarītum icchataḥ |

avatīrṇavān prathamam ātmanā harir

vinayaṁ viśeṣayati sambhrameṇa saḥ || 2.1.140 ||

An example from the *Māgha-kāvya* [13.7]:

“Seeing that Yudhiṣṭhira wanted to alight from his chariot in haste on seeing Kṛṣṇa, Kṛṣṇa Himself, by getting down from His chariot first out of great respect for Yudhiṣṭhira, showed more modesty than anyone else.”

[36] *hrīmān* —

jñāte'smara-rahasye'nyaiḥ kriyamāṇe stave'thavā |
śālīnatvena saṅkocaṁ bhajan hrīmān udīryate || 2.1.141 ||

[36] *Hrīmān*: bashful —

“A person is called bashful who is shy when praised by others, or when he thinks that others are aware of his secret love affairs, because of modesty or his unfathomable nature.”

yathā lalita-mādhava [9.40] —

darodañcad-gopī-stana-ṇarisara-prekṣaṇa-bhayāt
karotkampādiṣac calati kila govardhana-girau |
bhayārtair ārabdha-stutir akhila-gopaiḥ smita-mukhaṁ
puro dṛṣṭvā rāmaṁ jayati namitāsyo madhurīpuḥ || 2.1.142 ||

An example from *Lalita-Mādhava* [9.40]:

“All glories to the enemy of Madhu, who made Govardhan Hill shake slightly by the weight of glancing upon the expanse of the *gopīs'* upraised breasts, and who hung His head in shame when He saw Balarāma smiling before Him, while He was being praised by the fearful cowherd men.”

[37] *śaraṇāgata-pālakaḥ* —

pālayan śaraṇāpannān śaraṇāgata-pālakaḥ || 2.1.143 ||

[37] *Śaraṇāgata-pālakaḥ*: protector of the surrendered —

“He who protects those who surrender is called protector of the surrendered.”

yathā —

jvara parihara vitrāsaṁ tvam
atra samare kṛtāparādhe'pi |
sadyaḥ prapadyamāne yad
indavati yādavendro'yam || 2.1.144 ||

An example:

“O fever [weapon], though you are an offender in this battle,

give up your fear, because the best of the Yadus, Kṛṣṇa acts as a moon towards those who completely surrender to Him.”

[38] *sukhī* —

bhoktā ca duḥkha-gandhair apy asprṣṭaś ca sukhī bhavet || 2.1.145 ||

[38] **Sukhī: happy** —

“The person who is an enjoyer and is not touched by a trace of sorrow is called a happy person.”

tatra ādya, yathā —

*ratnālāṅkāra-bhāras tava dhana-damanor ājya-vṛttyāpy alabhyah
svapne dambholi-pāṇer api duradhigamaṁ dvāri tauryatrikaṁ ca |
pārśve gaurī-gariṣṭhāḥ pracura-śaśi-kalāḥ kānta-sarvāṅga-bhājah
sīmantinyas ca nityaṁ yaduvara bhuvane kas tvad-anyo'sti bhogī* ||
2.1.146 ||

The enjoyer is illustrated first:

“O best of the Yadus, the quantity of Your jeweled ornaments cannot be imagined by Kuvera, the lord of wealth. The singing and dancing taking place at Your door cannot be imagined by Indra, even in his dreams. At Your side constantly are beautiful women who enjoy Your attractive limbs, who are decorated with the tips of Your moon-like fingernails, and who are thus superior to the wife of Śiva. In this world there is no enjoyer like You.”

dvitīyo, yathā —

*na hāniṁ na mlāniṁ nija-gṛha-kṛtya-vyasanitām
na ghoram nodghūrṇām na kila kadanam vetti kim api |
varāṅgibhiḥ sāṅgikṛta-suhṛd-anaṅgābhir abhito
harir vṛndārāṇye param anīṣam uccair viharati* || 2.1.147 ||

Being without a trace of sorrow is illustrated next:

“O wives of the *brāhmaṇas*! Not even a trace of sorrow can touch Kṛṣṇa, for in Him there is no destruction, no decrease, no suffering in household affairs, no cause of fear and no worry. He does not know any of the suffering of this world. He is eternally

engaged in amusing Himself in Vṛndāvana with beautiful women who are perfect, the best of friends, and hold the highest love.”

[39] *bhakta-suhṛt* —

susevyo dāsa-bandhuś ca dvidhā bhakta-suhṛn mataḥ || 2.1.148 ||

[39] *Bhakta-suhṛt*: friend of the devotees —

“There are two ways in which Kṛṣṇa is a friend to His devotees: being easily served and being a friend of His servant.”

tatra ādyo, yathā viṣṇu-dharme —

tulasī-dala-mātreṇa jalasya culukena ca |

vikrīṇīte svam ātmānam bhaktebhyo bhakta-vatsalaḥ || 2.1.149 ||

An example of being easily served, from *Viṣṇu Dharma*:

“If the devotees offer only water and *tulasī* leaves to the Lord, the Lord, being affectionate to the devotees, puts Himself under the control of the devotees.”

dvitīyo, yathā prathame [1.9.37] —

sva-nigamam apahāya mat-pratijñām

ṛtam adhikartum avapluto rathasthaḥ |

dhṛta-ratha-caraṇo’bhyayāc caladgur

harir iva hantum ibhaṁ gatottarīyaḥ || 2.1.150 ||

An example of being the friend of His servant, from the First Canto of *Śrīmad-Bhāgavatam* [1.9.37]:

“Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.”

[40] *prema-vaśyaḥ* —

priyatva-mātra-vaśyo yaḥ prema-vaśyo bhaved asau || 2.1.151 ||

[40] *Prema-vaśyaḥ*: controlled by love —

“He who is controlled only by affection is called controlled by love.”

yathā śrī-daśame [10.80.19] —

sakhyuḥ priyasya viprarṣer aṅga-saṅgāti-nirvṛtaḥ |
prīto vyamuñcad adhvindūn netrābhyāṁ puṣkarekṣaṇaḥ || 2.1.152 ||

An example from the Tenth Canto of *Śrīmad-Bhāgavatam*

[10.80.19]:

“The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise *brāhmaṇa*, and thus He shed tears of love.”

yathā vā tatraiva [10.9.18] —

sva-mātuḥ svinna-gātrāyā visrasta-kavara-srajaḥ |
dr̥ṣṭvā pariśramaṁ kṛṣṇaḥ kṛpayāsīt sva-bandhane || 2.1.153 ||

Another example from the Tenth Canto of *Śrīmad-Bhāgavatam*

[10.9.18]:

“Because of mother Yaśodā’s hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.”

[41] *sarva-śubhaṅkaraḥ* —

sarveṣāṁ hita-kārī yaḥ sa syāt sarva-śubhaṅkaraḥ || 2.1.154 ||

[41] *Sarva-śubhaṅkaraḥ*: benefactor of all —

“He who works for the benefit of everyone is called benefactor of all.”

yathā —

kṛtāḥ kṛtārthā munayo vinodaiḥ
khala-kṣayeṇākhila-dhārmikāś ca |
vapur-vimardena khalāś ca yuddhe
na kasya paṭhyaṁ hariṇā vyadhāyi || 2.1.155 ||

“He gave benefit to the sages by the display of His qualities manifested in Dvārakā. He gave benefit to the followers of *dharma* by destroying the wicked. He gave success to the rascals by killing them in battle. To whom did Kṛṣṇa not give benefit?”

[42] *pratāpī* —

pratāpī pauruṣodbhūta-śatru-tāpī prasiddhi-bhāk || 2.1.156 ||

[42] *Pratāpī*: glorious—

“He who is famous for inflicting pain on the enemy with astonishing valor is called glorious [an effulgent person].”

yathā —

bhavataḥ pratāpa-taṇe
bhuvanaṁ kṛṣṇa pratāpayati |
ghorāsura-ghukānāṁ śaraṇam
abhūt kandarā-timiram || 2.1.157 ||

“When You illuminate the world with Your brilliance which is like the sun, the darkness of the mountain caves becomes the shelter for the terrible demons, who are just like owls.”

[43] *kīrtimān* —

sādguṇyair nirmalaiḥ khyātaḥ kīrtimān iti kīrtyate || 2.1.158 ||

[43] *Kīrtimān*: renowned —

“A person who is famous for spotless good qualities is called renowned.”

yathā —

tvad-yaśaḥ-kumuda-bandhu-kaumudī
śubhra-bhāvam abhito nayanty api |
nandanandana kathaṁ nu nirmame
kṛṣṇa-bhāva-kalilaṁ jagat-trayam || 2.1.159 ||

“O son of Nanda! Since the light of the moon of Your good qualities has already turned everything radiant [white], how can

it make the world thick with Kṛṣṇa-prema? [kṛṣṇa also means darkness]”

*yathā vā lalita-mādhava [5.18] —
bhītā rudraṁ tyajati girijā śyāmam aprekṣya kaṇṭham
śubhraṁ dṛṣṭvā kṣipati vasaṇam vismito nīla-vāsah |
kṣīraṁ matvā śraṇayati yamī-nīram ābhīrikotkā
gīte dāmodara-yaśasi te vīṇayā nāradena || 2.1.160 ||*

Another example from *Lalita-Mādhava*:

“O Dāmodara Kṛṣṇa! When Nārada, playing his vīṇā, began to sing Your glories, Pārvatī, not seeing the blue color on Śiva’s throat, left his abode; Balarāma seeing His blue cloth turn white, gave it up in astonishment; and the excited cowherd women, seeing the blue water of the Yamunā turn white and thinking of it as milk, began to churn it.”

*[44] rakta-lokaḥ —
pātraṁ lokānurāgāṇāṁ rakta-lokaṁ vidur budhāḥ || 2.1.161 ||*

[44] *Rakta-lokaḥ*: attractive to all people —

“The intelligent say that the person who is the object of attraction for all people is called attractive to people.”

*yathā prathame [1.11.9] —
yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhr̥d-didṛkṣayā |
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vināksṇor iva nas tavācyuta || 2.1.162 ||*

An example from the First Canto of *Śrīmad-Bhāgavatam* [1.11.9]:

“O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun.”

yathā vā —

āśīs-tathyā jaya jaya jayety āvirāste munīnām
deva-śreṇī-stuti-kala-kalo meduraḥ prādurasti |
harṣād ghoṣaḥ sphurati parito nāgarīṇām garīyān
ke vā raṅga-sthala-bhuvi harau bhejire nānurāgam || 2.1.163 ||

Another example:

“When Kṛṣṇa entered the arena of Kāṁsa the sages uttered blessings of ‘Victory! Victory! Victory!’ The devatās uttered sweet songs of praise. Out of joy, the women shouted loudly all around. Who did not develop attraction to Kṛṣṇa at the sports arena?”

[45] sādhu-samāśrayaḥ —

sad-eka-pakṣaṇī yāḥ sa syāt sādhu-samāśrayaḥ || 2.1.164 ||

[45] Sādhu-samāśrayaḥ: protects the devotees —

“He who has exclusive inclination towards the devotees is called the protector of the devotees.”

yathā —

puṣṭottama ced avātariṣyad
bhuvane’smin na bhavān bhuvāḥ śivāya |
vikaṭāsura-maṇḍalān na jāne
sujanānām bata kā daśābhaviṣyat || 2.1.165 ||

“O Supreme Person! If You did not appear on this earth to bestow auspiciousness, I do not know what condition would befall the devotees from persecution by all the fierce demons.”

[46] nārī-gaṇa-mano-hārī —

nārī-gaṇa-mano-hārī sundarī-vṛnda-mohanaḥ || 2.1.166 ||

[46] Nārī-gaṇa-mano-hārī: attractive to women —

“The person who enchants a group of women by his very nature is called an attractor of women.”

yathā śrī-daśame [10.90.26] —

*śruta-mātro’pi yaḥ strīṇāṁ prasahyākarṣate manaḥ |
urugāyorugīto vā paśyantīnāṁ ca kiṁ punaḥ || 2.1.167 ||*

An example from the Tenth Canto of Śrīmad-Bhāgavatam

[10.90.26]:

“The Lord, being glorified in countless ways, forcibly attracts the minds of women who simply hear about Him. What to speak, then, if those women see Him directly?”

yathā vā —

*tvaṁ cumbako’si mādharma loha-mayī nūnam aṅganā-jātiḥ |
dhāvati tatas tato’sau yato yataḥ krīḍayā bhramasi || 2.1.168 ||*

Another example:

“O Mādhava! You are a magnet and certain women are like iron. Wherever You wander in play, they run after You.”

[47] sarvārādhyah —

sarveṣāṁ agra-pūjyo yaḥ sa sarvārādhyah ucyate || 2.1.169 ||

[47] Sarvārādhyah: all-worshipable —

“He who should be worshiped before all others is called all-worshipable.”

yathā prathame [1.9.41] —

*muni-gaṇa-nṛpa-varya-saṅkule’ntaḥ- sadasi yudhiṣṭhira-rājasūya eṣāṁ |
arhaṇam upapada īkṣaṇīyo mama dṛṣi-gocara eṣa āvir ātmā || 2.1.170 ||*

An example from the First Canto of Śrīmad-Bhāgavatam

[1.9.41]:

“At the Rājasūya-yajña [sacrifice] performed by Mahārāja Yudhiṣṭhira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Śrī Kṛṣṇa was worshiped by one and all as the most exalted Personality of Godhead. This happened during my

presence, and I remembered the incident in order to keep my mind upon the Lord.”

[48] *saṁṛddhimān* —

mahā-saṁpatti-yukto yo bhaved eṣa saṁṛddhimān || 2.1.171 ||

[48] **Samṛddhimān: prosperous** —

“He who possesses great treasure is called prosperous.”

yathā —

*ṣaṭ-pañcāśad-yadu-kula-bhuvām koṭayas tvām bhajante
varṣanty aṣṭau kim api nidhayaś cārtha-jātaṁ tavāmī |
śuddhāntaś ca sphurati navabhir lakṣitaḥ saudha-lakṣmair
lakṣmīm paśyan mura-damana te nātra citrāyate kaḥ* || 2.1.172 ||

“O subduer of Mura! 560,000,000 Yadus are serving You. Your eight treasures are raining all wealth. 900,000 pure palaces are shining in glory. Who would not be astonished at seeing Your wealth?”

yathā vā kṛṣṇa-karṇāmṛte —

*cintāmaṇiś caraṇa-bhūṣaṇam aṅganānām
śṛṅgāra-puṣpa-taravas taravaḥ surāṇām |
vṛndāvane vraja-dhanaṁ nanu kāma-dhenu-
vṛndāni ceti sukha-sindhur aho vibhūtiḥ* || 2.1.173 ||

Another example from *Kṛṣṇa-Karṇāmṛta*:

“The anklets on the damsels of Vraja-bhūmi are made of *cintāmaṇi* stone. The trees are wish-fulfilling trees, and they produce flowers with which the *gopīs* decorate themselves. There are also wish-fulfilling cows [*kāma-dhenus*], which deliver unlimited quantities of milk. These cows constitute the wealth of Vṛndāvana. Thus Vṛndāvana’s opulence is blissfully exhibited.”

[49] *varīyān* —

sarveṣām ati-mukhyo yaḥ sa varīyān itīryate || 2.1.174 ||

[49] *Varīyān*: the best —

“He who is the chief of all people is called the best.”

yathā —

*brahmann atra puru-dviṣā saha puraḥ pīṭhe niṣīda kṣaṇaṁ
tuṣṇīm tiṣṭha surendra cātubhir alaṁ vārīṣa dūrībhava |
ete dvāri muhuḥ kathaṁ sura-gaṇāḥ kurvanti kolāhalaṁ
hanta dvāravatī-pater avasaro nādyāpi niṣpadyate || 2.1.175 ||*

“Brahmā and others came to see Kṛṣṇa and arrived at the gate of Dvārakā. The doorkeeper said: ‘O Brahmā! Just sit for a moment with Śiva on this seat. It is not necessary to make hymns of praise. Just remain silent. O Varuṇa! Go away. Why are the *devatās* making such a clamor at the gate. It is not time for the Lord of Dvārakā to come.’ “

[50] *īśvaraḥ* —

dvidheśvaraḥ svatantraś ca durlaṅghyājñāś ca kīrtyate || 2.1.176 ||

[50] *Īśvaraḥ*: controller —

“It is said that there are two types of controllers: he who is independent and he whose orders cannot be neglected.”

tatra svatanthro, yathā—

*kṛṣṇaḥ prasādam akarod aparādhyate’pi
pādāṅkam eva kila kālīya-pannagāya |
na brahmaṇe dṛśam api stuvate’py apūrvam
sthāne svatantra-carito nigamair nuto’yam || 2.1.177 ||*

An example of he who is independent:

“Though Kālīya offended the Lord, Kṛṣṇa gave him mercy by placing His foot mark on his head. Though Brahmā praised the Lord, Kṛṣṇa did not even glance at him. Such unprecedented behavior is suitable to the Lord because the *Vedas* praise Him as being independent.”

*durlaṅghyājño, yathā tṛtīye [3.2.21] —
balim haradbhiḥ cira-loka-pālaiḥ kirīṭa-koty-eḍita-pāda-pīṭhaḥ |
tat tasya kainkaryam alaṁ bhṛtān no viglāpayaty aṅga yad ugrasenam
|| 2.1.178 ||*

An example of he whose order cannot be ignored, from the Third Canto of *Śrīmad-Bhāgavatam* [3.2.21]:

“Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.”

*yathā vā —
navye brahmāṇḍa-vṛnde sṛjati vidhigaṇaḥ sṛṣṭaye yaḥ kṛtājño
rudraughaḥ kāla-jīrṇe kṣayam avatanute yaḥ kṣayāyānuśiṣṭaḥ |
rakṣāṁ viṣṇu-svarūpā vidadhati taruṇe rakṣiṇo ye tvad-amśāḥ
kaṁsāre santi sarve diśi diśi bhavataḥ śāsane’jāṇḍanāthāḥ || 2.1.179 ||*

Another example:

“O enemy of Kāṁsa! All the Brahmās, accepting Your order to create, create all the new universes. All the Śivas destroy all the old universes on Your order to destroy. All Your expansions in the form of Viṣṇus, protectors of the universe, carry out Your order to protect the newly created universes. All the masters of the universes in all directions are awaiting Your order.”

*[51] atha sadā-svarūpa-samprāptaḥ —
sadā-svarūpa-samprāpto māyā-kārya-vaśīkṛtaḥ || 2.1.180 ||*

[51] *Atha sadā-svarūpa-samprāptaḥ*: eternal form —

“He who is not controlled by Māyā or its affects is said to have an eternal form.”

*yathā prathame [1.11.38] —
etad īśanam īśasya prakṛti-stho’pi tad-guṇaiḥ |
na yuyjate sadātma-sthair yathā buddhis tad-āśrayā || 2.1.181 ||*

An example from the First Canto of *Śrīmad-Bhāgavatam*

[1.11.38]:

“This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities.”

[52] *sarvajñaḥ* —

para-citta-sthitaṁ deśa-kālādy-antaritaṁ tathā |
yo jñāti samastārthaḥ sa sarvajño nigadyate || 2.1.182 ||

[52] *Sarvajñaḥ*: omniscient —

“He who is the embodiment of all things and knows the situation within all hearts through all time and space is called omniscient.”

yathā prathame [1.15.11] —

yo no jugoṣa vana etya duranta-kṛcchrād
durvāsaso’ri-racitād ayutāgra-bhug yaḥ |
śākānna-śiṣṭam upayujya yatas tri-lokīm
tr̥ptām amaṁsta salile vinimagna-saṅghaḥ || 2.1.183 ||

An example from the First Canto of *Śrīmad-Bhāgavatam*

[1.15.11]:

“During our exile, Durvāsā Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Kṛṣṇa], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied.”

[53] *nitya-nūtaṇaḥ* —

sadānubhūyamāno’pi karoty ananubhūtavat |
vismayaṁ mādhurībhir yaḥ sa prokto nitya-nūtaṇaḥ || 2.1.184 ||

[53] *Nitya-nūtanah*: ever-fresh —

“He who astonishes by appearing unrelished, though he has already been relished with His sweet qualities, is called ever-fresh.”

yathā prathame [1.11.34] —

yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugaṁ navam navam |
pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit || 2.1.185 ||

An example from the First Canto of *Śrīmad-Bhāgavatam*
[1.11.33]:

“Although Lord Śrī Kṛṣṇa was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord’s feet. So what woman can be detached from those feet, having once taken shelter of them?”

yathā vā lalita-mādhava [1.52] —

kulavara-tanu-dharma-grāva-vṛndāni bhindan
sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ |
yugapad ayam apūrvah kaḥ puro viśva-karmā
marakata-maṇi-lakṣair goṣṭha-kakṣām cinoti || 2.1.186 ||

Another example from *Lalita-Mādhava*:

“O beautiful-faced friend! Who is this excellent craftsman Viśvakarma standing in front of us, breaking the stones of self-control in all the young women with the tips of the long, sharp, chisel-like corners of His eyes and simultaneously constructing a cowpen using millions of sapphires?”

[54] *sac-cid-ānanda-sāndrāṅgaḥ* —

sac-cid-ānanda-sāndrāṅgaś cidānanda-ghanākṛtiḥ || 2.1.187 ||

[54] *Sac-cid-ānanda-sāndrāṅgaḥ*: has a body made from condensed eternity —

“He who has a form thoroughly composed of knowledge and bliss, with no contamination of other elements, is called *sac-cid-ānanda-sāndrāṅgaḥ*.”

yathā —

kleśe kramāt pañca-vidhe kṣayaṁ gate
yad-brahma-saukhyam svayam asphurat param |
tad vyarthayan kaḥ purato narākṛtiḥ
śyāmo’yam āmoda-bharaḥ prakāśate || 2.1.188 ||

“Who is that person standing before us, revealing a human form black in color, full of bliss, who covers even the happiness of Brahman which appears spontaneously after the five types of suffering have been destroyed?”

yathā va Brahma-saṁhitāyām ādi-puruṣa-rahasye [5.51] —
yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiśv aśeṣa-vasudhādi vibhūti-bhinnaṁ |
tad brahma niṣkalam anantaṁ aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi || 2.1.189 ||

Another example from *Brahma-saṁhitā* [5.40]:

“I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the *Upaniṣads*, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.”

ataḥ śrī-vaiṣṇavaiḥ sarva-śruti-smṛti-nidarśanaiḥ |
tad brahma śrī-bhagavato vibhūtir iti kīrtiyate || 2.1.190 ||

“Thus the Śrī Vaiṣṇavas who have taken into account all the statements of *śruti* and *smṛti*, say that this Brahman is the *vibhūti* of Bhagavān.”

tathā hi yāmunācārya-stotre [14] —

*yad-aṇḍāntara-gocaraṁ ca yad-daśottarāṇy āvaraṇāni yāni ca |
guṇāḥ pradhānaṁ puruṣaḥ paraṁ padaṁ parātparaṁ brahma ca te
vibhūtaḥ || 2.1.191 ||*

Thus it is stated in the Yāmunācārya-stotra [14]:

“O Bhagavān! The universe, and within the universe all the elements starting with earth, with coverings each ten times thicker than the previous one, the three *guṇas*, the totality of *jīvas*, *prakṛti*, *Vaikuṇṭha* and *Brahman* are all Your *vibhūtis*.”

[55] sarva-siddhi-niṣevitaḥ —

sva-vaśākhila-siddhiḥ syāt sarva-siddhi-niṣevitaḥ || 2.1.192 ||

[55] Sarva-siddhi-niṣevitaḥ: served by all siddhis —

“He who controls all mystic powers is called served by all siddhis.”

yathā —

*daśabhiḥ siddha-sakhībhir vṛtā mahā-siddhayaḥ kramād aṣṭau |
aṇimādayo labhante nāvasaraṁ dvāri kṛṣṇasya || 2.1.193 ||*

“The eight great siddhis, served by the ten companion siddhis, do not even have the opportunity to enter the door of Kṛṣṇa’s palace.”

[56] atha avicintya-mahā-śaktiḥ —

*divya-sargādi-kartṛtvam brahma-rudrādi-mohanam |
bhakta-prārabdha-vidhvaṁsa ity ādy acintya-śaktitā || 2.1.194 ||*

[56] Atha avicintya-mahā-śaktiḥ: possessor of inconceivable power —

“He who has an extraordinary role in creating and destroying the universes, who can bewilder *Brahmā* and *Śiva* and who has the power to destroy the *prārabdha-karmas* of the devotee, is called the possessor of great, inconceivable powers.”

*tatra dviya-sargādi-kartṛtvaṁ, yathā —
āśic chāyādvitīyaḥ prathamam atha vibhur vatsa-ḍimbhādi-dehān
amśenāmśena cakre tad anu bahu-catur-bāhutām teṣu tene |
vṛttas tattvādi-vītair atha kam alabhavaiḥ stūyamāno'khlātmā
tāvad brahmāṇḍa-sevyaḥ sphuṭam ajani tato yaḥ prapadye tam īśam ||
2.1.195 ||*

An example of His extraordinary role in creating and destroying the universes:

“I surrender to that Lord, the soul of all, who first was alone, then produced forms of the calves and boys by a part of a part of Himself, then spread Himself in those forms as four-handed forms of Viṣṇu, and then was surrounded by Brahmās and others along with the elements, and was praised and served by all the jīvas in the universe. “

*brahma-rudrādi-mohanam, yathā —
mohitaḥ śiśu-kṛtau pītāmaho
hanta śambhur api jṛmbhito raṇe |
yena kāmśa-ripuṇāḍya tat-puraḥ
ke mahendra vibudhā bhavad-vidhāḥ || 2.1.196 ||*

An example of His extraordinary ability to bewilder Brahmā, Śiva and others is illustrated as follows:

“Brahmā was bewildered by Kṛṣṇa, the enemy of Kāmśa when he stole the boys and calves. In battle with Kṛṣṇa, Śiva was put to sleep. O Indra, compared with Kṛṣṇa, who are you devatās now?”

*bhakta-prārabdha-vidhvaṁso, yathā śrī-daśame [10.45.45] —
guru-putram ihānītam nija-karma-nibandhanam |
ānayasva mahārāja mac-chāsana-puraskṛtaḥ || 2.1.197 ||*

An example of destroying the prārabdha-karmas of the devotee is discussed in the Tenth Canto of Śrīmad-Bhāgavatam [10.45.45]: The Supreme Personality of Godhead said: “Suffering the bondage of his past activity, My spiritual master’s son was

brought here to you. O great King, obey My command and bring this boy to Me without delay. He has been purified by My edict.”

*ādi-śabdena durghaṭa-ghaṭanāpi —
api jani-parihīnaḥ sūnur ābhīra-bhartur
vibhur api bhuja-yugmotsaṅga-paryāpta-mūrtiḥ |
prakāṭita-bahu-rūpo'py eka-rūpaḥ prabhur me
dhiyam ayam avicintyānanta-śaktir dhinoti || 2.1.198 ||*

The word *ādi* in the definition [verse 194] also refers to accomplishing what is most difficult or impossible [*dūrghata-ghaṭana*]:

“My master Kṛṣṇa, full of infinite inconceivable powers, who though without birth, became the son of Nanda, the leader of the cowherds; who though all-pervading, manifested His form in the arms and lap of Yaśodā; and who though manifesting many forms, is only one form, delights my heart.”

*[57] koṭi-brahmāṇḍa-vigrahaḥ —
agaṇya-jagad-aṇḍādhyah koṭi-brahmāṇḍa-vigrahaḥ |
iti śrī-vigrahasyaśya vibhutvam anukīrtitam || 2.1.199 ||*

[57] Koṭi-brahmāṇḍa-vigrahaḥ: having a form of ten million universes —

“He whose form contains unlimited universes is called ‘having a form of ten million universes’. In this way the greatness of His form is glorified.”

*yathā tatraiva [10.14.11] —
kvāhaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-
saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ |
kvedṛg-vidhāvigaṇitāṇḍa-parāṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam || 2.1.200 ||*

An example from *Śrīmad-Bhāgavatam* [10.14.11]:

“What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material

nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window.”

yathā vā —

*tattvair brahmāṇḍam ādhyam surakula-bhuvanaiś cāṅkitam yojanānām
pañcāsat-koṭy-akharva-kṣiti-khacitam idam yac ca pātāla-pūrṇam |
tādr̥g-brahmāṇḍa-lakṣāyuta-paricaya-bhāg eka-kakṣam vidhātrā
dṛṣṭam yasyātra vṛndāvanam api bhavataḥ kaḥ stutau tasya śaktaḥ ||
2.1.201 ||*

Another example:

“How is it possible to glorify You, who Brahmā saw in Vṛndāvana? In one corner of that Vṛndāvana are situated are situated a million universes, each made of an earth measuring 500,000,000 yojanas in diameter, each filled with lower hellish planets and the upper heavenly planets and all the material elements.”

[58] avatārāvalī-bijam —

avatārāvalī-bijam avatārī nigadyate || 2.1.202 ||

[58] Avatārāvalī-bijam: the seed of all avatāras —

“He who is the source of all the *avatāras* is called the seed of all *avatāras*.”

yathā śrī-gīta-govinde [1.16] —

*vedān uddharate jaganti vahate bhūgolam udbibhrate
daityam dārayate balim chalayate kṣatra-kṣayam kurvate |
paulastyam jayate halam kalayate kārūṇyam ātanvate
mlecchān mūrccayate daśākṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ ||
2.1.203 ||*

An example from the Gīta-govinda:

“I offer my respects to Kṛṣṇa, who takes ten forms: who rescues the Vedas as Matsya, who supports the worlds as Kūrma, lifts the

earth from the lower regions as Varāha, pierces Hiraṇyakaśipu as Nṛsimha, tricks Bali as Vāmana, destroys the warriors as Parāśurāma, conquers Rāvana as Rāma, pulls His plough as Balarāma, distributes mercy as Buddha, and kills the rascals as Kalki.”

[59] *hatāri-gati-dāyakaḥ* —
mukti-dātā hatārīṇām hatāri-gati-dāyakaḥ || 2.1.204 ||

[59] *Hatāri-gati-dāyakaḥ*: giver of liberation to those He kills —
“He who gives liberation to those He kills is called giver of the goal to those He kills.”

yathā —
parābhavaṁ phenila-vaktratām ca
bandhaṁ ca bhītiṁ ca mṛtiṁ ca kṛtvā |
pavarga-dātāpi śikhaṇḍa-maule
tvaṁ sātṛavāṇām apavargado'si || 2.1.205 ||

“O topmost jewel! Though You give the *pavargas* of defeat [*pa*], foaming mouth [*pha*], bondage [*ba*], fear [*bha*] and death [*ma*] to Your enemies, You give them the opposite, *apavarga* or liberation as well.”

yathā vā —
citraṁ murāre sura-vairi-pakṣas
tvayā samantād anubaddha-yuddhaḥ |
amitra-vṛndāny avibhidya bhedaṁ
mitrasya kurvann amṛtaṁ prayāti || 2.1.206 ||

Another example:

“O Murāri! It is truly astonishing that the demons who wage war with You will all their energy, not being destroyed, are transformed by You into friends and attain liberation.”

[60] *ātmārāma-gaṇākarṣī* —
ātmārāma-gaṇākarṣīty etad vyaktārtham eva hi || 2.1.207 ||

[60] *Ātmārāma-gaṇākaraṣi*: He who attracts the *ātmārāmas* —
“He who attracts the *ātmārāmas* is self-explanatory.”

yathā —

pūrṇa-paramahaṁsaṁ mām mādghava līlā-mahauśadhir ghrātā |
kṛtvā bata sārāṅgaṁ vyadhita kathaṁ sārāse tṛṣitam || 2.1.208 ||

“O Mādghava! Though I am a pure *paramahaṁsa* without desires, by smelling the fragrance of the great herbs of Your pastimes, I have been transformed into a devotee and am thirsty for the *rasa* of *bhakti*.”

athāsādharaṇa-guṇa-catuṣke —

[61] *līlā-mādhuryaṁ —*

yathā *bṛhad-vāmane —*

santi yadyapi me prājyā līlās tās tā manoharāḥ |
na hi jāne smṛte rāse mano me kīdṛśaṁ bhavet || 2.1.209 ||

“Now the four extraordinary qualities of Kṛṣṇa are illustrated:

The sweetness of Kṛṣṇa’s pastimes, from *Bṛhad-vāmana Purāṇa*:

“Though all of My pastimes are very attractive and profound, when I remember My *rāsa-līlā*, I cannot explain what happens to My mind.”

yathā *vā —*

pariṣphuratu sundaraṁ caritram atra lakṣmī-pates
tathā bhuvana-nandinas tad-avatāra-vṛndasya ca |
harer api camatkṛti-prakara-vardhanaḥ kintu me
bibharti hṛdi vismayaṁ kam api rāsa-līlā-rasaḥ || 2.1.210 ||

Another example:

“Let the exquisite pastimes of Nārāyaṇa and the *avatāras* who cause bliss to the world appear in this universe! But the taste of the *rāsa-līlā* which causes astonishment even in Hari is filling my heart with incredible astonishment.”

[62] *preṇṇā priyādhikyam, yathā śrī-daśame [10.31.15] —*
aṭati yad bhavān ahni kānanam truṭir yugāyate tvām apaśyatām |
kuṭīla-kuntalam śrī-mukham ca te jaḍa udikṣitām pakṣma-kṛt dṛśām ||
2.1.211 ||

[62] *Premṇā priyādhikyam*: Kṛṣṇa is surrounded by devotees with intense *prema*. An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.31.15]:

“When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.”

yathā vā —
brahma-rātri-tatir apy agha-śatro
sā kṣaṇārdhavad agāt tava saṅge |
hā kṣaṇārdham api vallavikānām
brahma-rātri-tativad virahe’bhūt || 2.1.212 ||

Another example:

“Killer of Agha! In Your association, the night of Brahmā has passed like half a moment for the cowherd women. Now, in separation from You, half a moment has become as long as Brahmā’s night for them.”

[63] *veṇu-mādhuryam, yathā tatraiva [10.33.15] —*
savanaśas tad-upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ |
kavaya ānata-kandhara-cittāḥ
kaśmalam yayur aniścita-tattvāḥ || 2.1.213 ||

[63] *Veṇu-mādhuryam*: the sweetness of Kṛṣṇa’s flute. An example from the *Śrīmad-Bhāgavatam* [10.35.14-15]:

“O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing.

When He takes His flute to His *bimba*-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Śiva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts.”

yathā vā vidagdha-mādhava [1.26] —
rundhann ambu-bhṛtaś camatkṛti-param kurvan muhus tumburum
dhyānād antarayan sanandana-mukhān vismerayan vedhasam |
autsukyāvalibhir baliṁ caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ | |
2.1.214 | |

Another example, from *Vidagdha-mādhava*:

“The sound of Kṛṣṇa’s flute wandered everywhere, piercing though the shell of the universe. It stopped the clouds, amazed the Gandharva Tumburu, broke the meditation of the yogīs headed by Sananda, astonished Brahmā, made Bali unsteady with longing and made Ananta dizzy.”

[64] *rūpa-mādhuryaṁ, yathā tṛtīye* [3.2.12] —
yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam |
vismāpanaṁ svasya ca saubhagarddheḥ
*param padam bhūṣaṇa-bhūṣaṇāṅgam | |*2.1.215 | |

[64] *Rūpa-mādhuryaṁ*: the sweetness of His form. An example from the Third Canto of *Śrīmad-Bhāgavatam* [3.2.12]:

“The Lord appeared in the mortal world by His internal potency, *yogamāyā*. He came in His eternal form, which is just suitable for His pastimes. This form is wonderful for even for the Lord Himself in His form as the Lord of *Vaikuṇṭha*, because He is the highest perfection of beauty, enhancing the beauty of all ornaments.”

śrī-daśame ca [10.29.40] —

*kā stry aṅga te kala-pādāyata-mūrcchitena
saṁmohitā'ryapaḍavīm na calet trilokyām |
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgān ṭulakāny abibhrat || 2.1.216 ||*

Another example, from the Tenth Canto of Śrīmad-Bhāgavatam [10.29.40]:

“Dear Kṛṣṇa, what woman in all the three worlds wouldn’t deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.”

yathā vā, lalita-mādhava [8.34] —

*aparikalita-pūrvah kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhyura-pūrah |
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktuṁ kāmāye rādhikeva || 2.1.217 ||*

Another example, from Lalita-Mādhava:

“What is this great abundance of unprecedented astonishing sweetness that has appeared? Gazing upon it, I become greedy to possess it. I desire to enjoy it with zeal like Rādhā.”

*samasta-vividhāścarya-kalyāṇa-guṇa-vāridheḥ |
guṇānām iha kṛṣṇasya diṅ-mātram upadarśitam || 2.1.218 ||*

“Only a small portion of the qualities of Kṛṣṇa, who is an ocean of the multitude of astonishing auspicious qualities, has been shown here.”

*yathā ca śrī-daśame [10.14.7] —
guṇātmanas te'pi guṇān vimāturṁ
hitāvatīrṇasya ka īśire'sya |
kālena yair vā vimitāḥ sukalpāir
bhū-pāṁśavaḥ khe mihikā dyubhāsaḥ || 2.1.219 ||*

An example from the Tenth Canto of Śrīmad-Bhāgavatam [10.14.7]:

“In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities?”

*nitya-guṇo vanamālī, yad api śikhāmaṇir aśeṣa-netṛṇām |
bhaktāpekṣikam asya, trividhatvaṁ likhyate tad api || 2.1.220 ||*

“Even though Kṛṣṇa is the topmost jewel among unlimited heroes endowed with eternal qualities, He is described as having three forms, that manifest according to the type of devotion of the worshiper.”

*hariḥ pūrṇatamaḥ pūrṇataraḥ pūrṇa iti tridhā |
śreṣṭha-madhyādibhiḥ śabdair nāṭye yaḥ paripaṭhyate || 2.1.221 ||*

“The Lord takes three forms described as most perfect, more perfect and perfect. These are described in nāṭya-śāstra as best, medium and inferior.”

*prakāśitākhila-guṇaḥ smṛtaḥ pūrṇatamo budhaiḥ |
asarva-vyañjakah pūrṇataraḥ pūrṇo'lpā-darśakah || 2.1.222 ||*

“When Kṛṣṇa manifests all qualities, He is described by the intelligent as most perfect. Manifesting the qualities

incompletely, He is called more perfect and manifesting even less qualities, He is call perfect.”

*kṛṣṇasya pūrṇatamatā vyaktābhūd gokulāntare |
pūrṇatā pūrṇataratā dvārakā-mathurādiṣu || 2.1.223 ||*

“Kṛṣṇa appears as most perfect in Gokula. In Mathurā, Dvāraka and other places, He appears as more perfect and perfect.”

*sa punaś caturvidhaḥ syād dhīrodāttaś ca dhīra-lalitaś ca |
dhīra-prasānta-nāmā tathaiva dhīroddhataḥ kathitaḥ || 2.1.224 ||*

“Kṛṣṇa is also classed into four types: *dhīrodātta*, *dhīra-lalita*, *dhīra-prasānta* and *dhīroddhata*”

*bahuvīdha-guṇa-kriyāṇām āspada-bhūtasya padmanābhasya |
tat-tal-līlā-bhedād virudhyate na hi catur-vidhāḥ || 2.1.225 ||*

“Classifying Kṛṣṇa into four different types is not a contradiction, because of the respective differences in the pastimes of the Lord, who is the abode of many different types of qualities and activities.”

*tatra dhīrodāttaḥ —
gambhīro vinayī kṣantā karuṇaḥ sudṛḍha-vrataḥ |
akatthano gūḍha-garvo dhīrodāttaḥ su-sattva-bhṛt || 2.1.226 ||*

Regarding *dhīrodātta*: elevated —

“The person who is inscrutable, modest, tolerant, merciful, determined in vows, who obscures others’ pride, is not boastful and is strong, is called *dhīrodātta*.”

yathā —

*vīraṁ-manyā-mada-prahāri-hasitaṁ dhaureyam ārtoddhṛtau
nirvyūḍha-vratam unnata-kṣiti-dharoddhāreṇa dhīrākṛtim |
mayy uccaiḥ kṛta-kilbiṣe'pi madhuraṁ stutyā muhur yantritaṁ
prekṣya tvāṁ mama durvitarkya-hṛdayaṁ dhīr gīś ca na spandate ||
2.1.227 ||*

An example:

“Your smile steals the pride of those who think they are brave. You are eager to deliver those in a suffering condition. You are true to Your promises. You are firm in holding up the high mountain. You have treated me kindly although I have committed offense. You are brought under control by verses of praise. Seeing You with such an inscrutable heart, my words and intelligence have become inactive.”

*gambhīratvādi-sāmānya-guṇā yad iha kīrtitāḥ |
tad eteṣu tad-ādhikya-pratipādana-hetave || 2.1.228 ||*

“All of the qualities in the list of special qualities of Kṛṣṇa should be understood to manifest more prominently in these four types than other qualities, though the other qualities are also present.”

*idaṁ hi dhīrodāttatvaṁ pūrvaiḥ proktaṁ raghūdvahe |
tat-tad-bhaktānusāreṇa tathā kṛṣṇe vilokyate || 2.1.229 ||*

“The previous authorities have described *dhīrodātta* qualities in Rāmacandra. These same qualities are also seen in Kṛṣṇa according to the type of love of His devotees.”

dhīra-lalitāḥ —

*vidagdho nava-tārūṇyaḥ pariḥāsa-viśāradaḥ |
niścinto dhīra-lalitāḥ syāt prāyaḥ preyaśi-vaśaḥ || 2.1.230 ||*

Dhīra-lalita: playful —

“He is called *dhīra-lalita* who is clever, endowed with fresh youth

[end of *kaiśora* period], skillful at joking and free of worries. He is controlled by His dear devotees.”

yathā —

*vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikāṁ
vrīḍā-kuñcita-locanāṁ viracayann agre sakhīnām asau |
tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāraṁ gataḥ
kaiśoraṁ sapthalī-karoti kalayan kuñje vihāraṁ hariḥ || 2.1.231 ||*

“Kṛṣṇa made Rādhā lower Her eyes in shame by boldly describing Their pastimes of the previous night in front of Her friends. Taking that opportunity, He displayed His skill by expertly drawing frolicking *makarīs* on Her breasts. In this way Kṛṣṇa sported in the groves and fulfilled His youthful years.”

*govinde prakāṣaṁ dhīra-lalitvatvaṁ pradarśyate |
udāharanti nāṭya-jñāḥ prāyo'tra makara-dhvajam || 2.1.232 ||*

“The qualities of the *dhīra-lalita* are clearly revealed in Kṛṣṇa. But the dramatic scholars give the example of Cupid.”

dhīra-śāntaḥ —

*śama-prakṛtikāḥ kleśa-sahanaś ca vivecakāḥ |
vinayādi-guṇopeto dhīra-śānta udīryate || 2.1.233 ||*

Dhīra-śānta: gentle —

“The learned say that he who is peaceful, tolerates suffering, uses discrimination and possesses qualities like modesty is called *dhīra-śānta*.”

yathā —

*vinaya-madhura-mūrtir manthara-snigdha-tāro
vacana-paṭima-bhaṅgī-sūcitāśeṣa-nītiḥ |
abhidhad iha dharmam dharmā-putropakaṇṭhe
dvija-patir iva sāksāt prekṣyate kaṁsa-vairī || 2.1.234 ||*

“Speaking about *dharma* before Yudhiṣṭhira, Kṛṣṇa appears like the best of *brāhmaṇas*, pleasant with modesty. His eyes are

moving steadily and are filled with love. He shows unlimited good qualities through His skillful speech.”

yudhiṣṭhirādiko dhīrair dhīra-śāntaḥ prakīrtitaḥ || 2.1.235 ||

“The learned glorify Yudhiṣṭhira and others as being *dhīra-śānta*.”

dhīroddhataḥ —

mātsaryavān ahaṅkāri māyāvī roṣaṇaś calaḥ |
vikatthanaś ca vidvadbhir dhīroddhata udāhṛtaḥ || 2.1.236 ||

“The wise call *dhīroddhata* [haughty] the person who shows envy, pride, anger, fickleness and boastful nature.”

yathā —

āḥ pāpin yavanendra dardura punar vyāghuṭya sadyas tvayā
vāsaḥ kutracid andha-kūṭa-kuhara-kroḍe’dya nirmīyatām |
helottānita-dṛṣṭi-mātra-bhasita-brahmaṇḍāṇḍaḥ puro
jāgarmi tvad-upagrahāya bhujagaḥ kṛṣṇo’tra kṛṣṇābhidhaḥ || 2.1.237 ||

“O sinner! King of the Yavanas! O frog! Today, being foiled, make your residence in the corner of a dark hole. The black snake called Kṛṣṇa is waiting there alert to catch you. Just by glancing casually upwards, I have turned the vessel of the universe to ashes.”

dhīroddhataś tu vidvadbhir bhīmasenādir ucyate || 2.1.238 ||

“The learned call persons like Bhīma *dhīroddhata*.”

mātsaryādyāḥ pratīyante doṣatvena yad apy amī |
līlā-viśeṣa-śālitvān nirdoṣe’tre guṇāḥ smṛtāḥ || 2.1.239 ||

“Although qualities like envy mentioned in verse 236 appear to be faults, they should be regarded as good qualities in Kṛṣṇa, because they are befitting certain pastimes.”

yathā vā —

*ambho-bhāra-bhara-praṇamra-jalada-bhrāntim vitanvann asau
ghorāḍambara-ḍambaraḥ suvikuṭām utkṣipyā hastārgalām |
durvāraḥ para-vāraṇaḥ svayam ahaṁ labdho'smi kṛṣṇaḥ puro
re śrīdāma-kuraṅgasaṅgara-bhuvo bhaṅgaṁ tvam aṅgikuru || 2.1.240 ||*

Another example:

“Making the low-hanging, water-filled clouds disperse, swinging a frightful trunk, with terrifying trumpeting sounds, I the monstrous, irrepressible elephant called Kṛṣṇa, destroyer of opponents, have arrived! Flee from the battlefield, O deer called Śrīdāma!”

*mitho virodhino'py atra kecin nigaditā guṇāḥ |
harau niraṅkuśaiśvaryāt ko'pi na syād asambhavaḥ || 2.1.241 ||*

“Some of the qualities listed above are contradictory. Though contrary, their existence in Kṛṣṇa is not impossible, because of His unrestricted powers.”

tathā ca kaurme —

*asthūlaś cāṇuś caiva sthūlo'ṇuś caiva sarvataḥ |
avarṇaḥ sarvataḥ proktaḥ śyāmo raktānta-locanaḥ |
aiśvarya-yogād bhagavān viruddhārtho'bhidhīyate || 2.1.242 ||*

This is illustrated in a statement from Kūrma Purāṇa:

“The Lord is not gross, nor is He subtle; He is both gross and subtle. He is without color, but is blackish with tinges of red in the corners of His eyes. By His power He possesses contradictory qualities.”

*tathāpi doṣāḥ parama naivāhāryāḥ kathaṅcana |
guṇā viruddhā apy ete samāhāryāḥ samantataḥ || 2.1.243 ||*

“One should never find any fault in the Lord. Though the qualities are contradictory, He can resolve them all completely.”

mahāvārāhe ca —

sarve nityāḥ śāśvatāś ca dehās tasya parātmanah |
hānopādāna-rahitā naiva prakṛtijāḥ kvacit || 2.1.244 ||
paramānanda-sandohā jñāna-mātrās ca sarvataḥ |
sarve sarva-guṇaiḥ pūrṇāḥ sarva-doṣa-vivarjitāḥ || 2.1.245 ||

This is confirmed in the *Mahā-Varāha Purāṇa*:

“All of the bodies of the Lord are eternal, and appear repeatedly in the material world. They are devoid of increase and decrease. They are never born of matter. All His bodies have the very nature of the highest bliss, are pure knowledge, are full of good qualities, and are devoid of all faults.”

vaiṣṇava-tantre’pi —

aṣṭādaśa-mahā-doṣai rahitā bhagavat-tanuḥ |
sarvaiśvaryamayī satya-vijñānānanda-rūpiṇī || 2.1.246 ||

It is also confirmed in the *Vaiṣṇava-Tantra*:

“The form of the Lord is without the eighteen great faults, is endowed with all powers and is the very essence of existence, knowledge and bliss.”

aṣṭādaśa-mahā-doṣāḥ, yathā viṣṇu-yāmala —

mohas tandrā bhramo rukṣa-rasatā kāma ulbaṇaḥ |
lolatā mada-mātsarye himsā kheda-pariśramau || 2.1.247 ||
asatyam krodha ākāṅkṣā āśaṅkā viśva-vibhramah |
viṣamatvaṁ parāpekṣā doṣā aṣṭādaśoditāḥ || 2.1.248 ||

The eighteen great faults are mentioned in the *Viṣṇu-yāmala*:

“Bewilderment, sleep, error, material attachment without *prema*, material lust which brings suffering, fickleness, intoxication, envy, violence, exhaustion, toil, lying, anger, hankering, worry, absorption in worldly affairs, prejudice and dependence on others.”

itthaṁ sarvāvatārebhyas tato’py atrāvatāriṇaḥ |
vrajendra-nandane suṣṭhu mādhyura-bhara īritāḥ || 2.1.249 ||

“Thus it has been explained that the amount of sweetness in Kṛṣṇa exceeds that of all the *avatāras* and the source of *avatāras*, *Mahā-viṣṇu*. ”

*tathā ca Brahma-saṁhitāyām ādi-puruṣa-rahasye [5.59] —
yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-bilajā jagad-aṇḍa-nāthāḥ |
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi || 2.1.250 ||*

This is explained in *Brahma-saṁhitā* [5.59]:

“Brahmā and other lords of the mundane worlds, appearing from the pores of hair of *Mahā-Viṣṇu*, remain alive as long as the duration of one exhalation of the latter [*Mahā-Viṣṇu*]. I adore the primeval Lord Govinda of whose subjective personality *Mahā-Viṣṇu* is the portion of a portion.”

*athāṣṭāv anukīrtiyante sad-guṇatvena viśrutāḥ |
maṅgalālaṅkriyā-rūpāḥ sattva-bhedās tu pauruṣāḥ || 2.1.251 ||
śobhā vilāso mādhyuryaṁ māṅgalyaṁ sthairyā-tejasī |
lalitaudāryam ity ete sattva-bhedās tu pauruṣāḥ || 2.1.252 ||*

“Excellent qualities of the heart, the embodiments of auspiciousness, are glorified as eight: glory, playfulness, sweetness, steadiness, strength, beauty and generosity.”

*tatra śobhā —
nīce dayādhike spardhā śauryotsāhau ca dakṣatā |
satyaṁ ca vyaktim āyāti yatra śobheti tām viduḥ || 2.1.253 ||*

“Among the ornaments of auspiciousness, where there is mercy to subordinates, emulation of superiors, courage, enthusiasm, expertise and truthfulness, it is known as glory [śobha]”

yathā —

svarga-dhvaṁsaṁ vidhitsur vraja-bhuvi kadanam suṣṭhu vīkṣyātivṛṣṭyā
nīcān ālocyā paścān namuci-rīpu-mukhānūḍha-kāruṇya-vīciḥ |
aprekṣya svena tulyaṁ kam api nija-ruṣāṁ atra paryāpti-pātraṁ
bandhūn ānandayisyann udaharatu hariḥ satya-sandho mahādrim ||
2.1.254 ||

An example:

“Seeing the pain caused by Indra’s rain in Vraja, Kṛṣṇa desired to destroy *svarga*; but then, considering Indra and the *devatās* to be inferior, a wave of compassion arose within Him. Seeing no one equal to Himself as a suitable object of anger, He who is firm in truth then lifted Govardhana, with the desire of giving bliss to His friends.”

vilāsaḥ —

vṛṣabhasyeva gambhīrā gatiḥ dhīraṁ ca vīkṣaṇam |
sa-smitaṁ ca vaco yatra sa vilāsa itīryate || 2.1.255 ||

“Where there is a heavy gait, steady gaze like that of a bull and laughing words, it is called playfulness [*vilāsa*].”

yathā —

mallā-śreṇyām avinayavatīm mantharām nyasya dṛṣṭīm
vyādhunvāno dviṣa iva bhuvam vikramāḍambareṇa |
vāg-ārambhe smita-ṣarimalaiḥ kṣālayan mañca-kakṣām
tuṅge raṅga-sthala-ṣarisare sārāsākṣaḥ sasāra || 2.1.256 ||

An example:

“Lotus-eyed Kṛṣṇa, while gazing steadily and boldly at the wrestlers, shaking the earth like an elephant, proud with victory, His words touched with the fragrance of humor, entered the raised arena while sprinkling water on the stage.”

mādhuryam —

tan mādhuryaṁ bhaved yatra ceṣṭādeḥ spṛhaṇīyatā || 2.1.257 ||

“When there is an expression of desire through actions it is called sweetness [*mādhuryam*].”

yathā —

*varām adhyāsīnas taṭa-bhuvam avaṣṭambha-rucibhiḥ
kadambaiḥ prālambaṁ pravalita-vilambaṁ viracayan |
praṇannāyām agre mihira-duhitus tīrtha-ṣadavīm
kuraṅgī-netrāyām madhu-riṣur apāṅgaṁ vikirati || 2.1.258 ||*

“While Kṛṣṇa was sitting on the bank of the Yamunā, tarrying there on the pretext of making a long garland of golden *kadamba* flowers, Rādhā arrived at a ghat on the river. He threw a glance from the corner of His eye at the doe-eyed Rādhā.”

māṅgalyam —

māṅgalyaṁ jagatām eva viśvāsāspadatā matā || 2.1.259 ||

“Being the object of faith for the entire world is called having auspiciousness [*māṅgalyam*].”

yathā —

*anyāyām na harāv iti vyāpagata-dvārārgalā dānavā
rakṣī kṛṣṇa iti pramattam abhitaḥ kṛḍāsu raktāḥ surāḥ |
sākṣī vetti sa bhaktim ity avanata-vrātās ca cintojjhitāḥ
ke viśvambhara na tvad-aṅghri-yugale viśrambhitām bhejire ||
2.1.260 ||*

An example:

“Because there is no sense of injustice in the Lord, even the demons leave their doors open. Because they have faith that Kṛṣṇa is their protector, the *devatās* indulge in play without worry. Understanding that He is the witness and thus knows their *bhakti*, those offering obeisances [devotees] have given up anxiety. O supporter of the universe! Who does not have faith in Your lotus feet?”

sthairyam —

vyavasāyād acalanam sthairyam vighnākulād api || 2.1.261 ||

“To remain fixed in one’s duties even though they are filled with obstacles is called steadiness [*sthairyam*].”

yathā —

pratikule’pi sa-śūle, śive śivāyām niramśukāyām ca |

vyalunād eva mukundo vindhyāvali-nandanasya bhujān || 2.1.262 ||

“Even though His act was obstructed by Śiva with his trident and Bāṇa’s mother who had appeared without clothing, Mukunda cut off Bāṇasura’s arms.”

tejaḥ —

sarva-cittāvagāhitvaṁ tejaḥ sadbhir udīryate || 2.1.263 ||

“The wise say that the ability to enter into the hearts of all others is called influence [*tejas*].”

yathā śrī-daśame [10.43.17] —

mallānām aśanir nṛṇām naravarahaḥ strīṇām smaro mūrtimān

gopānām svajano’satām kṣitirbhujām śāstā sva-pitroḥ śīśuḥ |

mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ param yaginām

vṛṣṇīnām paradevateti vidito raṅgaḥ gataḥ sāgrajaḥ || 2.1.264 ||

An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.43.17]:

“The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord’s universal form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity.”

yadvā —

tejo budhair avajñāder asahiṣṇutvam ucyate || 2.1.265 ||

“Another definition of tejas is intolerance of offense [since another meaning of tejas is impatience and fierce opposition].”

yathā —

ākruṣṭe prakāṣaṁ didaṇḍayiṣuṇā caṇḍena raṅga-sthale
nande cānakadundubhau ca purataḥ kamsena viśva-druhā |
dṛṣṭiṁ tatra surāri-mṛtyu-kulaṭā-saṁparka-dūtīṁ kṣiṇ
mañcasyopari sañcukurdiṣur asau paśyācyutaḥ prāñcati || 2.1.266 ||

An example:

“When the hater of the whole universe, angry Kamsa, loudly beckons to Nanda and Vasudeva with the desire to give them punishment, Kṛṣṇa throws a glance like a messenger sent to the unchaste woman called death for the demons, and ascends the arena with a desire to play.”

lalitam —

śṛṅgāra-pracurā ceṣṭā yatra taṁ lalitāṁ viduḥ || 2.1.267 ||

“Where there are activities of explicit conjugal nature it is known as lalita, voluptuousness.”

yathā—

vidhatte rādhāyāḥ kuca-mukulayoḥ keli-makarīm
kareṇa vyagrātmā sarabhasam asavyena rasikaḥ |
ariṣṭe sātoṣaṁ kaṭu ruvati savyena vihasann
udañcad-romāñcaṁ racayati ca kṛṣṇaḥ parikaram || 2.1.268 ||

An example:

“The King of Rasa, Kṛṣṇa is joyfully drawing makarīs on the bud-like breasts of Rādhā with His right hand using a steady mind. When Ariṣṭāsura roars harshly with pride, Kṛṣṇa, laughing at him while goosebumps rise on His flesh, ties His belt with His left hand.”

audāryam —

ātmādy-arpaṇa-kāritvam audāryam iti kīrtyate || 2.1.269 ||

“Generosity is glorified as the willingness to offer to another person even one’s soul.”

yathā—

*vadānyaḥ ko bhaved atra vadānyaḥ puruṣottamāt |
akiñcanāya yenātmā nirguṇāyāpi dīyate || 2.1.270 ||*

“Is there anyone more magnanimous than the Supreme Lord, who offers even His soul to the destitute and nondescript?

*sāmānyā nāyaka-guṇāḥ sthiratādyā yad apy amī |
tathāpi pūrvataḥ kiñcid viśeṣāt punar īritāḥ || 2.1.271 ||*

“Although these eight qualities were previously discussed, because they are somewhat remarkable, they have again been described in a separate category.”

athāsya sahāyāḥ —

*asya gargādayo dharme yuyudhānādayo yudhi |
uddhavādyās tathā mantre sahāyāḥ parikīrtitāḥ || 2.1.272 ||*

“Kṛṣṇa’s assistants:

For matters of *dharma*, the sages such as Garga; for war, persons such as Sātyaki; and for advice, persons such as Uddhava are glorified as assistants to the Lord in revealing these qualities.”

atha kṛṣṇa-bhaktāḥ —

tad-bhāva-bhāvita-svāntāḥ kṛṣṇa-bhaktā itīritāḥ || 2.1.273 ||

“The devotees of Kṛṣṇa:

Those whose hearts are full of attraction to Kṛṣṇa are called the devotees of Kṛṣṇa.”

*yo satya-vākya ity ādyā hrīmān ity antimā guṇāḥ |
proktāḥ kṛṣṇe’sya bhakteṣu te vijñeyā manīṣibhiḥ || 2.1.274 ||*

“The learned understand that all the qualities of Kṛṣṇa, from truthfulness [2.1.24] to bashfulness [2.1.27] are also present in Kṛṣṇa’s devotees.”

te sādhakāś ca siddhāś ca dvi-vidhāḥ parikīrtitāḥ || 2.1.275 ||

“The devotees are said to be of two types: practitioners [sādhakas] and perfected [siddhas].”

*tatra sādhakāḥ —
utpanna-ratayaḥ samyañ nairvighnyam anupāgatāḥ |
kṛṣṇa-sākṣāt-kṛtau yogyāḥ sādhakāḥ parikīrtitāḥ* || 2.1.276 ||

“Practitioners [sādhakas] are those who have developed *rati* for Kṛṣṇa but have not completely extinguished the *anarthas*, and who are qualified to see Kṛṣṇa directly.”

yathaikādaśe [11.2.46] —
*īśvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca |
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ* || 2.1.277 ||

An example from the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.2.46]:

“An intermediate or second-class devotee, called *madhyama-adhikārī*, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.”

*yathā vā —
siktāpy āśru-jalotkareṇa bhagavad-vārtā-nadī-janmanā
tiṣṭhaty eva bhavāgni-hetir iti te dhīmann alaṁ cintayā |
hṛd-vyomany amṛta-sprhā-hara-kṛpā-vṛṣṭeḥ sphuṭam lakṣate
nediṣṭaḥ pṛthu-roma-tāṇḍava-bharāt kṛṣṇāmbudhasyodgamah* ||
2.1.278 ||

Another example:

“Do not worry that after you have been drenched in tears arising from the river of the pastimes of the Lord, you will remain in the flame of suffering in the material world. When all the hairs on your limbs dance, then you will see very near, rising in the sky of your heart, the cloud of Kṛṣṇa’s form, full of the shower of mercy that destroys the desire for liberation.”

bilvamaṅgala-tulyā ye sādhakās te prakīrtitāḥ || 2.1.279 ||

“Those who are similar to Bilvamaṅgala are known as *sādhus*.”

atha siddhāḥ —

avijñātākhila-kleśāḥ sadā kṛṣṇāśrita-kriyāḥ |
siddhāḥ syuḥ santata-prema-saukhyāsvāda-parāyaṇāḥ || 2.1.280 ||

“Those who experience no suffering at all, who perform all actions while taking shelter of Kṛṣṇa, and who always taste the happiness of continuous *prema* are known as the perfected devotees [*siddhas*].”

samprāpta-siddhayaḥ siddhā nitya-siddhāś ca te tridhā || 2.1.281 ||

“There are two types of perfected devotees: those who have attained perfection [*sādhana-siddha*] and those who are eternally perfect [*nitya-siddha*].”

tatra samprāpta-siddhayaḥ —

sāadhanaiḥ kṛpayā cāsya dvidhā samprāpta-siddhayaḥ || 2.1.282 ||

“Those who have attained perfection are of two types: those who have attained perfection by performance of *sādhana* and those who have attained perfection by mercy.”

*tatra sādhana-siddhāḥ, yathā tṛtīye [3.15.25] —
yac ca vrajanty animiṣām ṛṣabhānuvṛtṭyā
dūre yamā hy upari naḥ spṛhaṇīya-śīlāḥ |
bhartur mithaḥ su-yaśasaḥ kathanānurāga-
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ || 2.1.283 ||*

An example of a *sādhana-siddha*, from the Third Canto of *Śrīmad-Bhāgavatam* [3.15.25]:

“Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahmā and other demigods.”

*yathā vā —
ye bhakti-prabhaviṣṇutā-kavalita-kleśormayaḥ kurvate
dṛk-pāte’pi ghrṇām kṛta-praṇātiṣu prāyeṇa mokṣādiṣu |
tān prema-prasarotsava-stavakita-svāntān pramodāśrubhir
nirdhautāsyataṭān muhuḥ pulakino dhanyān namaskurmahe ||
2.1.284 ||*

Another example:

“I offer respects to the great devotees who have destroyed all suffering by the power of *bhakti*, who hate to glance upon the four objects [*dharma*, *artha*, *kāma* and *mokṣa*] although they offer respects to the devotees, whose hearts are full of the bliss of strong *prema*, whose faces are washed with tears of bliss and whose limbs are covered with goosebumps.”

mārkaṇḍeyādayaḥ proktāḥ sādhanaiḥ prāpta-siddhayaḥ || 2.1.285 ||

“It is said that Mārkaṇḍeya and other sages attained perfection by *sādhana*.”

*atha kṛpā-siddhāḥ, yathā śrī-daśame [10.23.43-44] —
 nāsām dvijāti-saṁskāro na nivāso gurāv api |
 na tapo nātma-mīmāṁsā na śaucaṁ na kriyāḥ śubhāḥ || 2.1.286 ||
 athāpi hy uttamaḥśloke kṛṣṇe yogeśvareśvare |
 bhaktir dṛḍhā na cāsmākaṁ saṁskārādimatām api || 2.1.287 ||*

An example of attaining perfection by mercy, from the Tenth Canto of Śrīmad-Bhāgavatam [10.23.43-44]:

“These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as brahmacārīs in the āśrama of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Kṛṣṇa, whose glories are chanted by the exalted hymns of the Vedas and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes.”

*yathā vā —
 na kācid abhavad guror bhajana-yantrāṇe’bhijñatā
 na sādhana-vidhau ca te śrama-lavasya gandho’py abhūt |
 gato’si caritārthatām paramahaṁsa-mṛgya-śriyā
 mukunda-pada-padmayoḥ praṇaya-sīdhuno dhārayā || 2.1.288 ||*

Another example:

“You are not known to have suffered pains in the service of the *guru*, and you have trace of exerting even a drop of labor in following the rules of *sādhana*. But you have succeeded in attaining the river of nectar of *prema* coming from the two lotus feet of Mukunda, which are the wealth sought by the *paramahaṁsas*.”

kṛpā-siddhā yajña-patnī-vairocāni-śukādayaḥ || 2.1.289 ||

“Those who have attained perfection by mercy are Śukadeva, the wives of the *brāhmaṇas* and Bali, the son of Virocana.”

atha nitya-siddhāḥ —

ātma-koṭi-guṇaṁ kṛṣṇe premāṇaṁ paramaṁ gatāḥ |

nityānanda-guṇāḥ sarve nitya-siddhā mukundavat || 2.1.290 ||

“Those whose very body and qualities are bliss like Mukunda’s, and who possess the highest *prema* for Kṛṣṇa, which is ten million times greater than the attachment for the self are called eternally perfect [*nitya-siddha*].”

yathā pādme śrī-bhagavat-satyabhāmā-devī-saṁvāde —

atha brahmādi-devānāṁ tathā prārthanayā bhuvāḥ |

āgato’haṁ gaṇāḥ sarve jātās te’pi mayā saha || 2.1.291 ||

ete hi yādavāḥ sarve mad-gaṇā eva bhāmini |

sarvadā mat-priyā devī mat-tulya-guṇa-śālināḥ || 2.1.292 ||

An example from the discussion between Satyabhāmā and the Lord, from the *Padma Purāṇa*:

“O beautiful Satyabhāmā! I have come because of the prayers of Brahmā and the *devatās*, and My associates all have taken birth with Me. The Yādavas that you see are all My associates and are full of all qualities like Mine. They always hold Me alone as dear.”

tathā ca śrī-daśame [10.14.32] —

aho bhāgyam aho bhāgyaṁ nanda-goṣa-vrajaukasām |

yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam || 2.1.293 ||

Another example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.14.32]:

“How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of

transcendental bliss, the eternal Supreme Brahman, has become their friend.”

tatraiva [10.26.13] —

*dustyajaś cānurāgo’smīn sarveṣāṁ no vrajaukasām |
nanda te tanaye’smāsu tasyāpy autpattikaḥ katham || 2.1.294 ||*

Also from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.26.13]:
“Dear Nanda, how is it that we and all the other residents of Vraja cannot give up our constant affection for your son? And how is it that He is so spontaneously attracted to us?”

*sanātanaṁ mitram iti tasyāpy autpattikaḥ katham |
sneho’smāsv iti caiteṣāṁ nitya-preṣṭhatvam āgatam || 2.1.295 ||*

“One can understand that the inhabitants of Vraja are eternal associates of the Lord by the worlds ‘eternal friend’ in verse 293 and ‘how is it that He is so spontaneously attracted to us?’ in verse 294.”

*ity atah kathitā nitya-priyā yādava-vallavāḥ |
eṣāṁ laukikavac-ceṣṭā līlā mura-ripor iva || 2.1.296 ||*

“Thus for this reason, the Yādavas known as the cowherd people are said to be eternal associates of the Lord. As with the Lord’s actions, their actions also appear worldly, although everything about them is purely spiritual.”

tathā hi pādmottara-khaṇḍe —

*yathā saumitri-bharatau yathā saṅkarṣaṇādayaḥ |
tathā tenaiva jāyante nija-lokād yadṛcchayā || 2.1.297 ||
punas tenaiva gacchanti tat-padaṁ śāśvataṁ param |
na karma-bandhanaṁ janma vaiṣṇavānāṁ ca vidyate || 2.1.298 ||*

Also, from the *Uttara-khaṇḍa* of the *Padma Purāṇa*:

“Just as Lakṣmaṇa, Bharata and Saṅkarṣaṇa take birth with the Lord, the Yādava cowherd people, descending from their spiritual

planet by the Lord’s will, take birth with the appearance of Lord Kṛṣṇa, and then return to His eternal *dhāma* along with Him. The birth of these devotees is not caused by bondage to *karma*.”

ye proktāḥ pañca-pañcāśat kramāt kaṁsarīpor guṇāḥ |
te cānye cāpi siddheṣu siddhidatvādayo matāḥ || 2.1.299 ||

“The first fifty-five of the qualities denoting Kṛṣṇa, as well as qualities such as the ability to give *yoga siddhis*, are also present in the perfected devotees.”

bhaktās tu kīrtitāḥ śāntās tathā dāsa-sutādayaḥ |
sakhāyo guru-vargāś ca preyaśyaś ceti pañcadhā || 2.1.300 ||

“There are five types of devotees of Kṛṣṇa: those in *sānta-rasa*, the servants and sons, the friends, the elders and the lovers.”

atha uddīpanāḥ —
uddīpanās tu te proktā bhāvam uddīpayanti ye |
te tu śrī-kṛṣṇa-candrasya guṇāś ceṣṭāḥ prasāadhanam || 2.1.301 ||
smitāṅga-saurabhe vaṁśa-śṛṅga-nūpura-kambavaḥ |
padāṅka-kṣetra-tulasī-bhakta-tad-vāsarādayaḥ || 2.1.302 ||

“Things that nourish the *bhāva* of the practitioner are called *uddīpanas* or stimuli. These are things such as Kṛṣṇa’s qualities, pastimes, decorations, His smile, the fragrance of His body, His flute, horn anklets, conch, footprints, His *dhāma*, *tulasī*, devotees and festival days such as Janmāṣṭamī and Ekādaśī.”

tatra guṇāḥ —
guṇās tu trividhāḥ proktāḥ kāya-vāñ-mānasāśrayāḥ || 2.1.303 ||

“Qualities are of three types: bodily, mental and verbal.”

tatra kāyikāḥ —
vayaḥ-saundarya-rūpāṇi kāyikāmṛdutādayaḥ || 2.1.304 ||

“Bodily qualities are age, beauty, His forms and things like softness of body.”

*guṇāḥ svarūpam evāśya kāyikādyā yadāpy amī |
bhedaṁ svīkṛtya varṇyante tathāpy uddīpanā iti || 2.1.305 ||*

“Though these bodily qualities are included in Kṛṣṇa’s *svarūpa*, accepting them as separate from the *svarūpa*, they are called *uddīpanas*.”

*atas tasya svarūpasya syād ālambanataiva hi |
uddīpanatvam eva syād bhūṣaṇādes tu kevalam || 2.1.306 ||*

“The form of Kṛṣṇa is the *ālambana*. His ornaments, age and other items act as *uddīpana*.”

eṣāṁ ālambanatvaṁ ca tathoddīpanatāpi ca || 2.1.307 ||

“His qualities, however act as both *ālambana* and *uddīpana*.”

*tatra vayah —
vayah kaumāra-paugaṇḍa-kaiśoram iti tat tridhā || 2.1.308 ||*

“Kṛṣṇa has three ages: childhood [*kumāra*], boyhood [*paugaṇḍa*] and youth [*kiśora*].”

*kaumāraṁ pañcamābdāntaṁ paugaṇḍaṁ daśamāvadhi |
ā-ṣoḍaśāc ca kaiśoraṁ yauvanaṁ syāt tataḥ param || 2.1.309 ||*

“Childhood ends with the fifth year; boyhood ends with the tenth year; youth ends with the sixteenth year. After that is manhood [*yauvana*].”

*aucityāt tatra kaumāraṁ vaktavyaṁ vatsale rase |
paugaṇḍaṁ preyasi tat-tat-khelādi-yogataḥ || 2.1.310 ||
śraiṣṭhyam ujjala evāśya kaiśorasya tathāpy adah |
prāyaḥ sarva-rasaucityād atrodāhriyate kramāt || 2.1.311 ||*

“Considering the suitability for pastimes, the childhood age is most fit for *vatsala* or parental *rasa*, and boyhood is most fit for *sakhya-rasa*. You is most excellent for *madhura-rasa*. The majority of examples given in this section are from youth [*kaiśora*], since it is suitable for all *rasas*.”

ādyam madhyam tathā śeṣam kaiśoram trividham bhavet || 2.1.312 ||

“Youth [*kaiśora*] has three divisions: beginning, middle and end.”

tatra ādyam —

varṇasyojjvalatā kāpi netrānte cāruṇa-cchaviḥ |
romāvali-prakaṭatā kaiśore prathame sati || 2.1.313 ||

“At the beginning of the *kaiśora* age, Kṛṣṇa’s complexion becomes indescribably effulgent, the edges of His eyes become reddish and fine hairs appear on His body.”

tathā —

harati śitimā ko’py aṅgānām mahendra-maṇi-śriyam
praviśati dṛṣor ante kāntir manāg iva lohini |
sakhi tanu-ruhām rājīḥ sūkṣmā darāsyā virohate
sphurati suṣamā navyedānīm tanau vana-mālinaḥ || 2.1.314 ||

An example:

“O my friend! Now the body of Kṛṣṇa has taken on a fresh beauty. All His limbs steal the splendor of the dark blue sapphire. A reddish hue has entered the corners of His eyes, and a few very fine hairs have sprung up on His body.”

vaijayantī-śikhaṇḍādi-naṭa-pravara-veśatā |
vaṁśī-madhurimā vastra-śobhā cātra paricchadaḥ || 2.1.315 ||

“His typical accoutrement during this period is the *Vaijayantī* garland, peacock feather, the costume of a dancer, the sweetness of His flute playing, and the luster of His dress.”

yathā śrī-daśame [10.21.5] —

*barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad-vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālām |
randhrān veṇor adhara-sudhayā pūrayan gopa-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ || 2.1.316 ||*

**An example from the Tenth Canto of Śrīmad-Bhāgavatam
[10.21.5]:**

“Wearing a peacock-feather ornament upon His head, blue *karṇikāra* flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.”

*kharatātra nakhāgrāṇāṁ dhanur āndolitā bhruvoh |
radānāṁ rañjanaṁ rāga-cūrṇair ity ādi ceṣṭitam || 2.1.317 ||*

“At the beginning of youth, the activities consist of sharpening His nails, quivering of His bow-like eyebrows, and staining the teeth with dyes.”

yathā—

*navam dhanur ivātanor naṭad-agma-dviṣor bhrū-yugaṁ
śarālir iva śāṇitā nakhara-rājir agre kharā |
virājati śarīriṇī rucira-danta-lekhāruṇā
na kā sakhi samikṣaṇād yuvatir asya vitrasyati || 2.1.318 ||*

An example:

“The two eyebrows of the enemy of Agha are dancing like new bows of Cupid. The tips of His rows of fingernails are so sharp that they shine like a line of arrows. The glistening rows of His attractive teeth embody the redness of dawn. What young woman would not be afraid of seeing Him?”

tan-mohanatā, yathā —

*kartuṁ mugdhāḥ svayam acaṭunā na kṣamante'bhīyogaṁ
na vyādātum kvacid api jane vaktram apy utsahante |
dṛṣṭvā tās te nava-madhurima-smeratām mādhavārtāḥ
sva-prāṇebhyas trayam udasrjann adya toyāñjalīnām || 2.1.319 ||*

The attractiveness of the first part of youth:

“O Mādhava! Gazing upon the new sweetness of Your smile, the bewildered, immobilized gopīs are not able to reveal spontaneously the sentiments in their minds. And they are not able to confide in any person. What more can be said? They are so pained that today they have offered three handfuls of water to their life airs.”

atha madhyamam —

*ūru-dvayasya bāhvoś ca kāpi śrīr urasas tathā |
mūrter mādhurimādyam ca kaiśore sati madhyame || 2.1.320 ||*

“During the middle of His kaiśora period, Kṛṣṇa displays indescribable beauty in His two thighs, His two arms and His chest, and sweetness in His whole form.”

yathā —

*spṛhayati kari-śuṇḍā-daṇḍanāyuru-yugmaṁ
garuḍa-maṇi-kavāṭī-sakhyam icchaty uraś ca |
bhuja-yugam api dhitsaty argalāvarga-nindām
abhinava-taruṇimnaḥ prakrame keśavasya || 2.1.321 ||*

An example:

“In the course of Kṛṣṇa’s fresh youth, His thighs desired to punish the trunks of elephants, His chest desired to make friends with door panels made of sapphire, and His arms scolded door bolts.”

*mukhaṁ smita-vilāsādhyam vibhramottarale dṛṣau |
tri-jagan-mohanaṁ gītam ity ādir iha mādhurī || 2.1.322 ||*

“The sweetness of His middle youth consists of His face brilliant with soft smile, His eyes restless with flirtation, and His singing which enchants the three words.”

yathā —

anaṅga-naya-cāturī-ṇaricayottaraṅge dṛśau
mukhāmbujam udañcita-smīta-vilāsa-ramyādharam |
acañcala-kulāṅganā-vrata-vidāmbi-saṅgītakaṁ
hares taruṇimāṅkure sphurati mādhurī kāpy abhūt || 2.1.323 ||

An example:

“What sweetness became visible at the sprouting of Hari’s youth! His two restless eyes made friendship with the crafty conduct of Cupid. His lotus face became most radiant with attractive lips embellished with smiles. His singing made even the chaste women break their marriage vows.”

vaidagdhi-sāra-vistāraḥ kuñja-keli-mahotsavaḥ |
ārambho rāsa-līlāder iha ceṣṭādi-sauṣṭhavam || 2.1.324 ||

“The excellence of His behavior during the middle of His youth consists of a profuse concentration of charming but cunning actions, a great festival of pastimes in the groves and the beginning of the rāsa dance.”

yathā —

vyaktālakṣa-padaīḥ kvacit pariluṭhat-piñchāvataṁsaiḥ kvacit
talpaī vicīyuta-kāñcibhiḥ kvacid asau vyākīrṇa-kuñjotkarā |
prodyaṇ-maṇḍala-bandha-tāṇḍava-ghaṭālakṣmollasat-saikatā
govindasya vilāsa-vṛndam adhikaṁ vṛndāṭavī śaṁsati || 2.1.325 ||

An example:

“In some places, by His clearly visible lac-stained footprints, in other places by the peacock feathers plundered from His headdress, in other places by beds strewn with discarded belts, by a multitude of disheveled groves and sand glowing with the

evident marks of dancing in a circle—Vṛndāvan announces the manifold pastimes of Govinda.”

*tan-mohanatā, yathā —
vidūrān mārāgniṁ hṛdaya-ravi-kānte prakāṣayann
udasyan dharmenduṁ vidadhad abhito rāga-pāṭalam |
katham hā nas trāṇaṁ sakhi mukulayan bodha-kumudaṁ
tarasvī kṛṣṇābabhre madhurima-bharārko'bhyudayate || 2.1.326 ||*

The attractiveness of the middle period of Kṛṣṇa's youth:
“O friend! Has an energetic sun full of sweetness arisen in the black sky called Kṛṣṇa? From a distance He has ignited the fire of passion in the sūryakānta jewel of my heart and produced a mass of red clouds in every direction. He had made the moon of *dharma* set, and transformed the blooming night lotus of discrimination into a mere bud. How can we be delivered from this condition?”

*atha śeṣam —
pūrvato'py adhikotkarṣaṁ bādham aṅgāni bibhrati |
tri-vali-vyaktir ity ādyaṁ kaiśore carame sati || 2.1.327 ||*

“When the final period of youth [*kaiśora*] begins, all His limbs become more alluring than previously, with three lines clearly visible on His navel, etc.”

*yathā —
marakata-girer gaṇḍa-grāva-prabhā-hara-vakṣasaṁ
śata-makha-maṇi-stambhārambha-pramāthi-bhujā-dvayam |
tanu-taraṇijā-vīci-cchāyā-viḍambi-bali-trayaṁ
madana-kadalī-sādhiṣṭhoruṁ smarāmy asurāntakam || 2.1.328 ||*

An example:

“I am remembering the killer of demons, Kṛṣṇa, whose chest steals the radiance of a boulder from the sapphire mountain, whose two arms agitate the pride of sapphire pillars, whose three folds of skin on His abdomen shame the beauty of the Yamunā's

delicate waves, and whose excellent thighs surpass the trunks of banana trees.”

*tan-mādhuryaṁ, yathā —
daśārdha-śara-mādhurī-damana-dakṣayāṅga-śriyā
vidhūnita-vadhū-dhṛtiṁ varakalā-vilāsāspadam |
dṛg-añcala-camatkṛti-kṣapita-khañjarīṭa-dyutiṁ
sphurat-taruṇimodgamaṁ taruṇi paśya pītāmbaram || 2.1.329 ||*

The sweetness of the last period of youth:

“O young lady! Behold that person wearing yellow cloth, who is radiating the beauty of fresh youth. With His bodily beauty, capable of defeating the five arrows of Cupid, He makes the women lose all composure. He is the playground of the sixty-four arts, and the astonishing beauty of the tips of His eyes crushes the splendor of the wagtail.”

idam eva hareḥ prājñair nava-yauvanam ucyate || 2.1.330 ||

“This last part of youth is called new youth [*nava-yauvana*] by the wise.”

*atra gokula-devīnām bhāva-sarvasva-śālītā |
abhūta-pūrva-kandarpa-Tantra-līlotsavādayaḥ || 2.1.331 ||*

“The end of youth is characterized by the manifestation of bliss from the most amazing pastimes of conjugal love never before enacted, in which the girls of Vraja are filled with the sum total of love.”

*yathā —
kāntābhiḥ kalahāyate kvacid ayaṁ kandarpa-lekhān kvacit
kīrair arpayati kvacid vitanute kṛīḍābhisārodyamam |
sakhyā bhedayati kvacit smara-kalā-śāḍguṇyavān īhate
sandhiṁ kvāpy anuśāsti kuñja-nṛpatiḥ śṛṅgāra-rājyottamam || 2.1.332 ||*

An example:

“The king of the groves, equipped with the six elements necessary for the arts of Cupid, rules the excellent kingdom of romantic love. In one place He picks a quarrel with His beloved women. In another place He dispatches love letters along with parrots. In another place He becomes eager to meet for pastimes. In another place, He resolves differences using a go-between, and in another place, He unites with a *gopī*.”

*tan-mohanatā, yathā —
karṇākarṇi sakhī-janena vijane dūtī-stuti-prakriyā
ṣatyur vañcana-cāturī guṇanikā kuṇḍa-prayāṇi niśi |
vādhiryam guru-vāci veṇu-virutāṁ utkarṇateti vratān
kaiśoreṇa tavādya kṛṣṇa guruṇā gaurī-gaṇaḥ ṣaṭhyate || 2.1.333 ||*

An example of attractiveness of the late *kaiśora* period:

“O Kṛṣṇa, today Your age of youth, in the role of a *guru*, is teaching the golden *gopīs* the art of whispering in each others’ ears, the method for making verses of praise for messengers when alone, cleverness in cheating husbands, practice in sneaking to the forest at night, deafness to the words of the elders, and rapt hearing of the flute sound.”

*netuḥ svarūpam evoktaṁ kaiśoram iha yadyapi |
nānākṛti-prakaṣaṇāt tathāpy uddīpanam matam || 2.1.334 ||*

“Even though the age of youth is said to be the *svarūpa* of the protagonist [*ālambana*], it is also considered to be the stimulus [*uddīpana*] because of appearing as one among many forms of age.”

*bālye’pi nava-tāruṇya-prākāṣyam kvacit |
tan nātirasa-vāhitvān na rasajñair udāhṛtam || 2.1.335 ||*

“Sometimes it is heard that new youthfulness appears in Kṛṣṇa even as a small child, but since that does not nourish *rasa*, it is not mentioned by those knowledgeable in *rasa*.”

atha saundaryam —

bhavaṭ saundaryam aṅgānāṁ sanniveśo yathocitam || 2.1.336 ||

“Arrangement of the limbs in the most suitable manner is called beauty.”

yathā —

mukhaṁ te dīrghākṣaṁ marakata-taṭī-pīvaram uro

bhūja-dvandvaṁ stambha-dyuti-suvalitaṁ pārśva-yugalam |

parikṣiṇo madhyaḥ prathima-laharī-hārī jaghanaṁ

na kasyāḥ kamsāre harati hṛdayaṁ paṅkaja-dṛśaḥ || 2.1.337 ||

“O Kṛṣṇa! Your face with long eyes, Your broad chest like an emerald riverbank, Your two arms like pillars, Your graceful sides, narrow waist, and hips attractive with ever-increasing waves of sweetness—which hearts of the lotus-eyed *gopīs* will not be stolen by these features?”

atha rūpam —

vibhūṣaṇaṁ vibhūṣyaṁ syād yena tad rūpam ucyate || 2.1.338 ||

“Excellent form is said to be that by which ornaments become worthy of being ornaments.”

yathā —

kṛṣṇasya maṇḍana-tatir maṇi-kunḍalādyā

nītāṅga-saṅgatim alaṅkṛtaye varāṅgi |

śaktā babhūva na manāg api tad-vidhāne

sā pratyuta svayam analpam alaṅkṛtāsīt || 2.1.339 ||

“O beautiful woman! The jeweled earrings and other ornaments contacting His body cannot at all function as ornaments to enhance His beauty. Rather, those ornaments become decorated by His body, and thus have increased their beauty.”

atha mṛdutā —

mṛdutā komalasyāpi saṁsparśāsahatocyate || 2.1.340 ||

“Tenderness means being so soft that even touching what is soft becomes intolerable.”

yathā —

*ahaha navāmbuda-kānter amuṣya sukumāratā kumārasya |
api nava-pallava-saṅgād aṅgāny aparajya śīryanti || 2.1.341 ||*

“Ah! So tender is the body of this young boy with the complexion of a new cloud that by touching new shoots, His limbs become bruised and torn.”

ye nāyaka-prakaraṇe vācikā mānasās tathā |

guṇāḥ proktānta evātra jñeyā uddīpanā budhaḥ || 2.1.342 ||

“The intelligent understand that all verbal and mental qualities that have been mentioned already in this section describing the protagonist are the *uddīpanas*.”

ceṣṭā —

ceṣṭā rāsādi-līlāḥ syus tathā duṣṭa-vadhādayaḥ || 2.1.343 ||

“The *rāsa-līlā*, killing of the demons and other pastimes are called activities [*ceṣṭā*].”

tatra rāso, yathā —

*nṛtyad-gopa-nitambinī-kṛta-parīrambhasya rambhādibhir
gīrvāṇibhir anaṅga-raṅga-vivaśaṁ sandṛśyamāna-śriyaḥ |
krīḍā-tāṇḍava-panḍitasya paritaḥ śrī-puṇḍarīkākṣa te
rāsārambha-rasārthino madhurimā cetāṁsi naḥ karṣati || 2.1.344 ||*

“O lotus-eyed Lord! You, an expert dancer, longing for the pleasure of the *rāsa-līlā* to begin, were embraced on all sides by the gracefully-hipped, dancing *gopīs*. Rambhā and other heavenly damsels, smitten by Cupid’s play, beheld Your beauty at that

time. The sweetness exhibited at that time is dragging away our hearts.”

*duṣṭa-vadho, yathā lalita-mādhava [9.50] —
śambhur vṛṣaṁ nayati mandara-kandarāntar
mlānaḥ salīlam api yatra śiro dhunāne |
āḥ kautukaṁ kalaya keli-lavād ariṣṭaṁ
taṁ duṣṭa-puṅgavam asau harir unmamātha || 2.1.345 ||*

Killing demons, from Lalita-Mādhava:

“When Ariṣṭāsura shakes his head in jest, Śiva pales and departs for a cave in the Mandara Mountain with his bull. Ah! See the fun! Kṛṣṇa so casually killed that wicked bull demon.”

*atha prasāadhanam —
kathitaṁ vasanākalpa-maṇḍanādyam prasāadhanam || 2.1.346 ||*

“Vestment refers to clothing, ornaments, decorations and other similar things.”

*tatra vasanam —
navārka-raśmi-kāśmīra-haritālādi-sannibham |
yugaṁ catuṣkaṁ bhūyiṣṭhaṁ vasanaṁ tri-vidhaṁ hareḥ || 2.1.347 ||*

“The Lord has three types of clothing: two-piece outfit, four-piece dress, and multi-piece dress in orange, red, yellow and other colors.”

*tatra yugam —
paridhānaṁ sa-saṁvyaṇaṁ yuga-rūpam udīritam || 2.1.348 ||*

“Two-piece dress refers to a lower cloth wrapped around the waist and an upper shawl.”

yathā stavāvalyāṃ mukundāṣṭake [3] —
kanaka-nivaha-śobhānandi pītaṃ nitambe
tad-upari navaraktaṃ vastram itthaṃ dadhānaḥ |
priyam iva kila varṇaṃ rāga-yuktaṃ priyāyāḥ
praṇayatu mama netrābhīṣṭa-pūrtiṃ mukundaḥ || 2.1.349 ||

An example from the Mukundāstaka of Stavāvalī:

“May Mukunda, wearing on His hips a yellow dhoti that derides the glory of a pile of gold, with reddish upper cloth, tinged with the passion for His beloved, satisfy the desire of my eyes.”

catuṣkam —
catuṣkam kañcukoṣṇīṣa-tunda-bandhāntarīyakam || 2.1.350 ||

“The four-piece outfit refers to shirt, turban, sash and lower garment.”

yathā —
smerāsyah parihita-pāṭalāmbara-śrīś
channāṅgaḥ puraṭa-rucoru-kañcakena |
uṣṇīṣaṃ dadhad aruṇaṃ dhaṭiṃ ca citrām
kaṃsārīr vahati mahotsave mudāṃ naḥ || 2.1.351 ||

“The enemy of Kāṃsa, smiling in great joy, and wearing a pink dhoti, orange turban, an excellent vest of shining gold and multi-color sash, creates joy in us.”

bhūyiṣṭham —
khaṇḍitākhaṇḍitaṃ bhūri naṭa-veśa-kriyocitam |
aneka-varṇaṃ vasaṇaṃ bhūyiṣṭhaṃ kathitaṃ budhaiḥ || 2.1.352 ||

“The wise say that the multi-piece outfit consists of many pieces of cloth, cut and uncut, of many colors, suitable for performing artists.”

yathā —

akhaṇḍita-vikhaṇḍitaiḥ sita-piśaṅga-nīlāruṇaiḥ
paṭaiḥ kṛta-yathocita-prakaṣa-sanniveśojjvalaḥ |
ayaṁ karabha-rāṭ-prabhaḥ pracura-raṅga-śṛṅgāritāḥ
karoti karabhoru me ghana-rucir mudam mādhabaḥ || 2.1.353 ||

“O slender thighed-woman! Mādhava, the color of the rain cloud, effulgent like a young elephant king, bedecked for a multitude of pastimes, effulgent with a stylish creation of cut and uncut cloth in white, gold, blue and red colors, is giving me bliss.”

atha ākalpaḥ —

keśa-bandhanam ālepo mālā-citra-viśeṣakaḥ |
tāmbūla-keli-padmādir ākalpaḥ parikīrtitaḥ || 2.1.354 ||

“Hair styles, applied cosmetics, garlands, body tilaka, tilaka on the forehead, betel-nut preparations and imitation lotuses are called accessories.”

syāj jūṭaḥ kavari cūdā veṇī ca kaca-bandhanam |
pāṇḍuraḥ karburaḥ pīta ity ālepaḥ tridhā mataḥ || 2.1.355 ||

“Tying the hair consists of tying the hair at the back of the neck, binding flowers in the hair, binding the hair in a topknot and braiding the hair. The cosmetics are white, multicolor and yellow.”

mālā tridhā vaijayantī ratna-mālā vana-srajaḥ |
asyā vaikakṣakāpīḍa-prāmbādyā bhidā matāḥ || 2.1.356 ||

“There are three types of garland: vaijayantī, jewel garland and forest garland. They may also extend over the serve as a chaplet around the topknot, or hang down from the neck.”

makarī-patra-bhaṅgāḍhyaṁ citraṁ pīta-sitāruṇam |
tathā viśeṣako’pi syād anyad ūhyaṁ svayaṁ budhaiḥ || 2.1.357 ||

“The body *tilaka* [*citram*] is yellow, white and reddish, filled with pictures of *makarīs*. The forehead *tilaka* [*viśeṣakha*] is also yellow, white or red. Intelligent persons also modify these into other colors spontaneously.”

yathā —

*tāmbūla-sphurad-ānanendur amalaṁ dhaṁmillam ullāsayan
bhakti-ccheda-lasat-sughr̥ṣṭa-ghuṣṭṇālepa-śrīyā peśalaḥ |
tuṅgoraḥ-sthala-piṅgala-srag alika-bhr̥ājīṣṇu-patrāṅgulīḥ
śyāmāṅga-dyutir adya me sakhi dṛṣor dugdhe mudam mādhaveḥ ||
2.1.358 ||*

“O friend! The moon of His face shines with betel nut and a faultless hairstyle. A yellow garland rests on His raised chest. He wears radiant *tilaka* on His forehead, and His body becomes charming with the wealth of designs made of finely ground saffron ointment. Today the dark-bodied, attractive Mādhava gives bliss to my eyes.”

atha maṇḍanam —

*kīrītaṁ kuṇḍale hāraś catuṣkī valayormayaḥ |
keyūra-nūpurādyaṁ ca ratna-maṇḍanam ucyate || 2.1.359 ||*

“The jeweled ornaments [*maṇḍanam*] include crowns, earrings, broaches, bracelets, rings, armbands and anklets.”

yathā —

*kāñcī citrā mukuṭam atulaṁ kuṇḍale hāri-hīre
hāras tāro valayam amalaṁ candrā-cāruś catuṣkī |
ramyā cormir madhurima-ṭpure nūpure cety aghārer
aṅgair evābharaṇa-ṭaṭalī bhūṣitā dogdhi bhūṣām || 2.1.360 ||*

“A colorful belt, an incomparable diadem, earrings of alluring diamonds, a pearl necklace, spotless bracelets, pearl-studded broach, delightful rings, and anklets filled with sweetness—these profuse ornaments attain the status of ornaments because they are decorated by the beauty of the limbs of Kṛṣṇa.”

*kusumādi-kṛtaṁ cedaṁ vanya-maṇḍanam īritam |
dhātu-klptaṁ tilakaṁ patra-bhaṅga-latādikam || 2.1.361 ||*

“When these decorations are made of flowers they are called sylvan ornaments. The drawings using curved lines painted on the forehead and body are made of minerals.”

*atha smitaṁ, yathā kṛṣṇa-karnāmṛte [99] —
akhaṇḍa-nirvāṇa-rasa-pravāhair
vikhaṇḍitāśeṣa-rasāntarāṇi |
ayantritodvānta-sudhārṇavāni
jayanti śītāni tava smitāni || 2.1.362 ||*

An example of the smile, from *Kṛṣṇa-karnāmṛta*:

“O Kṛṣṇa! Your gentle smiles which remove all pain by producing an unbroken stream of *rasa* of the highest bliss are disgracing all other *rasas* and emitting an unrestricted ocean of nectar.”

*atha aṅga-saurabhaṁ, yathā —
parimala-sarid eṣā yad vahantī samantāt
pūlakayati vapur naḥ kāpy apūrvā munīnām |
madhu-riṣur uparāge tad-vinodāya manye
kuru-bhuvam anavadyāmoda-sindhur viveśa || 2.1.363 ||*

An example of the fragrance of His limbs:

“Since the unprecedented river of fragrance flowing everywhere is causing the hairs of us self-satisfied sages to stand on end, I think the enemy of Madhu, a faultless ocean of fragrance, has come to Kurukṣetra to enjoy Himself on the occasion of the eclipse.”

*atha vaṁśaḥ —
dhyānaṁ balāt paramahaṁsa-kulasya bhindan
nindan sudhā-madhurimāṇam adhīra-dharmā |
kandarpa-śāsana-dhurāṁ muhur eṣa śaṁsan
vaṁśī-dhvanir jayati kaṁsa-nisūdanasya || 2.1.364 ||*

His flute:

“The fickle sound of Kṛṣṇa’s flute reveals its excellence by breaking the meditation of the exalted sages, criticizing the sweetness of nectar, and insistently preaching respect for the edicts of Cupid.”

eṣa tridhā bhaved veṇu-muralī-vaṁśikety api || 2.1.365 ||

“There are three types of flutes: *veṇu*, *muralī* and *vaṁśī*.”

tatra veṇuḥ —

pārikākhyo bhaved veṇur dvādaśāṅguler dairghya-bhāk || 2.1.366 ||

“The flute that is twelve fingers long named Pāvika is called *veṇu*.”

muralī —

hasta-dvayam itāyāmā mukha-randhra-samanvitā |
catuḥ-svara-cchidra-yuktā muralī cāru-nādinā || 2.1.367 ||

“The sweet-sounding *muralī* is two hands long [24 fingers or 18 inches] with a hole at the end and four holes for producing sounds.”

vaṁśī —

ardhāṅgulāntaronmānaṁ tārādi-vivarāṣṭakam |
tataḥ sārthāṅgulād yatra mukha-randhram tathāṅgulam || 2.1.368 ||
śīro vedāṅgulaṁ pucchaṁ try-aṅgulaṁ sā tu vaṁśikā |
nava-randhrā smṛtā sapta-daśāṅgula-mitā budhaiḥ || 2.1.369 ||

“The *vaṁśī* is seventeen fingers long [12.75 inches] with nine holes. Eight holes for playing notes are half a finger in diameter and spaced half a finger apart. A hole for blowing is placed 1-1/2 fingers from the eighth hole and is one finger in diameter. There are four fingers space remaining at the head of the flute and three fingers space remaining at the end of the flute.”

daśāṅgulāntarā syāc cet sā tāra-mukha-randhrayoḥ |
mahānandeti vyākhyātā tathā sammohinīti ca || 2.1.370 ||
bhaved sūryāntarā sā cet tata ākarṣiṇī matā |
ānandinī tadā vaṁśī bhaved indrāntarā yadi || 2.1.371 ||

“When the space between the mouth hole and the first hole for notes is ten fingers, the *vaṁśī* is called *mahānanda* [great delight] and *sammohinī* [the bewitcher]. If the space is twelve fingers, the *vaṁśī* is called *ākarṣiṇī* [the attractor]. If the space is fourteen fingers, the *vaṁśī* is called *ānandinī* [bliss-giver].”

gopānām vallabhā seyaṁ vaṁśulīti ca viśrutā |
kramān maṇimayī haimī vaiṇavīti tridhā ca sā || 2.1.372 ||

“The *ānandinī* is a favorite with the cowherd people and is also called *vaṁśulī*. The *vaṁśīs* are respectively made of jewels, gold or bamboo.”

atha śṛṅgam —
śṛṅgaṁ tu gavalaṁ hema-nibaddhāgrima-pāścimam |
ratna-jāla-sphuran-madhyam mandra-ghoṣābhidham smṛtam ||
2.1.373 ||

The horn:

“A wild buffalo horn with gold covering at both ends and jewel inlay in the middle is called *Mandraghoṣa* [rumbling thunder].”

yathā —
tārāvalī veṇu-bhujaṅgamena
tārāvalilā-garalena daṣṭā |
viṣāṇikā-nāda-payo nīpīya
viṣāṇi kāmam dvi-guṇī-cakāra || 2.1.374 ||

“Bitten by the flute, like a scorpion with natural poisonous venom in the form of its shrill sound, the *gopī* Tārāvalī, leader of a group, drank some milk in the form of the sound of a small buffalo horn to counteract the poison. But rather than mitigate

the burning poison of the flute’s sound, it increased the pain twofold.”

*atha nūpuram, yathā —
agha-mardanasya sakhi nūpura-dhvanim
niśamayya sambhṛta-gabhīra-sambhramā |
aham īkṣaṇottaralitāpi nābhavam
bahir adya hanta guravaḥ puraḥ sthitāḥ || 2.1.375 ||*

An example of His anklets:

“Having heard the sound of Kṛṣṇa’s ankle bells, I have become extremely impatient to see Him, and am possessed with intense zeal. But I cannot leave this place because my elders are present before me.”

*atha kambuḥ —
kambus tu dakṣiṇāvartah pañcajanyaatayocyate || 2.1.376 ||*

The conch:

“The conch with its spiral turning to the right is called Pañcajanya.”

*yathā —
amara-riṣu-vadhūṭi-bhrūṇa-hatyā-vilāsī
tridiva-pura-purandhrī-vṛnda-nāndīkaro’yam |
bhramati bhuvana-madhye mādhavādhmāta-dhāmnaḥ
kṛta-pulaka-kadambaḥ kambu-rājasya nādaḥ || 2.1.377 ||*

“The sound of the king of conches, Pañcajanya, blown by Kṛṣṇa, wanders throughout the world, causing abortions in the wives of the demons, announcing auspiciousness to the inhabitants of Svarga, and making the hair stand on end.”

*atha padāṅkaḥ, yathā śrī-daśame [10.38.26] —
tad-darśanāhlāda-vivṛddha-sambhramaḥ
premṇordhva-romāśru-kalākulekṣaṇaḥ |
rathād avaskandya sa teṣv aceṣṭata
prabhor amūny aṅghri-rajāṁsy aho iti || 2.1.378 ||*

An example of His footprints, from the Tenth Canto of Śrīmad-Bhāgavatam [10.38.26]:

“Increasingly agitated by ecstasy at seeing the Lord’s footprints, his bodily hairs standing on end because of his pure love, and his eyes filled with tears, Akrūra jumped down from his chariot and began rolling about among those footprints, exclaiming, ‘Ah, this is the dust from my master’s feet!’ ”

*yathā vā —
kalayata harir adhvanā sakhāyaḥ
sphuṭam amunā yamunā-taṭīm ayāsīt |
harati pada-tatir yad-akṣiṇī me
dhvaja-kuliśākuṣa-ṣaṅkajāṅkiteyam || 2.1.379 ||*

Another example:

“O friends! Understand that Kṛṣṇa has gone to the bank of the Yamunā by this path for certain, because the markings of the flag, thunderbolt, goad and lotus are attracting my eyes.”

*atha kṣetram, yathā —
hari-keli-bhuvāṁ vilokanaṁ
bata dūre’stu sudurlabha-śriyām |
mathurety api karṇa-paddhatiṁ
praviśan nāma mano dhinoti naḥ || 2.1.380 ||*

An example of His place:

“What to speak of seeing all the places of rare glory there the Lord performed pastimes, even hearing the name of Mathurā steals away my mind.”

*atha tulasī, yathā bilvamaṅgale —
ayi paṅkaja-netra-mauli-māle
tulasī-mañjari kiñcid arthayāmi |
avabodhaya pārtha-sārathes tvam
caraṇābja-śaraṇābhilāṣiṇam mām || 2.1.381 ||*

An example of *tulasī*, from *Kṛṣṇa-Karṇāmṛta*:

“O *tulasī* bud from lotus-eyed Kṛṣṇa’s chaplet! I make one prayer to you. Inform the chariot driver of Arjuna that I desire shelter at His lotus feet.”

*atha bhakto, yathā caturthe [4.12.21] —
vijñāya tāv uttama-gāya-kiṅkarāv
abhyutthitaḥ sādharma-vismṛta-kramah |
nanāma nāmāni grṇan madhu-dviṣaḥ
pārṣat-pradhānāv iti saṁhatāñjaliḥ || 2.1.382 ||*

An example of the devotee as *uddipana*, from the Fourth Canto of *Śrīmad-Bhāgavatam* [4.12.21]:

“Dhruva Mahārāja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.”

*yathā vā —
subala bhuja-bhujaṅgam nyasya tuṅge tavāmse
smita-vilasat-apāṅgaḥ prāṅgaṇe bhrājamānaḥ |
nayana-yugam asiñcad yaḥ sudhā-vīcibhir naḥ
kathaya sa dayitas te kvāyam āste vayasyaḥ || 2.1.383 ||*

Another example:

“O Subala! Please tell us where your dear friend Kṛṣṇa is. While throwing sideward glances endowed with a gentle smile and placing His arm on your raised shoulder while standing in the yard, He would inundate our eyes with waves of nectar.”

*atha tad-vāsaro, yathā —
adbhutā bahavaḥ santu bhagavat-ṣarva-vāsarāḥ |
āmodayati mām dhanyā kṛṣṇa-bhādrapadāṣṭamī || 2.1.384 ||*

An example of the days commemorating the Lord:

**“Here there are many festival days commemorating the Lord.
However, the auspicious eighth *tithi* of the waning moon in the
month of Bhadra [Janmāṣṭamī] gives me great joy.”**

*iti śrī-śrī-bhakti-rasāmṛta-sindhau dakṣiṇa-vibhāge
bhakti-rasa-sāmānya-nirūpaṇe vibhāva-laharī prathamā |*

**“Thus ends the First Wave of the Southern Ocean of Śrī Bhakti-
rasāmṛta-sindhu, concerning *vibhāva*.”**

Second Wave: Anubhāva

*anubhāvās tu citta-stha-bhāvānām avabodhakāḥ |
te bahir vikriyā prāyāḥ proktā udbhāsvarākhyayā || 2.2.1 ||*

“*Anubhāva* refers to those things that express the *bhāva* within the heart. They are predominantly external transformations, thus they are called *udbhāsvara* [shining on the body].”

*nṛtyaṁ viluṭhitaṁ gītaṁ krośanaṁ tanu-moṭanam |
huṅkāro jṛmbhaṇaṁ śvāsa-bhūmā lokānapēkṣitā |
lālā-sravo’ṭṭahāsaś ca ghūrṇā-hikkādayo’pi ca || 2.2.2 ||*

“The external transformations known as *anubhāvas* are actions, such as dancing, rolling on the ground, singing, shouting, stretching the body, bellowing, yawning, breathing heavily, disregarding others, drooling, laughing loudly, whirling around and hiccups.”

*te śītāḥ kṣepaṇāś ceti yathārthākhyā dvidhoditāḥ |
śītāḥ syur gīta-jṛmbhādya nṛtyādyāḥ kṣepaṇābhidhāḥ || 2.2.3 ||*

“*Anubhāvas* are of two types with the suitable names of *śīta* [meaning cool, with a lack of bodily movement] and *kṣepana* [meaning throwing about, involving distinct bodily movements]. *Śīta* includes singing, yawning, breathing heavily, disregarding others, drooling and smiling. *Kṣepana* includes dancing, rolling on the ground, shouting, stretching the body, bellowing, laughing loudly, whirling around and hiccups.”

*tatra nṛtyaṁ, yathā —
muralī-khuralī-sudhā-kiraṁ
hari-vaktrendum avekṣya kampitaḥ |
gaṇane sagaṇeśa-ḍiṇḍima-
dhvanibhis tāṇḍavam āśrito haraḥ || 2.2.4 ||*

Dancing:

“Seeing the moonlike face of Hari, radiating sweetness as He practiced His flute playing, Lord Śiva began to tremble and then began to dance in the sky along with Ganeṣa to the rhythm of his drum.”

*viluṭhitam, yathā tṛtīye [3.1.32] —
kaccid budhaḥ svasty-anamīva āste
śvaphalka-putro bhagavat-praṇṇaḥ |
yaḥ kṛṣṇa-pādāṅkita-mārga-pāṁsuṣv
aceṣṭata prema-vibhinna-dhairyaḥ || 2.2.5 ||*

Falling on the ground, from the Third Canto of Śrīmad-Bhāgavatam [3.1.32]:

“Please tell me whether Akrūra, the son of Śvaphalka, is doing well. He is a faultless soul surrendered unto the Personality of Godhead. He once lost his mental equilibrium due to his ecstasy of transcendental love and fell down on the dust of a road which was marked with the footprints of Lord Kṛṣṇa.”

*yathā vā —
navānurāgeṇa tavāvaśāṅgī vana-srag-āmodam avāpya mattā |
vrajāṅgane sā kaṭhine luṭhantī gātraṁ sugātrī vraṇayāñcakāra ||
2.2.6 ||*

Another example:

“O Kṛṣṇa! Because of Her new attraction for You, Rādhā is not in control of Her limbs. On smelling the fragrance of Your forest garland, becoming intoxicated, she has fallen on the hard ground of Vraja and injured Her beautiful body.”

*gītaṁ, yathā —
rāga-ḍambara-karambita-cetāḥ kurvatī tava navaṁ guṇa-gānam |
gokulendra kurute jalatām sā rādhikādyā-dṛṣadām suhr̥dām ca ||
2.2.7 ||*

Singing:

“Moon of Gokula! Today Rādhā whose mind is possessed by the beauty of the Śrī Rāga [or the zeal of love], is singing a new song about You. Her friends have become like stones, and the stones have melted.”

krośanaṁ, yathā —

*hari-kīrtana-jāta-vikriyaḥ sa vicukrośa tathādyā nāradaḥ |
acirān nara-simha-śaṅkayā danujā yena dhṛtā vililyire || 2.2.8 ||*

Shouting:

“Because of transformations brought about by chanting the Holy Name of Hari, Nārada began shouting in such a manner that the demons immediately hid themselves, trembling in fear that Narasimha had made His appearance.”

yathā vā —

*urarīkṛta-kākur ākulā kararīva vraja-rāja-nanda |
muralī-taralī-kṛtāntarā muhur ākrośad ihādyā sundarī || 2.2.9 ||*

Another example:

“O son of Vraja’s king! Today in Vṛndāvana the beautiful Rādhā, Her heart melted by the sound of Your flute, was constantly shouting in agitation like a female osprey with a changed voice.”

tanu-mocanaṁ, yathā —

*kṛṣṇa-nāmani mudopaviṇite
prīṇite manasi vaiṇiko muniḥ |
udbhaṭaṁ kim api moṭayan
vaṇṣ troṭayaty akhila-yajña-sūtrakam || 2.2.10 ||*

Stretching the body:

“Nārada, blissfully singing the Holy Names of Hari on his vīṇā with a happy mind, stretched his body in an astonishing way and completely broke his sacred thread.”

*huṅkāro, yathā —
vaiṇava-dhvanibhir udbhramad-dhiyaḥ
śaṅkarasya divi huṅkṛti-svanaḥ |
dhvaṁsayann api muhuḥ sa dānavam
sādhu-vṛndam akarot sadā navam || 2.2.11 ||*

Bellowing:

“Hearing the sound of the vīṇā, Śiva, his mind excited, bellowed in such a way that it destroyed the demons and gave the highest bliss to the devotees at every moment.”

*jṛmbhaṇam, yathā —
vistṛta-kumuda-vane’sminn
udayati pūrṇe kalānidhau purataḥ |
tava padmini mukha-padmaṁ
bhajate jṛmbhām aho citram || 2.2.12 ||*

Yawning:

“O lotus! How astonishing that in the grove of blossoming water lilies, you have blossomed at the rising of the moon on the eastern horizon.”

*śvāsa-bhūmā, yathā —
upasthite citra-ṭaṭāmbudāgame
vivṛddha-tṛṣṇā lalitākhyā-cātakī |
niḥśvāsa-jhañjhā-marutāpavāhitaṁ
kṛṣṇāmbudākāram avekṣya cukṣubhe || 2.2.13 ||*

Heavy breathing:

“When the monsoon arrived with colorful clothing, the Cātakī bird named Lalitā became increasingly thirsty. Seeing the form of that black cloud named Kṛṣṇa driven away by the strong breathing of the monsoon wind mixed with rain, she became disturbed.”

lokānapekṣitā, yathā śrī-daśame [10.23.40] —
aho paśyata nārīṇām api kṛṣṇe jagad-gurau |
duranta-bhāvaṁ yo’vidhyan mṛtyupāśān gṛhābhidhān || 2.2.14 ||

Disregard for others, from the Tenth Canto of Śrīmad-Bhāgavatam [10.23.40]:

“Just see the unlimited love these women have developed for Lord Kṛṣṇa, the spiritual master of the entire universe! This love has broken for them the very bonds of death—their attachment to family life.”

yathā vā padyāvalyām [73] —
parivadatu jano yathā tathā vā
nanu mukharo na vayaṁ vicārayāmaḥ |
hari-rasa-madīrā madātimattā
bhuvi viluṭhāma naṭāma nirviśāma || 2.2.15 ||

Another example, from Padyāvalī [73]:

“Let the bigmouths gossip! We will not consider it at all! By tasting the sweet liquor of Hari, we we have become joyful and intoxicated. Let us fall on the ground, dance and enjoy.”

lālā-sravo, yathā —
śaṅke prema-bhujaṅgena daṣṭaḥ kaṣṭaṁ gato munih |
nīscalasya yad etasya lālā sravati vaktrataḥ || 2.2.16 ||

Drooling:

“I think that Nārada, bitten by the scorpion of *prema*, is suffering in pain, because he has fallen motionless, and saliva is dripping from his mouth.”

aṭṭahāsaḥ —
hāsād bhinnō’ṭṭahāso’yaṁ citta-vikṣepa-sambhavaḥ || 2.2.17 ||

Laughing loudly:

“Laughing that arises from a disturbance of the heart is called

laughing loudly [aṭṭahāsa]. This is different from a normal laugh,”

yathā —

śaṅke ciraṁ keśava-kiṅkarasya
cetas taṭe bhakti-latā praphullā |
yenādhi-tuṇḍa-sthalam aṭṭahāsa-
prasūna-ṇṇjāś caṭulam skhalanti || 2.2.18 ||

An example:

“I think that the creeper of devotion in the heart of the servant of Kṛṣṇa has been blossoming for a long time, because a multitude of flowers in the form of his loud laughing is shaking his trembling lips.”

ghūrṇā, yathā —

dhruvam agharipur ādadhāti vātyām
nanu murali tvayi phutkṛti-cchalena |
kim ayam itarathā dhvanir vighūrṇanām
sakhi tava ghūrṇayati vrajāmbujākṣiḥ || 2.2.19 ||

Whirling around:

“O my friend, dear flute! Kṛṣṇa, on the pretext of blowing you, is certainly producing a gale. Otherwise, how does your sound alone cause the beautiful women of Vraja to whirl around?”

hikkā, yathā —

na putri racayauśadham viṣṇu romam atyuddhataṁ
mudhā priya-sakhīm prati tvam aśivaṁ kim āśaṅkase |
hari-ṇṇaya-vikriyākulatayā bruvāṇā muhur
varākṣi harir ity asau vitanute’dya hikkā-bharam || 2.2.20 ||

Hiccups:

“O daughter! Are you worrying uselessly that something has happened to your dear friend Rādhā? Do not apply any medicine! Give up your this loud weeping! O beautiful-eyed girl! Today Rādhā, afflicted by the transformations brought on by love for

Kṛṣṇa, is afflicted with hiccups while chanting His Holy Name incessantly.”

*vaṇṇaḥ utphullatāraṅgaḥ syuḥ pare'pi ye |
atīva-viralatvāt te naivātra parikīrtitāḥ || 2.2.21 ||*

“Other symptoms such as extreme goosebumps and sweating blood are not described here because they are very rare.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau dakṣiṇa-vibhāge
bhakti-rasa-sāmānya-nirūpaṇe'nubhāva-laharī dvitīyā |*

“Thus ends the Second Wave of the Southern Ocean of Śrī Bhakti-rasāmṛta-sindhu, concerning anubhāva.”

Third Wave: Sattvika-bhāva

*kṛṣṇa-sambandhibhiḥ sāksāt kiñcid vā vyavadhānataḥ |
bhāvaiś cittam ihākṛāntaṁ sattvam ity ucyate budhaiḥ | |2.3.1| |*

“On the topic of *rasa*, when the heart becomes overwhelmed by *rati* or *bhāva* in relation to Kṛṣṇa, either directly or indirectly, the learned call this *sattva*.”

*sattvād asmāt samutpannā ye ye bhāvās te tu sātṭvikāḥ |
snigdha digdhās tathā rukṣā ity amī trividhā matāḥ | |2.3.2| |*

“The transformations that arise solely from this *sattva* are called *sātṭvika-bhāvas*. There are three types of *sātṭvika-bhāvas*: *snigdha* [affectionate, arising from genuine *rati*], *digdha* [tainted, arising from other emotions] and *rukṣa* [contaminated, arising in a person without *rati*].”

*tatra snigdhaḥ —
snigdhas tu sātṭvikā mukhyā gauṇāś ceti dvidhā matāḥ | |2.3.3| |*

Snigdha-sātṭvika-bhāva:

Snigdha-sātṭvika-bhāva has two divisions: principal and secondary.

*tatra mukhyāḥ —
ākramān mukhyayā ratyā mukhyāḥ syuḥ sātṭvikā amī |
vijñeyaḥ kṛṣṇa-sambandhaḥ sāksād evātra sūribhiḥ | |2.3.4| |*

Principal snigdha-sātṭvika-bhāva:

“The principal *sātṭvika-bhāvas* arise from a principal *rati*. The wise call this relationship with Kṛṣṇa direct.”

yathā —

kundair mukundāya mudā sṛjantī
srajām varāṁ kunda-viḍambi-dantī |
babhūva gāndharva-rasena veṇor
gāndharvikā spandana-śūnya-gātrī || 2.3.5 ||

An example of principal *snigdha-sāttvika-bhāva*:

“Rādhā, whose teeth were whiter than the *kunda* flower, while making an excellent garland of *kunda* flowers for Mukunda, heard the sweet song of the flute. She became stunned.”

mukhyaḥ stambho’yam itthaṁ te jñeyāḥ svedādayo’pi ca || 2.3.6 ||

“In this example, being stunned is the principal *snigdha-sāttvika-bhāva*, because it arises from a principal *rati*, *madhura-rati*. The appearance of other *sāttvika-bhāvas* should be understood similarly.”

atha gauṇāḥ —

ratyākramaṇataḥ proktā gauṇās te gauṇa-bhūtayā |
atra kṛṣṇasya sambandhaḥ syāt kiñcid vyavadhānataḥ || 2.3.7 ||

Secondary *snigdha-sāttvika-bhāva*:

“*Sāttvika-bhāvas* that arise from a secondary *rati* are called secondary *snigdha-sāttvika-bhāvas*. The relationship with Kṛṣṇa is somewhat indirect.

yathā —

sva-vilocana-cātakāmbude
puri nīte puruṣottame purā |
atitāmra-mukhī sagadgadaṁ
nṛpam ākrośati gokuleśvarī |

imau gauṇau vaivarnya-svara-bhedau || 2.3.8 ||

An example of secondary *snigdha-sāttvika-bhāva*:

“When Kṛṣṇa the raincloud for the *cātaka* bird of her eyes, was brought to Mathurā, Yaśodā, turning red-faced in anger, began to

scold Nanda Mahārāja in a choked voice.”

In this example, the change of color and choked voice of Yaśodā have been caused by the secondary *rati* of anger [*krodha-rati*].

atha digdhāḥ —

rati-dvaya-vinābhūtair bhāvair manasa ākramāt |
jane jāta-ratau digdhās te ced raty-anugāminah | |2.3.9| |

Digdha-sāttvika-bhāva:

“When the heart of a person who possesses genuine *rati* is overcome by an emotion other than the primary or secondary *rati*, and if this emotion appears along with a genuine *rati*, this is called *digdha-sāttvika-bhāva*.”

yathā —

pūtanām iha niśāmya niśāyām
sā niśānta-luṭhad-udbhaṭa-gātrīm |
kampitāṅga-latikā vraja-rājñī
putram ākula-matir vicinoti | |2.3.10| |

An example:

“One time Yaśodā, while dreaming at night, saw the huge body of Pūtanā rolling on the ground in her house. Her body began shaking. Then in great agitation, she began to search for Kṛṣṇa.”

kampo raty-anugāmitvād asau digdha itīryate | |2.3.11| |

“Since the shaking of her body accompanies the actual *rati* for Kṛṣṇa, it is called *digdha*.”

rukṣāḥ —

madhurāścarya-tad-vārtotpañnair mud-vismayādibhiḥ |
jātā bhaktopame rukṣā rati-śūnye jane kvacit | |2.3.12| |

Rukṣa-sāttvika-bhāva:

“Sometimes there are apparent *sāttvika-bhāvas* similar to those of persons possessing *rati*, appearing in persons without real *rati*,

through astonishment or bliss caused by hearing about the sweet and astonishing Lord. This is called *rukṣa-sāttvika-bhāva*.”

yathā —

*bhogaika-sādhana-juṣā rati-gandha-śūnyaṁ
svaṁ ceṣṭayā hṛdayam atra vivṛṇvato’pi |
ullāsinah sapadi mādhaba-keli-gītais
tasyāṅgam utpūlakitaṁ madhuraiś tadāsīt || 2.3.13 ||*

An example:

“A person who is revealed to be devoid of *rati* by absorbing himself in the pursuit of material enjoyment may develop hairs standing on end after being excited by songs concerning the pastimes of Mādhava.”

rukṣa eṣa romāñcāḥ —

*rukṣo’yaṁ rati-śūnyatvād romāñcaṁ kathito budhaiḥ |
mumukṣu-prabhṛtau pūrvam yo ratābhyāsa īritaḥ || 2.3.14 ||*

“The standing of hairs on end that arises without real *rati* being present in the person is an example of *rukṣa-sāttvika-bhāva*. *Raty-abhāsa* which appears in persons desiring liberation, as described previously [1.3.44] gives rise to *rukṣa-sāttvika-bhāva*.”

*cittaṁ sattvībhavat prāṇe nyasyaty ātmānam udbhaṭam |
prāṇas tu vikriyāṁ gacchan dehaṁ vikṣobhayaty alam |
tadā stambhādayo bhāvā bhakta-dehe bhavanty amī || 2.3.15 ||*

“When the heart becomes overwhelmed with *bhāva* related to Kṛṣṇa, it offers itself to the *prāṇa* with force. The *prāṇa* undergoes change, and disturbs the body. Then the *sāttvika-bhāvas* such as paralysis become visible in the devotee’s body.”

*te stambha-sveda-romāñcāḥ svara-bhedo’tha vepathuḥ |
vaivarnyam aśru pralaya ity aṣṭau sāttvikāḥ smṛtāḥ || 2.3.16 ||*

“The eight *sāttvika-bhāvas* are paralysis, perspiration, hairs standing on end, choking of the voice, trembling, changing color, tears and fainting.”

catvāri kṣmādi-bhūtāni prāṇo jātv avalambate |
kadācit sva-pradhānaḥ san dehe carati sarvataḥ | |2.3.17| |

“The *prāṇa* takes shelter of the four elements earth, water, fire and ether, and sometimes takes shelter of itself. The *prāṇa* then moves through out the body.”

stambhaṁ bhūmi-sthitaḥ prāṇas tanoty aśru-jalāśrayaḥ |
tejasthaḥ sveda-vaivarṇye pralayaṁ viyad-āśrayaḥ | |2.3.18| |

“When the *prāṇa* takes shelter of earth, paralysis arises. When the *prāṇa* takes shelter of water, tears arise. When the *prāṇa* takes shelter of the fire element, perspiration and change of color arise. When the *prāṇa* takes shelter of the ether element, fainting arises.”

svastha eva kramān manda-madhya-tīvratva-bheda-bhāk |
romāñca-kamṇa-vaivarṇyāṇy atra trīṇi tanoty asau | |2.3.19| |

“When the *prāṇa* takes shelter of itself to a small degree, the hairs stand on end. When the *prāṇa* takes shelter of itself to a moderate degree, the body shakes. When the *prāṇa* takes shelter of itself to the extreme, the voice chokes up.”

bahir antaś ca vikṣobha-vidhāyitvād ataḥ sphuṭam |
proktānubhāvatāmīṣāṁ bhāvatā ca manīṣibhiḥ | |2.3.20| |

“Because of this, the *sāttvika-bhāvas* produce extreme disturbance both internally and externally. The wise call the disturbance to the body the *anubhāva* aspect of the *sāttvika-bhāva*, and the disturbance to the heart the *vyabhicārī* aspect of the *sāttvika-bhāva*.”

tatra stambhaḥ —

stambho harṣa-bhayāścarya-viṣādāmarṣa-sambhavaḥ |
tatra vāg-ādi-rāhityaṁ naiścalyaṁ śūnyatādayaḥ || 2.3.21 ||

“Paralysis arises from joy, fear, astonishment, disappointment and indignation. There is immobility of the active and knowledge-acquiring senses.”

tatra harṣād, yathā tṛtīye [3.2.14] —

yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratilabdha-mānāḥ |
vraja-striyo dṛgbhir anupravṛtta-
dhiyo’vatasthūḥ kila kṛtya-śeṣāḥ || 2.3.22 ||

Paralysis arising from joy, from the Third Canto of Śrīmad-Bhāgavatam [3.2.14]:

“The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Kṛṣṇa left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties.”

bhayād, yathā —

giri-sannibha-malla-cakra-ruddhaṁ
purataḥ prāṇa-parārdhataḥ parārdhyam |
tanayaṁ jananī samikṣya śuṣyan
nayanā hanta babhūva niścālāṅgī || 2.3.23 ||

From fear:

“When Devakī saw her son Kṛṣṇa, dearer than billions of lives, being attacked by wrestlers, her eyes became dry and she became paralyzed.”

āścaryād, yathā śrī-daśame [10.13.56] —

tato’tikutukodvṛtya- stimitaikādaśendriyaḥ |
tad-dhāmnābhūd ajas tūṣṇīm pūr-devy-antīva putrikā || 2.3.24 ||

From astonishment, from the Tonto Canto of *Śrīmad-Bhāgavatam* [10.13.56]:

“Then, by the power of the effulgence of those *viṣṇu-mūrtis*, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child’s clay doll in the presence of the village Deity.”

yathā vā —

śiśoḥ śyāmasya paśyantī śailam abhramlihaṁ kare |
tatra citrārpītevāsīd goṣṭhī goṣṭha-nivāsinām || 2.3.25 ||

Another example of *stambha* arising from astonishment:

“Seeing that Govardhana Mountain, touching the sky, was held up by the hand of a small child, the inhabitants of Vraja became immobile like figures in a painting.”

viṣādād, yathā —

baka-sodara-dānavodare pūrataḥ prekṣya viśantam acyutam |
diviṣan-nikaro viṣaṇṇa-dhīḥ prakāṣaṁ citrapāṭāyate divi || 2.3.26 ||

From sorrow:

“Seeing before them that Kṛṣṇa was entering the stomach of Aghāsura, who was the brother of Bakāsura, the *devatās* in the sky, overcome with sorrow, because still like painted pictures.”

amarṣād, yathā —

kartum icchati mura-dviṣe puraḥ
patri-mokṣam akr̥pe kṛpī-sute |
satvaro’pi ripu-niṣkraye ruṣā
niṣkriyaḥ kṣaṇam abhūt kapi-dhvajaḥ || 2.3.27 ||

From indignation:

“When merciless Aśvatthāma became eager to shoot arrows at Kṛṣṇa, Arjuna, though hasty to respond to his enemy, became motionless for some time on account of his anger.”

atha svedaḥ —

svedo harṣa-bhaya-krodhādi-jāḥ kleda-karas tanoḥ || 2.3.28 ||

“Perspiration: Perspiration arises from joy, fear and anger. It makes the body damp.”

tatra harṣād, yathā —

kim atra sūryātapam ākṣīpantī

mugdhākṣi cāturyam urīkaroṣi |

jñātaṁ puraḥ prekṣya saroruhākṣaṁ

svinnāsi bhinnā kusumāyudhena || 2.3.29 ||

From joy:

“O Rādhā with joyful eyes! Why are You deriding the heat of the sun and emanating such an amiable nature? I understand that You have been pierced by the arrows of love, for You are perspiring on seeing the lotus-eyed Kṛṣṇa in front of You.”

bhayād, yathā —

kutukād abhimanyu-veṣiṇaṁ

harim ākruśya girā pragalbhayā |

viditākṛtir ākulaḥ kṣaṇād

ajani svinna-tanuḥ sa raktakaḥ || 2.3.30 ||

From fear:

“Kṛṣṇa one time put on the dress of Abhimanyu for fun. His servant Raktaka, thinking Him to be Abhimanyu, called out to Him using impudent words. After understanding that He was actually Kṛṣṇa, he became very frightened and for some time became covered with perspiration.”

krodhād, yathā —

yajñasya bhaṅgād ativr̥ṣṭi-kāriṇaṁ

samīkṣya śakraṁ saruṣo garutmataḥ |

ghanopariṣṭād api tiṣṭhataḥ tadā

nīpetur aṅgād ghana-nīra-bindavaḥ || 2.3.31 ||

From anger:

“Seeing Indra showering down excessive rain because his sacrifice had been stopped, Garuḍa, situated on a cloud at a distance, became filled with anger. Profuse drops of perspiration fell from his limbs.”

atha romāñcaḥ —

romāñco’yaṁ kilāścarya-harṣotsāha-bhayādijaḥ |
romṇām abhyudgamas tatra gātra-saṁsparsanādayaḥ || 2.3.32 ||

“Standing of hairs on end takes place from astonishment, joy, enthusiasm and fear. In this state, all the hairs of the body stand on end, sending a thrill throughout the body.”

tatra āścaryād, yathā —

ḍimbhasya jṛmbhām bhajatas trīlokīm
vilokya vailakṣyavatī mukhāntaḥ |
babhūva goṣṭhendra-kuṭumbinīyaṁ
tanu-ruhaiḥ kuḍmalitāṅga-yaṣṭiḥ || 2.3.33 ||

From astonishment:

“Yaśodā became astonished from seeing the heavenly, middle and lower planetary systems within Kṛṣṇa’s mouth when He was beginning to crawl about. The creeper of her body began to blossom with hairs standing on end.”

harṣād, yathā śrī-daśame [10.30.10] —

kiṁ te kṛtaṁ kṣiti tapo bata keśavāṅghri-
sparśotsavotpulakitāṅga-ruhair vibhāsi |
apy aṅghri-sambhava urukrama-vikramād vā
āho varāha-vapuṣaḥ parirambhaṇena || 2.3.34 ||

From joy, from the Tenth Canto of Śrīmad-Bhāgavatam [10.30.10]:

“O mother earth, what austerity did you perform to attain the touch of Lord Keśava’s lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear

very beautiful in this condition. Was it during the Lord’s current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?”

utsāhād, yathā —

śṛṅgaṁ kelir aṇārambhe raṇayaty agha-mardane |
śrīdāmno yoddhu-kāmasya reme romāñcitam vapuḥ || 2.3.35 ||

From eagerness:

“When Kṛṣṇa sounded His horn during a mock battle, Śrīdāma became eager to fight and his bodily hairs stood on end.”

bhayād, yathā —

viśva-rūpa-dharam adbhutākṛtiṁ
prekṣya tatra puruṣottamaṁ puraḥ |
arjunaḥ sapadi śuśyad-ānanaḥ
śīśriye vikaṭa-kaṇṭakām tanum || 2.3.36 ||

From fear:

“When Arjuna saw before him the Supreme Personality of Godhead Lord Kṛṣṇa as the astonishing Universal Form, his face dried up and the hairs of his body suddenly stood on end.”

atha svāra-bhedaḥ —

visāda-vismayāmarṣa-harṣa-bhīty-ādi-sambhavam |
vaisvaryam svāra-bhedaḥ syād eṣa gadgadikādikṛt || 2.3.37 ||

Choking of the voice:

“Distortion of the voice is called *svāra-bheda*. It arises from sorrow, astonishment, anger, joy and fear. It causes convulsions in speaking.”

*tatra viṣādād, yathā —
vraja-rājñi rathāt puro harim
svayam ity ardha-viśīrṇa-jalpayā |
hriyam eṇadṛśā gurāv api
ślathayantyā kila roditā sakhī || 2.3.38 ||*

From lamentation:

“‘O Queen of Vraja, Yaśodā! Please personally take Kṛṣṇa from the chariot in front of you [embarking for Mathurā].’ Doe-eyed Rādhā has made Her friends weep by giving up bashfulness in front of elders and uttering half these words in a choked voice.”

*vismayād, yathā śrī-daśame [10.13.64] —
śanair athotthāya vimṛjya locane
mukundam udvīkṣya vinamra-kandharah |
kṛtāñjaliḥ praśrayavān samāhitaḥ
sa-vepathur gadgadayailatelayā || 2.3.39 ||*

From astonishment, from the Tenth Canto of Śrīmad-Bhāgavatam [10.13.64]:

“Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.”

*amarṣād, yathā tatraiva [10.29.30] —
preṣṭham priyetaram iva pratibhāsamānam
kṛṣṇam tad-artha-vinivartita-sarva-kāmāḥ |
netre vimṛjya ruditopahate sma kiñcit
saṁrambha-gadgada-giro’bruvatānuraktāḥ || 2.3.40 ||*

From anger, also from the Tenth Canto of Śrīmad-Bhāgavatam [10.29.30]:

“Although Kṛṣṇa was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to them unfavorably. Nonetheless, they remained unflinching in their attachment to Him. Stopping their crying,

they wiped their eyes and began to speak, their voices
stammering with agitation.”

harṣād, yathā tatraiva [10.39.56-57]

hr̥ṣyat-tanūruho bhāva-pariklinnātma-locanaḥ ||

girā gadgadayāstauṣīt sattvam ālambya sātватаḥ |
praṇāmya mūrdhnāvahitaḥ kṛtāñjali-putaḥ śanaiḥ || 2.3.41 ||

From joy, also from the Tenth Canto of Śrīmad-Bhāgavatam
[10.39.56-57]:

“As the great devotee Akrūra beheld all this, he became
extremely pleased and felt enthused with transcendental
devotion. His intense ecstasy caused His bodily hairs to stand on
end and tears to flow from his eyes, drenching his entire body.
Somehow managing to steady himself, Akrūra bowed his head to
the ground. Then he joined his palms in supplication and, in a
voice choked with emotion, very slowly and attentively began to
pray.”

bhūter, yathā —
tvayy arpitam vitara veṇum iti pramādī
śrutvā mad-īritam udīrṇa-vivarnā-bhāvaḥ |
tūrṇam babhūva guru-gadgada-ruddha-kaṇṭhaḥ
patrī mukunda tad anena sa hārīto'sti || 2.3.42 ||

From fear:

“I said to Your servant Patrī, ‘Give me that flute kept with you.’
Hearing my words, the careless Patrī changed color and his voice
choked up, O Mukunda! Because of his inattention, Your flute
has been lost.”

atha vepathuḥ —
vitrāsamarṣa-harṣādyair vepathur gātra-laulya-kṛt || 2.3.43 ||

“Trembling: Quivering of the limbs [gātra-lauḷya-kṛt] due to extreme fear, anger or joy is called vepathu or trembling.”

*tatra vitrāsena, yathā —
śaṅkha-cūḍam adhirūḍha-vikramam
prekṣya viśṛṭta-bhujam jighṛkṣayā |
hā vrajendra-tanayeti-vādinī
kāmṣa-sampadam adhatta rādhikā || 2.3.44 ||*

From fear:

“When Śaṅkhacūḍa, with increasing display of his prowess, reached out his hand to grab Rādhā, She cried out, ‘O son of the King of Vraja!’ Her whole body began to shake out of fear.”

*amarṣeṇa, yathā —
kṛṣṇādhikṣepa-jātena vyākulo nakulāmbujah |
cakamṣe drāḡ amarṣeṇa bhū-kamṣe girirāḍ iva || 2.3.45 ||*

From anger:

“Becoming unsteady with anger on hearing Śiṣupāla criticize Kṛṣṇa, Sahadeva began to shake like a great mountain during an earthquake.”

*harṣeṇa, yathā —
vihasasi katham hatāṣe paśya bhayenāḍya kampamānāsmi |
cañcalam upasīdantaṁ nivāraya vraja-pates tanayam || 2.3.46 ||*

From joy:

“O foolish friend! Why are you smiling? See—I am now trembling with fear. Keep away the fickle son of Nanda who is approaching.”

*atha vaivarṇyam —
viṣāda-roṣa-bhīty-āder vaivarṇyam varṇa-vikriyā |
bhāva-jñair atra mālinya-kārṣyādyāḥ parikīrtitāḥ || 2.3.47 ||*

Changing of color:

“Change of a person’s complexion [*varṇya-vikriyā*] due to grief, anger or fear is called *vaivarṇya* or change of color.”

tatra viṣādād, yathā —

śvetīkṛtākhila-janaṁ virahaṇa tavādhunā |

gokulaṁ kṛṣṇa devarṣeḥ śvetadvīpa-bhramaṁ dadhe || 2.3.48 ||

From grief:

“O Kṛṣṇa! In separation from You, all the inhabitants of Vraja have now turned white, such that Nārada has mistaken Gokula for Svetadvīpa.”

roṣād, yathā —

kaṁsa-śakram abhiyuñjataḥ puro vīkṣya kaṁsa-sahajānudāyudhān |

śrī-balasya sakhi tasya ruṣyataḥ prodyad-indu-nibham ānanaṁ babhau || 2.3.49 ||

From anger:

“O friend! Just see how the face of angry Balarāma is glowing red like the newly risen moon on seeing in front of Him the assistant of Kaṁsa with weapons in hand, ready to fight with Kṛṣṇa.”

bhīter, yathā —

rakṣite vraja-kule bakāriṇā parvataṁ vara-mudasya līlayā |

kālimā bala-ripor mukhe bhavann ūcivān manasi bhītim utthitām || 2.3.50 ||

From fear:

“When the inhabitants of Vraja were protected by Kṛṣṇa, the enemy of Baka, as He lifted the huge mountain casually, the face of Indra turned black. This indicated the fear in his mind.”

viṣāde śvetimā proktā dhausaryaṁ kālimā kvacit |

roṣe tu raktimā bhītyāṁ kālimā kvāpi śuklimā || 2.3.51 ||

“It is said that the change of color from grief is white, and sometimes gray or black. Change of color from anger is red. From fear, the color change is black, and sometimes white.”

*raktimā lakṣyate vyakto harṣodreke’pi kutracit |
atrāsārvatrikatvena naivāsyodāhṛtiḥ kṛtā || 2.3.52 ||*

“When it arises from joy the color change is sometimes red, but since this is not universal, examples of turning red from joy are not given.”

*atha aśru —
harṣa-roṣa-viśādādyair aśru netre jalodgamaḥ |
harṣaje’śruṇi śītatvam auṣṇyaṁ roṣādi-sambhave |
sarvatra nayana-kṣobha-rāga-saṁmārjanādayaḥ || 2.3.53 ||*

Tears:

“Where water flows from the eyes [jalodgamaḥ] out of joy, anger or grief it is called tears [aśru]. Tears generated out of joy are cool, and tears generated out of anger are hot. In all cases, there is unsteady movement of the eyes, redness of the eyes and rubbing the eyes.”

*atra harṣeṇa, yathā —
govinda-prekṣaṇākṣepi-bāṣpa-pūrābhivarṣiṇam |
uccair anindad ānandam aravinda-vilocanā || 2.3.54 ||*

From joy:

“The Lotus-eyed Rukmīṇī derided bliss because the flow of tears arising from the bliss blocked her vision of Govinda.”

*roṣeṇa, yathā hari-vaṁśe [2.66.24] —
tasyāḥ susrāva netrābhyāṁ vāri praṇaya-kopajam |
kuśeśaya-palāśābhyām avaśyāya-jalaṁ yathā || 2.3.55 ||*

From anger, from the *Hari-vaṁśa* [2.66.24]:

“From the lotus-petal eyes of Satyabhāmā fell tears like drops of dew, generated by angry affection.”

yathā vā —

bhīmasya cediśa-vadhaṁ vidhitso reje'sru-visrāvi ruṣoparaktaṁ |
udyan-mukhaṁ vāri-kaṇāvakīrṇaṁ sāndhya-tviṣā grastam ivendu-
bimbam | |2.3.56| |

Another example:

“When Bhīma desired to kill Śiśupāla, his face turned red and became covered with tears of anger. It appeared like the rising full moon covered with drops of water and tinged with red in the sunset.”

viṣādena, yathā śrī-daśame [10.60.23] —

padā sujātena nakhāruṇa-śrīyā
bhuvaṁ likhanty aśrubhir añjanāsitaḥ |
āsiñcatī kuṅkuma-rūṣitau stanau
tasthāv adho-mukhy atiduḥkha-ruddha-vāk | |2.3.57| |

From disappointment, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.60.23]:

“With her tender foot, effulgent with the reddish glow of her nails, she scratched the ground, and tears darkened by her eye makeup sprinkled her *kuṅkuma*-reddened breasts. There she stood, face downward, her voice choked up by extreme sorrow.”

atha pralayaḥ —

pralayaḥ sukha-duḥkhābhyāṁ ceṣṭā-jñāna-nirākṛtiḥ |
atrānubhāvāḥ kathitā mahī-nīpatanādayaḥ | |2.3.58| |

Pralaya [fainting]:

“*Pralaya* or fainting refers to the absence of action of the body and absence of mental functions that distinguish self and objects. This arises either from happiness or distress. It is characterized by falling on the ground, etc.”

*tatra sukhena, yathā —
milantaṁ harim ālokya latā-ṇṇjād atarkitam |
jñāpti-śūnya-manā reje niścalāṅgī vrajāṅganā || 2.3.59 ||*

From happiness:

“When Kṛṣṇa suddenly appeared out of the tangle of creepers, the gopīs, seeing that they were again united with Him, became motionless and devoid of external consciousness.”

*duḥkhena, yathā śrī-daśame [10.39.15] —
anyās ca tad-anudhyāna-nivṛttāśeṣa-vṛttayaḥ |
nābhyajānan imaṁ lokam ātma-lokaṁ gatā iva || 2.3.60 ||*

From distress, from the Tenth Canto of Śrīmad-Bhāgavatam [10.39.15]:

“Other gopīs entirely stopped their sensory activities and became fixed in meditation on Kṛṣṇa. They lost all awareness of the external world, just like those who attain the platform of self-realization.”

*sarve hi sattva-mūlatvād bhāvā yadyapi sātṭvikāḥ |
tathāpy amīṣāṁ sattvaika-mūlatvāt sātṭvika-prathā || 2.3.61 ||*

“All the *anubhāvas* could be called *sātṭvika*, because their root is a transformation of the mind arising from *rati*. However since the eight states just mentioned, beginning with *stambha*, arise solely from transformations arising from *rati*, they are called *sātṭvika-bhāvas*.”

*sattvasya tāratamyāt prāṇa-tanu-kṣobha-tāratamyāṁ syāt |
tata eva tāratamyāṁ sarveṣāṁ sātṭvikānāṁ syāt || 2.3.62 ||*

“Because of the variations in *sattva* [disturbance of the mind due to *rati*], there is variation in the disturbance of the life airs and body. In other words, there are various degrees of all the *sātṭvika-bhāvas*.”

dhūmāyitās te jvalitā dīptā uddīpta-samjñitāḥ |
vṛddhiṁ yathottaram yāntaḥ sāttvikāḥ syuḥ catur-vidhāḥ || 2.3.63 ||

“The *sāttvika-bhāvas* are of four types when they attain increasing degrees of intensity: *dhūmāyita* [smoky], *jvalita* [luminous], *dīpta* [brilliant] and *uddīpta* [very brilliant].”

sā bhūri-kāla-vyāpitvaṁ bahv-aṅga-vyāpitā’pi ca |
svarūpeṇa tathotkarṣa iti vṛddhis tridhā bhavet || 2.3.64 ||

“The increase is of three types: duration of the symptoms, pervasion of the symptoms in different parts of the body, and exhibition of the essential nature of the *sāttvika-bhāva*.”

tatra netrāmbu-vaisvarya-varjānām eva yuyjate |
bahv-aṅga-vyāpitāmīṣām tayoḥ kāpi viśiṣṭatā || 2.3.65 ||

“Except for tears and choking of the voice, the other *sāttvika-bhāvas* can spread through many parts of the body. Tears and choking of the voice have some special features.”

tatrāśrūṇām dṛg-aucchūnya-kāritvaṁ avadātātā |
tathā tārātivaicitrī-vailakṣaṇya-vidhāyitā |
vaisvarṇyasya tu bhinnatve kaunṭhya-vyākulatādayaḥ || 2.3.66 ||

“The special features of tears are swelling of the eyes and whiteness of the eyes. The pupils of the eyes become extremely colorful. The special features of choking of the voice are breaking of the voice, weakness of the voice and fluctuation of tone.”

bhinnatvaṁ sthāna-vibhramśaḥ kaunṭhyaṁ syāt sanna-kaṇṭhatā |
vyākulatvaṁ tu nānocca-nīca-guṇṭa-viluptatā || 2.3.67 ||

“Breaking of the voice means failure of the vocal chords to pronounce properly. Weakness means the inability to make any sound. Fluctuation means high, low, indistinct and inaudible tones.”

prāyo dhūmāyitā eva rukṣās tiṣṭhanti sāttvikāḥ |
snigdhas tu prāyaśaḥ sarve caturdhaiva bhavanty amī || 2.3.68 ||

“All the *sāttvika-bhāvas* in the *rukṣa* state [in persons without real *rati*] remain generally at the *dhūmāyita* level. The *sāttvika-bhāvas* in the *snigdha* state appear in all four levels: *dhūmāita* [smoky], *jvalita* [luminous], *dīpta* [brilliant] and *uddīpta* [very brilliant].”

mahotsavādi-vṛtteṣu sad-goṣṭhī-tāṇḍavādiṣu |
jvalanty ullāsināḥ kvāpi te rukṣā api kasyacit || 2.3.69 ||

“Sometimes, however, the *rukṣa-sāttvika-bhāva* of a person who is enthusiastic to dance or perform other devotional acts among the devotees on the occasion of festivals reaches the *jvalita* stage.”

sarvānanda-camatkāra-hetur bhāvo varo ratiḥ |
ete hi tad-vinābhāvān na camatkāritāśrayāḥ || 2.3.70 ||

“*Rati* is the cause of all kinds of bliss. Therefore *rati* is called the most excellent *bhāva*. Being devoid of this *rati*, *rukṣa* or other types of *bhāva* can never be the shelter of bliss.”

tatra dhūmāyitāḥ —
advitīyā amī bhāvā athavā sa-dvitīyakāḥ |
īṣad-vyaktā apahnotuṁ śakyā dhūmāyitā matāḥ || 2.3.71 ||

Smoky *sāttvika-bhāva*:

“Any *sāttvika-bhāva* that appears alone or with others, which manifests slightly and can be hidden by the individual, is called *dhūmāyita-sāttvika-bhāva*.”

yathā —
ākaraṇayann aghaharām agha-vairi-kīrtiṁ
pakṣmāgra-miśra-viralāśrur abhūt purodhāḥ |
yaṣṭā darocchvasita-loma-kapolam īṣat-
prasvinna-nāsikam uvāha mukhāravindam || 2.3.72 ||

An example:

“When the performer of sacrifice heard the glories of Kṛṣṇa killing Aghāsura, the tips of his eyes filled with a few tears, hairs stood up on his cheeks and a few drops of perspiration appeared on his nose. In this way his lotus face shone.”

atha jvalitāḥ —

te dvau trayo vā yugapad yāntaḥ suprakatām daśām |
śakyāḥ kṛcchreṇa nihnotuṁ jvalitā iti kīrtitāḥ || 2.3.73 ||

Luminous sāttvika-bhāva:

“When two or three of the *sāttvika-bhāvas* appear very clearly and can be concealed only with difficulty, they are called *jvalita-sāttvika-bhāvas*.”

yathā —

na guñjām ādātuṁ prabhavati karaḥ kampa-taralo
dṛṣṭau sāsre piñchaṁ na paricinuṭaṁ satvara-kṛti |
kṣamāv ūrū stabdhau padam api na gantuṁ tava sakhe
vanād vaṁśi-dhvāne parisaram avāpte śravaṇayoḥ || 2.3.74 ||

“One *sakhi* said to Kṛṣṇa, ‘When the sound of Your flute comes from the forest and arrives at my ears, my hands begin to shake and I cannot pick the *guñja* berries quickly. My eyes become filled with tears, and I cannot immediately recognize the peacock feather. My two thighs become paralyzed and I cannot easily walk one step.’ ”

yathā vā —

niruddhaṁ bāṣpāmbhaḥ katham api mayā gadgada-giro
hriyā sadyo gūḍhāḥ sakhi vighaṭito vepathur api |
giri-droṇyām veṇau dhvanati nipuṇair iṅgita-maye
tathāpy ūhāñcakre mama manasi rāgaḥ parijanaiḥ || 2.3.75 ||

Another example:

“O friend! When the sound of the flute indicating the presence of Kṛṣṇa manifests in the ravine, I stop the flow of tears, I hide

my choked voice and conceal the trembling of my body.
However, skillful persons have guessed that I have attraction to
Kṛṣṇa in my heart.”

atha dīptāḥ —

prauḍhām tri-caturā vyaktim pañca vā yugapad-gatāḥ |
saṁvaritum aśakyās te dīptā dhīrair udāhṛtāḥ || 2.3.76 ||

Brilliant sāttvika-bhāva:

“When three, four or five sāttvika-bhāvas appear strongly and
cannot be concealed, they are called dīpta-sāttvika-bhāvas.”

yathā —

na śaktim upavīṇane ciram adhatta kampākulo
na gadgada-niruddha-vāk prabhur abhūd upaślokane |
kṣamo’jani na vīkṣaṇe vigalad-aśru-puraḥ puro
madhu-dviṣi paṛispḥuraty avaśam-mūrtir āsīn muniḥ || 2.3.77 ||

An example:

“When Nārada saw Kṛṣṇa appear before him, he lost control of
his body. Due to trembling of his body, for a long time he was
unable to play his vīṇā, and due to choked voice, he was unable
to recite verses of praise. Because his eyes were filled with tears,
he could not see Kṛṣṇa.”

yathā vā —

kim unmīlaty asre kusumaja-rajo gañjasi mudhā
sa-romāñce kampe himam anilam ākrośasi kutaḥ |
kim ūru-stambhe vā vana-viharaṇam dvekṣi sakhi te
nirābādhā rādhe vadati madanādhim svāra-bhidā || 2.3.78 ||

Another example:

“O Rādhā my friend! Because tears have come to Your eyes, why
are You unnecessarily scolding the flower pollen? Because Your
hairs are standing on end and Your body is quivering, why are
You uselessly scolding the cool wind? Because Your limbs have
become paralyzed, why are You uselessly showing anger about

walking in the forest? Your choked voice which You cannot hide, reveals the pain of love.”

atha uddīptāḥ —

*ekadā vyaktim āpannāḥ pañca-śāḥ sarva eva vā |
ārūḍhā paramotkarṣam uddīptā iti kīrtitāḥ || 2.3.79 ||*

Very brilliant sāttvika-bhāva:

“When five, six or all of the *sāttvika-bhāvas* manifest at the same time, in their most extreme form, it is called *uddīpta-sāttvika-bhāva*.”

yathā —

*adya svidyati vepate pulakibhir nisṇandatām aṅgakair
dhatte kākubhir ākulaṁ vilapati mlāyaty analpoṣmabhiḥ |
stimyaty ambubhir ambaka-stavakitaiḥ pītāmbaroḍḍāmaram
sadyas tad-virahaṇa muhyati muhur goṣṭhādhivāsī janaḥ || 2.3.80 ||*

“O Kṛṣṇa, wearing yellow cloth! Today the inhabitants of Gokula are covered in perspiration out of separation from You. Their limbs are paralyzed and their bodily hairs are standing on end. In distress they converse in choked voices. They have become faded in complexion due to the extreme heat of separation, and they have become wet with the profuse flow of tears. They are now repeatedly fainting out of separation.”

*uddīptā eva sūddiptā mahā-bhāve bhavanty amī |
sarva eva parām koṭim sāttvikā yatra bibhrati || 2.3.81 ||*

“When all the *uddīpta-sāttvika-bhāvas* appear in *mahā-bhāva* they are called *sūddipta-sāttvika-bhāvas*. All the *sāttvika-bhāvas* attain their highest state in *mahā-bhāva*.”

kim ca —

athātra sāttvikābhāsā vilikhyante catur-vidhāḥ || 2.3.82 ||

*raty-ābhāsa-bhavās te tu sattvābhāsa-bhavās tathā |
niḥsattvās ca pratīpās ca yathā-pūrvam amī varāḥ || 2.3.83 ||*

“However, four types of *sāttvika-bhāvābhāsa* should be described. They are called *ratyābhāsa-bhāva* [generated from *ratyābhāsa*], *sattvābhāsa-bhāva* [generated from *sattvābhāsa*], *niḥsattva* [false *sattva*] and *pratīpa* [enmity]. They are listed in order from superior to inferior.”

tatra ādyāḥ —

mumukṣu-pramukheṣv ādyā raty-ābhāsāt puroditāt || 2.3.84 ||

“*Ratyābhāsa-bhāva-sāttvikābhāsa*, symptoms appearing to be *sāttvika-bhāvas*, generated from *ratyābhāsa* described previously, arises in people desiring liberation.”

yathā —

vārāṇasī-nivāsī kaścīd ayaṁ vyāharan hareś caritam |

yati-goṣṭhyām utpulakaḥ siṅcati gaṇḍa-dvayīm asraiḥ || 2.3.85 ||

An example:

“When a person living in *Vārāṇasī* glorified the qualities of Hari repeatedly in the assembly of *sannyasīs*, his hairs stood on end and tears moistened his cheeks.”

atha sattvābhāsa-bhavāḥ —

mud-vismayāder ābhāsaḥ prodyan jātyā ślathe hṛdi |

sattvābhāsa iti proktaḥ sattvābhāsa-bhavās tataḥ || 2.3.86 ||

“When a shadow [*ābhāsa*] of joy, astonishment or other emotion appears in the heart of a person who is soft [sentimental] by nature, the heart is said to have developed a state of *sattvābhāsa*. From this state of *sattvābhāsa* arise symptoms similar to *sāttvika-bhāvas*, called *sattvābhāsa-bhāva*. “

yathā —

jaran-mīmāṃsakasyāpi śṛṇvataḥ kṛṣṇa-vibhramam |

hṛṣṭāyamāna-manaso babhūvotpulakaṁ vapuḥ || 2.3.87 ||

An example:

“When an aged person expert in the study of the *Mīmāṃṣa* scriptures heard the pastimes of Kṛṣṇa, he became joyful in heart and his hairs stood on end.”

yathā vā —

*mukunda-caritāmṛta-prasara-varṣiṇas te mayā
katham kathana-cāturī-madhurimā gurur varṇyatām |
muhūrtam atad-arthino’pi viṣayiṇo’pi yasyānanān
niśamya vijayaṁ prabhor dadhati bāṣpa-dhārām amī || 2.3.88 ||*

Another example:

“How can I describe the sweetness of your skillful words pouring a stream of nectar with descriptions of the pastimes of Mukunda? When the materialists who do not even desire to hear about Him hear the pastimes of Mukunda from your mouth, their eyes quickly become filled with tears.”

atha niḥsattvāḥ —

*nisarga-picchila-svānte tad-abhyāsa-ṇare’pi ca |
sattvābhāsaṁ vināpi syuḥ kvāpy aśru-ṇulakādayaḥ || 2.3.89 ||*

“When a person has a hard heart and practices exhibiting the *sāttvika-bhāvas* without even a touch of emotion, the appearance of tears or other symptoms is called *niḥsattva*.”

yathā —

*niśamayato hari-caritaṁ na hi sukha-duḥkhādayo’sya hṛdi bhāvāḥ |
anabhiniveśaj jātā katham asravat asram aśrāntam || 2.3.90 ||*

“When a person, though hearing the pastimes of the Lord, does not feel either happiness nor distress because of hardness of the heart, how can tears constantly flow from his eyes? It must be from practice alone.”

*prakṛtyā śithilaṁ yeṣāṁ manaḥ picchilam eva vā |
teṣv eva sāttvikābhāsaḥ prāyaḥ saṁsadi jāyate || 2.3.91 ||*

“Those whose minds are either soft or hard generally show *sāttvikābhāsa* only in festive gatherings of chanting the Holy Names if the Lord.”

atha pratīpāḥ —

hitād anyasya kṛṣṇasya pratīpāḥ krud-bhayādibhiḥ || 2.3.92 ||

“*Sāttvikābhāsa* within the enemies of Kṛṣṇa, generally from anger or fear is called *pratīpa-sāttvikābhāsa*.”

tatra krudhā, yathā hari-vamśe [2.30.63] —

tasya prasphuritausṭhasya raktādhara-taṭasya ca |

vaktraṁ kaṁsasya roṣeṇa rakta-sūryāyate tadā || 2.3.93 ||

From anger, from *Hari-vamśa*:

“With red lower lip and trembling upper lip, Kāṁsa’s face appeared like the sun, red with anger.”

bhayena, yathā —

mlānānanāḥ kṛṣṇam avekṣya raṅge

siṣveda mallas tv adhi-bhāla-śukti |

mukti-śriyāṁ suṣṭhu puro milantyām

atyādarāt pādyam ivājahāra || 2.3.94 ||

From fear:

“Seeing Kṛṣṇa in the arena, the wrestler’s face turned pale, and drops of perspiration appeared on his forehead. His forehead seemed like a conchshell offering *arghya* with great reverence to the goddess of liberation, who had just arrived in front of him.”

yathā vā —

pravācyaṁāne purataḥ purāṇe niśamya kaṁsasya bhayātirekam |

pariplavāntaḥkaraṇaḥ samantāt parimlāna-mukhas tadāsīt || 2.3.95 ||

Another example of fear:

“Hearing of Kāṁsa’s extreme fear during a recital of the *Purāṇas*,

one person [identifying with Kāmsa’s fear] began to tremble within and his face darkened.”

*nāsty arthaḥ sāttvikābhāsa-kathane ko’pi yadyapi |
sāttvikānām vivekāya dik tathāpi pradarśitā || 2.3.96 ||*

“Though there is no necessity of describing *sāttvikābhāsa*, a sketch has been given to familiarize the readers with all aspects of *sāttvika-bhāvas*.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau dakṣiṇa-vibhāge
bhakti-rasa-sāmānya-nirūpaṇe sāttvika-laharī tṛtīyā |*

“Thus ends the Third Wave in the Southern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*, concerning *sāttvika-bhāva*.”

Fourth Wave: Vyābhicāri-bhāva

*athocyante trayas-trimśad-bhāvā ye vyabhicāriṇaḥ |
viśeṣeṇābhimukhyena caranti sthāyinaṁ prati ||2.4.1||*

“Hereafter the thirty-three *vyabhicāri-bhāvas* will be described. They are called *vyabhicāri-bhāvas* because the move [*caranti*] against the *sthāyī-bhāva*, while assisting it in a distinctive way [*viśeṣena abhimukhyena*].”

*vāg-aṅga-sattva-sūcyā jñeyās te vyabhicāriṇaḥ |
sañcārayanti bhāvasya gatiṁ sañcāriṇo’pi ||2.4.2||*

“The *vyabhicāri-bhāvas* reveal themselves by words, by eyebrows and other bodily parts, and by external actions [*anubhāvas*] that arise from overwhelming emotions [*sattva*]. Since they set in motion [*sañcārayanti*] the course of the *sthāyī-bhāva*, they are called *sañcāri-bhāvas*.”

*unmajjanti nimajjanti sthāyiny amṛta-vāridhau |
ūrmivad vardhayanty enaṁ yānti tad-rūpatāṁ ca te ||2.4.3||*

“All the *vyabhicāri-bhāvas*, rising and falling like waves in the sweet ocean of the *sthāyī-bhāva*, increase the *sthāyī-bhāva* and then merge into it.”

*nirvedo’tha viṣādo daīnyaṁ glāni-śramau ca mada-garvau |
śaṅkā-trāsāvegā unmādāpasmṛtī tathā vyādhiḥ ||2.4.4||*

*moho mṛtir ālasyaṁ jādyaṁ vṛḍāvahitthā ca |
smṛtir aṭha vitarka-cintā-mati-dhṛtayo harṣa utsukatvaṁ ca ||2.4.5||*

*augryam arṣāsūyāś cāpalyaṁ caiva nidrā ca |
suptir bodha itīme bhāvā vyabhicāriṇaḥ samākhyātāḥ ||2.4.6||*

“The *vyabhicāri-bhāvas* are as follows:

1. self-disgust [*nirveda*]

2. remorse [*viṣāda*]
3. thinking oneself unqualified [*dainyam* or *dīnatā*]
4. debility [*glāni* or *mlāni*]
5. fatigue [*śrama*]
6. rapture [*mada*]
7. pride [*garva*]
8. apprehension [*śaṅka*]
9. sudden fear [*trāsa*]
10. confusion of the mind [*āvega*]
11. insanity [*unmāda*]
12. epilepsy [*apasmṛti*]
13. sickness [*vyādhi*]
14. loss of internal awareness [*moha*]
15. death-like symptoms [*mṛti*]
16. sloth [*ālasyam*]
17. indecision [*jāḍyam*]
18. shame [*vrīḍā*]
19. concealment [*avahitthā*]
20. remembrance [*smṛti*]
21. conjecture [*vitarka*]
22. pondering [*cintā*]
23. finding meaning through scriptural reference [*matī*]
24. steadiness [*dhṛti*]
25. joy [*harṣa*]

26. impatience [*autsukhyam*]
27. ferocity [*augrya*]
28. indignation [*amarṣa*]
29. fault-finding [*asūyā*]
30. insolence [*cāpalya*]
31. sleep [*nidrā*]
32. dreaming [*supti*]
33. enlightenment [*bodha*].”

*tatra [1] nirvedaḥ —
mahārti-viprayogersyā-sad-vivekādi-kalpitam |
svāvamānanam evātra nirveda iti kathyate |
atra cintāśru-vaivarnya-dainya-niḥśvasitādayaḥ || 2.4.7 ||*

“Self-disgust arising from great sorrow, separation, hatred or worrying about doing what should not be done, or not doing what should be done, is called *nirveda*. In this state worry, tears, change of color, feeling of lack of qualification [*dainyam*] and sighing occur.”

*tatra mahārtyā, yathā —
hanta deha-hataakaiḥ kim amībhiḥ
pālitaḥ viphalā-puṇya-phalair naḥ |
ehi kāliya-hrade viṣa-vahnau
svaṁ kuṭumbini haṭhāj juhavāma || 2.4.8 ||*

From great sorrow:

“O Yaśodā! What is to be gained from continuing to maintain this sinful, unfortunate body? Come! We will immediately offer our bodies in the lake of Kāliya filled with the fire of poison.”

*viprayogeṇa, yathā —
asaṅgamān mādhaba-mādhurīṇām
apūṣpīte nīrasatām prayāte |
vṛndāvane śīryati hā kuto'sau
prāṇīty apuṇyaḥ subalo dvirephaḥ || 2.4.9 ||*

From separation:

“Without the presence of the sweetness of Mādhava, Vṛndāvan became withered, without charm and devoid of flowers. How does this unfortunate, strong bee continue to live?”

*yathā vā, dāna-keli-kaumudyām [20] —
bhavatu mādhaba-jalpam aśṛṇvatoḥ
śravaṇayor alam aśravaṇir mama |
tam avilokayator avilocaniḥ
sakhi vilocanayoś ca kilānayoḥ || 2.4.10 ||*

From Dāna-keli-kaumudī [20]:

“O friend! Without hearing the words of Mādhava, my ears may as well become deaf. Without seeing the form of Mādhava, my eyes may as well become blind.”

*īrṣyayā, yathā hari-varṁśe [2.67.11] satyādevī-vākyaṁ —
stotavyā yadi tāvat sā nāradena tavāgrataḥ |
durbhago'yaṁ janas tatra kim artham anuśabditaḥ || 2.4.11 ||*

From anger, in the words of Satyabhāmā, from Hari-varṁśa [2.67.11]:

“O Kṛṣṇa! If Nārada is praising Rukmiṇī in front of You, he is calling upon her a misfortune similar to mine. “

*sad-vivekena, yathā śrī-daśame [10.51.47] —
mamaīṣa kālo'jita niṣphalo gato
rājya-śriyonnaddha-madasya bhūpateḥ |
martyātma-buddheḥ suta-dāra-koṣa-bhūṣv
āsajjamānasya duranta-cintayā || 2.4.12 ||*

Through discrimination, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.51.47]:

“I have wasted all this time, O unconquerable one, becoming more and more intoxicated by my domain and opulence as an earthly king. Misidentifying the mortal body as the self, becoming attached to children, wives, treasury and land, I suffered endless anxiety.”

amaṅgalam api procya nirvedaṁ prathamam muniḥ |
mene'muṁ sthāyinaṁ śānta iti jalpanti kecana || 2.4.13 ||

“Though it is inauspicious, Bharata Muni has mentioned *nirveda* as the first *vyabhicārī-bhāva*, since it is the *sthāyī-bhāva* for *śānta-rasa*. This is the opinion of some persons.”

atha [2] viśādaḥ —
iṣṭānavāpti-prārabdha-kāryāsiddhi-vipattitaḥ |
aparādhādito'pi syād anutāpo viśaṇṇatā || 2.4.14 ||

atropāya-sahāyānusandhiś cintā ca rodanam |
vilāpa-śvāsa-vaivarnya-mukha-śoṣādayo'pi ca || 2.4.15 ||

Remorse:

“Remorse or despair arising from failure to attain one’s desired object, from failure to accomplish a task, from occurrence of a disaster, or from committing an offense is called *viśāda*. In this state, there is worry, search for a means of accomplishing, search for assistance, weeping, moaning, heavy breathing, change of color and drying of the mouth.”

tatra iṣṭānavāptito, yathā —
jarām yātā mūrtir mama vivaśatām vāg api gatā
mano-vṛttiś ceyam smṛti-vidhuratā-paddhatim agāt |
agha-dhvaṁsin dūre vasatu bhavad-ālokana-śaśi
mayā hanta prāpto na bhajana-rucer apy avasaraḥ || 2.4.16 ||

From not attaining one's desired object:

“O Kṛṣṇa, killer of the Agha demon! My body is afflicted with age, my words are uncontrolled and my mind is without power of memory. What to speak of attaining the moon of bliss on seeing You, I have not even attained the opportunity of desiring to worship You!”

*prārabdha-kāryāsiddheḥ, yathā —
svaṇne mayādyā kusumāni kilāhṛtāni
yatnena tair viracitā vana-mālikā ca |
yāvan mukunda-hṛdi hanta nidhīyate sā
hā tāvad eva tarasā virarāma nidrā || 2.4.17 ||*

From failure to accomplish an action:

“Today in a dream I was picking flowers and very carefully made a garland from them. But just when I thought of offering it to the heart of Mukunda, my sleep broke.”

*vipattiteḥ, yathā —
katham anāyi pure mayakā sutāḥ
katham asau na nigṛhya gṛhe dhṛtaḥ |
amum aho bata danti-vidhuntuḥ
vidhuritaṁ vidhum atra vidhitsati || 2.4.18 ||*

Remorse arising from impending disaster:

“I am so unfortunate! Why did I take my son to Mathurā? Why did I not forcibly keep Him in my house? In Mathurā the elephant desires to afflict my son just as Rahu desires to afflict the moon.”

*aparādhāt, yathā śrī-daśame [10.14.9] —
paśyeṣa me'nāryam ananta ādye
parātmani tvayy api māyi-māyini |
māyāṁ vitatyekṣitum ātma-vaibhavaṁ
hy ahaṁ kiyān aiccham ivārcir agnau || 2.4.19 ||*

Remorse arising from committing an offense, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.14.9]:

“My Lord, just see my uncivilized impudence! To test Your power I tried to extend my illusory potency to cover You, the unlimited and primeval Supersoul, who bewilder even the masters of illusion. What am I compared to You? I am just like a small spark in the presence of a great fire.”

yathā vā —

*syamantakam ahaṁ hṛtvā gato ghorāśyam antakam |
karavai taraṇīm kām vā kṣipto vaitaraṇīyam anu || 2.4.20 ||*

Another example of remorse arising from committing an offense:

“Having stolen the Syamantaka jewel, I have fallen into the mouth of terrible hell. Having fallen into the Vaitaraṇī River, what boat should I use to cross over it?”

atha [3] dainyaṁ —

*duḥkha-trāsāparādhādyair anaurjityaṁ tu dīnatā |
cātu-kṛṇ-māndya-mālīnya-cintāṅga-jaḍimādi-kṛt || 2.4.21 ||*

“Thinking oneself a low creature because of sorrow, fear or offense is called *dainyaṁ* or *dīnatā*. In this state there are words of flattery, feebleness of the heart, impurity of the heart, thinking various thoughts and immobility of the limbs.”

tatra duḥkhena, yathā śrī-daśame [10.51.57] —

*ciram iha vṛjinārtas tapyaṁāno’nutāpair
avitṛṣa-śaḍa-mitro labdha-śāntiḥ kathaṁcit |
śaraṇada samuṇetas tvat-paḍābjaṁ parātmann
abhayaṁ ṛtam aśokaṁ pāhi māḥannam īśa || 2.4.22 ||*

Humility arising from sorrow, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.51.57]:

“For so long I have been pained by troubles in this world and have been burning with lamentation. My six enemies are never

satiated, and I can find no peace. Therefore, O giver of shelter, O Supreme Soul, please protect me. O Lord, in the midst of danger I have by good fortune approached Your lotus feet, which are the Absolute Truth and thus make one fearless and free of sorrow.”

*trāsena, yathā prathame [1.8.10] —
abhidravati mām īśa śaras taptāyaso vibho |
kāmaṁ dahatu mām nātha mā me garbho nipātyatām || 2.4.23 ||*

Lowness arising from fear, from the First Canto of Śrīmad-Bhāgavatam [1.8.10]:

“O my Lord, You are all-powerful. A fiery iron arrow is coming towards me fast. My Lord, let it burn me personally, if You so desire, but please do not let it burn and abort my embryo. Please do me this favor, my Lord.”

*aparādhena, yathā śrī-daśame [10.14.10] —
ataḥ kṣamasvācyuta me rajo-bhuvo
hy ajānatas tvat-ṛṥthagīśa-māninaḥ |
ajāvalepāndhatamo’ndhacakṣuṣa
eṣo’nukampyo mayi nāthavān iti || 2.4.24 ||*

Lowness arising from committing an offense, from the Tenth Canto of Śrīmad-Bhāgavatam [10.14.10]:

“Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion and am therefore simply foolish, presuming myself a controller independent of Your Lordship. My eyes are blinded by the darkness of ignorance, which causes me to think of myself as the unborn creator of the universe. But please consider that I am Your servant and therefore worthy of Your compassion.”

*ādya-śabdena lajjayāpi, yathā tatraiva [10.22.14] —
mā’nayaṁ bhoḥ kṛthās tvām tu nanda-gopa-sutaṁ priyam |
jānīmo’nga vraja-ślāghyaṁ dehi vāsāmsi vepitāḥ || 2.4.25 ||*

The word *adya* in *duḥkha-trāsāparādhādyair* [verse 21] indicates that *dainyam* also arises from shame. This is illustrated in the Tenth Canto of *Śrīmad-Bhāgavatam* [10.22.14]:

“Dear Kṛṣṇa, don’t be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.”

atha [4] *mlāniḥ* —

ojaḥ somātmakam dehe bala-ṣuṣṭi-kṛd asya tu |
kṣayāccham ādhi-raty-ādyair glānir niṣprāṇatā matā |
kampāṅga-jāḍya-vaivarṇya-kārśya-dṛg-bhramaṇādi-kṛt || 2.4.26 ||

“Ojas, whose ruling deity is the moon, produces strength and nourishment in the body. When it decreases by physical exertion, mental anxiety or the sexual act, the weakened state is called *glāni* or *mlāni*. In the state of *glāni* or languishing there is trembling, indecision, change of color, becoming thin and throwing glances here and there.”

tatra śrameṇa, yathā —

āghūrṇan-maṇi-valayojjvala-prakoṣṭhā
goṣṭhāntar-madhuriṣu-kīrti-nartitauṣṭhī |
lolākṣī dadhi-kalasaṁ viloḍayantī
kṛṣṇāya klama-bhara-niḥspṛhā babhūva || 2.4.27 ||

Glāni arising from physical exertion:

“Once Rādhā was churning yogurt for Kṛṣṇa. At that time the jewel-studded bracelet on Her hand began to shake. Her lips began to sing the glories of Kṛṣṇa living in Vraja. Her eyes began to move about in fear of Her elders. Churning the yogurt in this way, She became extremely tired, and could not move Her limbs.”

yathā vā —

gumphituṁ niruṣamāṁ vana-srajaṁ
cāru puṣpa-ṭaṭalaṁ vicinvatī |
durgame klama-bharātidurbalā
kānane kṣaṇam abhūn mṛgekṣaṇā || 2.4.28 ||

Another example:

“To string an incomparable garland for Kṛṣṇa, doe-eyed Rādhā went into an inaccessible forest. While picking the beautiful flowers, for a few moments She became very weak due to exhaustion.”

ādhinā, yathā —

sā rasavaty atikareṇa vihinā kṣiṇa-jīvana-taroccala-haṁsā |
mādhavādya virahaṇa tavāmbā śuṣyati sma saraśi śucineva || 2.4.29 ||

Fatigue due to mental anxiety:

“Because of the summer’s heat, the lake dries up and becomes devoid of lotuses and water birds. O Mādhava! In a similar way, Your mother Yaśoda, devoid of happiness, has become weakened in separation. Her soul has departed and her body is withering away.”

ratyā, yathā rasa-sudhākare [2.13] —

ati-prayatnena ratānta-tāntā
kṛṣṇena talpāvaropitā sā |
ālambya tasyaiva karaṁ kareṇa
jyotsnā-kṛtānandam alindam āpa || 2.4.30 ||

Fatigue arising from amorous activities, from Rasa-sadhākara:

“At the conclusion of amorous activities, Kṛṣṇa raised Rādhā very carefully from the bed. Rādhā then held His hand and came to the veranda of the house, shining in the moonlight.”

atha [5] śramaḥ —

adhva-nṛtya-ratādy-utthaḥ khedaḥ śrama itīryate |
nidrā-svedāṅga-saṁmarda-jṛmbhāśvāsādi-bhāḡ asau || 2.4.31 ||

“Fatigue arising from losing the way, dancing or amorous activities is called *śrama*. In this state, sleep, perspiration, rubbing the body, yawning and heavy breathing appear.”

atha adhvano, yathā —

kṛtāgasam putram anuvrajanṭī vrajājirāntar vraja-rāja-rājñī |
pariskhalat-kuntala-bandhaneyaṁ babhūva ghaṁbāmbu-karambitāṅgī ||
2.4.32 ||

Fatigue from losing the way:

“When Kṛṣṇa offended His mother and fled away, she pursued her son in Vraja. Her hair became unbound and she began to perspire.”

nṛtyādeḥ, yathā —

visṭīryottaralita-hāram aṅga-hāram
saṅgītonmukha-mukharair vṛtaḥ suhṛdbhiḥ |
asvidyad viracita-nanda-sūnur vā
kurvāṇas taṭa-bhuvi tāṇḍavāni rāmaḥ || 2.4.33 ||

From dancing:

“At a festival performed for Kṛṣṇa, Baladeva, surrounded by His singing friends on the bank of the Yamunā, began to dance, moving His body about while His pearl necklace shook. His body became covered in perspiration.”

ratād, yathā śrī-daśame [10.33.20] —

tāsām ativihāreṇa śrāntānām vadanāni saḥ |
prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā || 2.4.34 ||

From amorous actions, from the Tenth Canto of Śrīmad-Bhāgavatam [10.33.20]:

“Seeing that the *gopīs* were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand.”

atha [6] madaḥ —

viveka-hara ullāso madaḥ sa dvi-vidho mataḥ |

madhu-pāna-bhavo'naṅga-vikriyā-bhara-jo'pi ca |

gaty-aṅga-vāṇī-skhalana-dṛg-ghūrṇā-raktimādi-kṛt || 2.4.35 ||

“Rapture that destroys all sense of discriminating power is called *mada*. There are two types: arising from intoxication and arising from extreme transformations due to love. In this state there is stumbling while walking, uncoordinated movement of the limbs, and uncoordinated speaking. The eyes roll, and the face becomes red.”

tatra madhu-pāna-bhavo, yathā lalita-mādhava [5.41] —

bile kva nu vililyire nṛpa-pīpīlikāḥ pīḍitāḥ

pīnasmi jagad-aṇḍakaṁ nanu hariḥ krudhaṁ dhāsyati |

śacī-gṛha-kuraṅga re hasasi kiṁ tvam ity unnadann

udeti mada-ḍambara-skhalita-cūḍam agre halī || 2.4.36 ||

Rapture from intoxication, from *Lalita-Mādhava* [5.41]:

“Baladeva arrived with disheveled hair, fully intoxicated with liquor. He began to shout, ‘The ant-like kings, being defeated, are hiding in some hole. I will smash the whole universe. O Indra, plaything of Śacī! Why are you laughing?’”

yathā vā prācām —

bha-bha-bhramati medinī la-la-landate candramāḥ

kṛ-kṛṣṇa vavada drutaṁ ha-ha-hasanti kiṁ vṛṣṇayaḥ |

sisīdhu mu-mu-muñca me pa-pa-pa-pāna-pātre sthitāḥ

mada-skhalitam ālaṇḥala-dharaḥ śriyaḥ vaḥ kriyāt || 2.4.37 ||

Another example of intoxication, from a traditional work:

“‘O Kṛ-Kṛṣṇa! Tell me immediately! Is the earth swerving? Is the mo-mo-moon wobbling? O Yadus, why are you laughing? Gi-gi-gi-give Me some wine in a glass!’ Balarāma stuttered, speaking in this way while sitting in His house. May that Balarāma give you blessings!”

*uttamas tu madāc chete madhyo hasati pāyati |
kaniṣṭhaḥ kroṣati svairam puruṣam vakti roditi || 2.4.38 ||*

“When a person becomes intoxicated with liquor, the superior person falls asleep. The second-class person laughs and sings. The third-class person shouts, uses rough words and weeps.”

*mado’pi tri-vidhaḥ proktas taruṇādi-prabhedataḥ |
atra nātyuḥpayogitvād vistārya na hi varṇitaḥ || 2.4.39 ||*

“There are three types of intoxication according to the stage of intoxication. However these will not be discussed in this work as they are not very useful to the topic.”

*anaṅga-vikriyā-bharaḥ, yathā —
vrajaṇā-pati-sutam agre vikṣya bhugnībhavad-bhrūr
bhramati hasati rodity āsyam antardadhāti |
pralapati muhur ālīm vandate paśya vṛnde
nava-madana-madāndhā hanta gāndharvikeyam || 2.4.40 ||*

Rapture arising from love:

“O Vṛndā! See this astonishing thing! Rādhā, in the rapture of new love, gazing at Kṛṣṇa in front of Her, sometimes frowns, sometimes wanders about, sometimes laughs, sometimes weeps, sometimes covers Her face, sometimes prattles and sometimes repeatedly offers respects to Her friends.”

*atha [7] garvaḥ —
saubhāgya-rūpa-tāruṇya-guṇa-sarvottamāśrayaiḥ |
iṣṭa-lābhādina cānya-helanaṁ garva īryate || 2.4.41 ||*

“Treating others with contempt due to one’s own good fortune, due to youthful beauty, due to one’s good qualities, due to taking shelter of the Lord or due to attaining one’s object of love, is called *garva* or haughtiness.”

*atra solluṇṭha-vacanaṁ līlānuttara-dāyitā |
svāṅgeḥ nīnuvo’nyasya vacanāśravaṇādayaḥ || 2.4.42 ||*

“In this state there are joking words, not giving answers by one’s own choice, showing off one’s body, concealing one’s intentions and not hearing others’ words.”

*tatra saubhāgyena, yathā śrī-kṛṣṇa-karṇāmṛte [3.93] —
hastam utkṣīpya yāto’si balāt kṛṣṇa kim adbhutam |
hṛdayād yadi niryāsi pauruṣaṁ gaṇayāmi te || 2.4.43 ||*

Haughtiness from good fortune, from Kṛṣṇa-Karṇāmṛta:

“O Kṛṣṇa! Is it really astonishing if You can give up holding My hand? I will consider You a real man if You take take Yourself from My heart.”

*rūpa-tāruṇyena, yathā —
yasyāḥ svabhāva-madhurām pariṣevya mūrtim
dhanyā babhūva nitarām api yavana-śrīḥ |
seyaṁ tvayi vraja-vadhū-śata-bhukta-mukte
dṛk-pātam ācaratu kṛṣṇa katham sakhī me || 2.4.44 ||*

Haughtiness arising from beauty:

“Endowed with the beauty of youth, my friend Rādhā is fortunate, having taken shelter of the form of natural sweetness. How can She glance at You, who have enjoyed hundreds of women of Vraja and then abandoned them?”

*guṇena, yathā —
gumphantu gopāḥ kusumaiḥ sugandhibhir
dāmāni kāmāni dhṛta-rāmaṇīyakaiḥ |
nidhāsyate kintu sa-tṛṣṇam agrataḥ
kṛṣṇo madīyān hṛdi vismitaḥ srajam || 2.4.45 ||*

Haughtiness arising from good qualities:

“The cowherd boys can make unlimited garlands of the most beautiful fragrant flowers. But Kṛṣṇa will eagerly hold My garland over His heart, showing great astonishment at the skill in its making.”

*sarvottamāśrayeṇa, yathā śrī-daśame [10.2.33] —
tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhrdāḥ |
tvayābhiguptā vicaranti nirbhayā
vināyakānīkaṣa-mūrdhasu prabho || 2.4.46 ||*

**From taking shelter of the Lord, from the Tenth Canto of
Śrīmad-Bhāgavatam [10.2.33]:**

**“O Mādhava, Supreme Personality of Godhead, Lord of the
goddess of fortune, if devotees completely in love with You
sometimes fall from the path of devotion, they do not fall like
nondevotees, for You still protect them. Thus they fearlessly
traverse the heads of their opponents and continue to progress in
devotional service.”**

*iṣṭa-lābhena, yathā —
vṛndāvanendra bhavataḥ paramaṁ prasādam
āśādyā nandita-matir muhur uddhato'smi |
āśāmsate muni-manoratha-vṛtti-mṛgyāṁ
vaikuṇṭha-nātha-karuṇām api nādyā cetaḥ || 2.4.47 ||*

Haughtiness from attaining one's desired object:

**“O moon of Vṛndāvan! Receiving Your excellent mercy, in great
bliss, I have become proud. Today my heart does not even desire
the mercy of the Lord of Vaikuṇṭha which is sought by the
sages.”**

*atha [8] śaṅkā —
svīya-cauryāparādhādeḥ para-krauryāditas tathā |
svāniṣṭotprekṣaṇaṁ yat tu sā śaṅkety abhidhīyate |
atrāsya-śoṣa-vaivarṇya-dik-prekṣā-līnatādayaḥ || 2.4.48 ||*

**“Apprehension due to committing theft, offense or others'
cruelty is called śaṅkā. In this state there is drying of the mouth,
change of complexion, glancing in all directions and hiding
oneself.”**

*tatra cauryād, yathā —
sa-tarṇakam dīmbha-kadambakam haran
sad-ambham ambhoruha-sambhavas tadā |
tirobhaviṣyan haritaś calekṣaṇair
aṣṭābhir aṣṭau haritaḥ samīkṣate || 2.4.49 ||*

Apprehension from theft:

“After stealing the calves and cowherd boys out of pride, Brahmā desiring to disappear from Kṛṣṇa’s presence, out of great apprehension glanced with his eight eyes in the eight directions.”

*yathā vā —
syamantakam hanta vamantam artham
nihnutya dūre yad aham prayātaḥ |
avadyam adyāpi tad eva karma
śarmāṇi citte mama nirbhinatti || 2.4.50 ||*

Another example:

“Akrura thought, ‘I have hidden the Syamantaka jewel which gives wealth, and fled away. In anxiety because of this despicable act, until today, happiness has disappeared from my heart.’ “

*aparādhād, yathā —
tad-avadhi malino’si nanda-goṣṭhe
yad-avadhi vṛṣṭim acīkaraḥ śacīśa |
śṛṇu hitam abhitaḥ prapadya kṛṣṇam
śriyam aṁśaṅkam alaṅkuru tvam aindrīm || 2.4.51 ||*

Apprehension from offense:

“O Indra! As long as you pour rain upon Nanda’s fields, you will be despondent. Listen as I tell you something for your benefit: You will enjoy full powers as Indra without apprehension in your heart by surrendering completely to Kṛṣṇa’s lotus feet.”

*para-krauryeṇa, yathā padyāvalyām [331] —
prathayati na tathā mamārtim uccaiḥ
sahacari vallava-candra-viprayogaḥ |
kaṭubhir asura-maṇḍalaiḥ parīte
danujapater nagare yathāśya vāsaḥ || 2.4.52 ||*

Apprehension on seeing others' cruelty, from Padyāvali [331]:
“O friend! Thinking of Kṛṣṇa living in Mathurā surrounded by the ferocious demons of Kāmsa, I am deeply afflicted. In the same way I feel affliction in separation from Kṛṣṇa.”

śaṅkā tu pravara-strīṇām bhīrutvād bhaya-kṛd bhavet || 2.4.53 ||

“This apprehension [śaṅkā] becomes fear [bhaya] in the best of women, because they have a timid nature.”

*atha [9] trāsaḥ —
trāsaḥ kṣobho hṛdi taḍid-ghora-sattvogra-nisvanaiḥ |
pārśvasthālamba-romāñca-kampa-stambha-bhramādi-kṛt || 2.4.54 ||*

“The disturbance arising in the heart from lightning, fearful creatures or a loud sound is called *trāsa* [terror]. In this state a person grasps nearby objects for support, his hairs stand on end, he quivers, becomes paralyzed and wanders about.”

*tatra taḍitā, yathā —
bāḍhaṁ nivīḍayā sadyas taḍitā tāḍitekṣaṇaḥ |
rakṣa kṛṣṇeti cukroṣa ko'pi gopī-stanandhayaḥ || 2.4.55 ||*

Terror from lightning:

“When the eyes of the cowherd boys became pained by the flashing of lightning, they began to shout, ‘O Kṛṣṇa, please protect us!’ “

ghora-sattvena, yathā —
adūram āseduṣi vallavāṅganā
svaṁ puṅgavīkṛtya surāri-puṅgave |
kṛṣṇa-bhrameṇāśu taraṅgad-aṅgikā
tamālam āliṅgya babhūva niṣcalā || 2.4.56 ||

Terror from ferocious beasts:

“When Vṛṣāsura approached, taking the form of a bull, some of the gopīs began to tremble. Suddenly embracing a *tamāla* tree, mistaking it for Kṛṣṇa, they could not move.”

ugra-nisvanena, yathā —
ākarma karna-padavī-vipadam yaśodā
viṣphūrjitaṁ diśi diśi prakṛtaṁ vṛkāṇām |
yāmān nikāma-caturā caturaḥ sva-putraṁ
sā netra-catvara-caraṁ ciraṁ ācacāra || 2.4.57 ||

Terror arising from frightening sounds:

“When the very wise Yaśodā heard the terrifying howling of wolves echoing in all directions, which gave pain to the ears, she kept Kṛṣṇa continually within her vision for some days.”

gātrotkampī manaḥ-kampaḥ sahasā trāsa ucyate |
pūrvāpara-vicārotthaṁ bhayaṁ trāsāt pṛthag bhavet || 2.4.58 ||

“Disturbance of the heart that suddenly produces shaking of the limbs is called *trāsa*. This is different from fear. Fear arises after deliberating on previous and subsequent events.”

atha [10] āvegaḥ —
cittasya sambhramo yaḥ syād āvego'yaṁ sa cāṣṭadhā |
priyāpriyānala-marud-varṣotpāta-gajāritaḥ || 2.4.59 ||

“Confusion of the mind is called *āvega*. It is of eight types, arising from dear things, detested objects, fire, wind, rain, calamity, elephants or enemies.”

priyotthe pulakaḥ sāntvaṁ cāpalyābhyudgamādayaḥ |
apriyotthe tu bhū-ṭāta-vikrośa-bhramaṇādayaḥ || 2.4.60 ||

“In āvega arising from dear objects, standing of the hair on end, words of affection, fickleness and rising to one’s feet appear. In āvega arising from detested objects, falling on the ground, shouting and wandering about appear.”

vyatyasta-gati-kampākṣi-mīlanāsrādayo’gniye |
vātaje’jāvṛti-kṣīpra-gati-dṛṇ-mārjanādayaḥ || 2.4.61 ||

“In āvega arising from fire, the actions are retreating, shaking of the body, closing the eyes and tears. In āvega from wind, the actions are covering the body, walking swiftly and rubbing the eyes.”

vṛṣṭijo dhāvana-cchatra-gātra-saṅkocanādi-kṛt |
autpāte mukha-vaivarṇya-vismayo’kaṇṭhitādayaḥ || 2.4.62 ||

“In āvega arising from rain, the actions are running, holding an umbrella and crouching down. In āvega arising from calamity, the actions are discoloration of the face, astonishment and strong shaking of the body.”

gāje palāyanotkampa-trāsa-ṛṣṭheksaṇādayaḥ |
arijo varma-śastrādi-grahāpasaraṇādikṛt || 2.4.63 ||

“In āvega from elephants, the actions are fleeing, strong shaking, trāsa and looking behind. In āvega arising from enemies, the actions are taking up armor and weapons, abandoning one’s house and going elsewhere.”

atra priya-darśanaḥ, yathā —
prekṣya vṛndāvanāt putram āyāntaṁ prasnuta-stanī |
saṅkulā pulakair āsīd ākulā gokuleśvarī || 2.4.64 ||

Āvega arising from seeing the object of one’s affection:

“When Yaśodā the queen of Gokula saw Kṛṣṇa returning from

the forest of Vṛndāvan, her hair stood on end. She became perplexed and milk began to flow from her breasts.”

*priya-śravaṇajo, yathā śrī-daśame [10.23.18] —
śrutvācyutam upāyātaṁ nityaṁ tad-darśanotsukāḥ |
tat-kathākṣipta-manaso babhūvur jāta-sambhramāḥ || 2.4.65 ||*

Āvega arising from hearing about one’s object of affection, from the Tenth Canto of Śrīmad-Bhāgavatam [10.23.18]:

“The wives of the brāhmaṇas were always eager to see Kṛṣṇa, for their minds had been enchanted by descriptions of Him. Thus as soon as they heard that He had come, they became very excited.”

*apriya-darśanajo, yathā —
kim idaṁ kim idaṁ kim etad uccair
iti ghora-dhvani-ghūrṇitā lapantī |
niśi vakṣati vīkṣya pūtanāyās
tanayaṁ bhrāmyati sambhramād yaśodā || 2.4.66 ||*

From seeing something detestable:

“Hearing a terrifying sound and seeing Kṛṣṇa on the chest of Pūtanā during a dream, Yaśodā wailed in a loud voice, ‘What is this? What is this?’ She began wandering about in confusion.”

*apriya-śravaṇajo, yathā —
niśamya putraṁ kraṭatos taṭānte
mahījayor madhyagam ūrdhva-netrā |
ābhīra-rājñī hṛdi sambhrameṇa
biddhā vidheyam na vidāṅcakāra || 2.4.67 ||*

Hearing something detestable:

“Hearing the Kṛṣṇa was situated between two Arjuna trees on the bank of the Yamunā, Yaśoda with eyes turned upwards, became struck with confusion and could not decide what to do.”

agnijo, yathā —

*dhīr vyagrājani naḥ samasta-suhṛdām tām prāṇa-rakṣā-maṇim
gavyā gauravataḥ samīkṣya nivide tiṣṭhantam antar-vane |
vahnīḥ paśya śikhāṇḍa-śekhara kharam muñcann akhaṇḍa-dhvanim
dīrghābhiḥ sura-dīrghikāmbu-laharīm arcibhir ācāmati || 2.4.68 ||*

Āvega arising from fire:

“O Kṛṣṇa with peacock feather! See the fire making a constantly ferocious sound. It is touching the Mandākinī River of Svarga with its long flames, as if sipping its waters. You are the jewel that protects the life of Your friends. Seeing You standing in the midst of the deep forest to protect the cows, our hearts have become bewildered.”

vātajo, yathā —

*pāmśu-prārabdha-ketau bṛhad-aṭavi-kuṭonmāthi-śauṭīrya-puñje
bhāṇḍīroddanḍa-śākhā-bhuja-tatiṣu gate tāṇḍavācārya-caryām |
vāta-vrāte karīṣaṇ-kaṣatara-śikhare śārkare jhātkariṣṇau
kṣaunṇyam aprekṣya putram vrajapati-gṛhiṇī paśya sambambhramīti ||
2.4.69 ||*

Āvega arising from wind:

“When Tṛṇāvarta, making a terrifying sound, endowed with great strength to uproot large forest trees, spreading clouds of dust, carrying cow dung, dust, grass and stones, began to sway the branches of the Bhāṇḍira tree, Yaśodā, the wife of Nanda, not seeing her son Kṛṣṇa on the ground, was overcome with great confusion.”

varṣajo, yathā śrī-daśame [10.25.11] —

*atyāsārātivātena paśavo jāta-vepanāḥ |
gopā gopyaś ca śītārtā govindam śaraṇam yayuḥ || 2.4.70 ||*

Āvega arising from rain, from the Tenth Canto of Śrīmad-Bhāgavatam [10.25.11]:

“The cows and other animals, shivering from the excessive rain

and wind, and the cowherd men and ladies, pained by the cold,
all approached Lord Govinda for shelter.”

yathā vā —

*samam uru-karakābhir danti-śuṇḍā-sapiṇḍāḥ
pratidiśam iha goṣṭhe vṛṣṭi-dhārāḥ patanti |
ajaniṣata yuvāno’py ākulās tvaṁ tu bālaḥ
sphuṭam asi tad-agārān mā sma bhūr niriyāsuh || 2.4.71 ||*

Another example:

“Showers of rain and hail are falling profusely like juice from the
foreheads of elephants. The young men have become confused.
You are just a boy; therefore do not try to go out of the house.”

utpātaḥ, yathā —

*kṣitir ativipulā ṭalaty akasmād
upari ghuranti ca hanta ghoram ulkāḥ |
mama śiśur ahi-dūṣitārka-putrī-
taṭam aṭatīty adhunā kim atra kuryām || 2.4.72 ||*

Āvega resulting from calamity:

“Becoming perplexed, Yaśodā said, ‘The broad earth is suddenly
shaking. Meteors are making a terrifying sound in the sky. My
young boy has just now gone to the shore of the Yamunā
contaminated with poison. What should I do?’ “

gāḥ, yathā —

*aṇṣarāṇṣara tvarayā gurur
mudira-sundara he purataḥ karī |
mradima-vikṣaṇatas tava naś calam
hṛdayam āvijate pura-yoṣitām || 2.4.73 ||*

Āvega arising from elephants:

“O Śyāmasundara! Flee quickly! Flee quickly! There is a
terrifying elephant in front of You. Because of Your sweet
glances, the hearts of us fickle Mathurā women have become
completely disturbed.”

gajena duṣṭa-sattvo'nyaḥ paśv-ādir upalakṣyate || 2.4.74 ||

“By mentioning elephants, other wicked animals such as horses should be understood as well.”

yathā vā —

*caṇḍāṁśos turagān satāgra-naṭanair āhatya vidrāvayan
drāg andhaṅkaraṇaḥ surendra-sudṛṣāṁ goṣṭhoddhūtaiḥ pāmśubhiḥ |
pratyāsīdatu mat-ṭurah sura-riṭur garvāndham arvākṛtīr
dragiṣṭhe muhur atra jāgrati bhuje vyagrāsi mātāḥ katham || 2.4.75 ||*

Another example:

“O mother! The horse demon Keśi blinds the heavenly damsels of Indra by raising the dust in the stables with his hooves. By shaking his mane he whips the horses pulling the chariot of the sun and makes them flee away. But let that demon horse come towards Me! My long arm is ready for him! Why are you so disturbed?”

arijo, yathā lalita-mādhava [2.29] —

*sthūlas tāla-bhujān natir giritaṭī-vakṣāḥ kva yakṣādhamah
kvāyaṁ bāla-tamāla-kandala-mṛduḥ kandarpa-kāntaḥ śiśuḥ |
nāsty anyah saha-kāritā-ṭaṭur iha prāṇī na jānīmahe
hā goṣṭheśvari kīdr̥g adya tapasāṁ pākas tavonmīlati || 2.4.76 ||*

Disturbance arising from enemies, from *Lalita-Mādhava*:

“Here is the lowest demon Śaṅkhacūḍa, sturdy in body, with arms as long as tāla trees and chest as broad as a mountain plateau. What a match for the beautiful child resembling Cupid, soft as the bud of a new *tamāla* tree! Is there no skillful person here to help us? O queen of Vraja, I cannot understand where all the results of your austerities have gone today.”

yathā vā tatraiva [5.30] —

*saptiḥ sapṭī ratha iha rathaḥ kuñjaro me
tūṅas tūṇo dhanur uta dhanur bhoḥ kṛpāṇī kṛpāṇī |
kā bhīḥ kā bhīr ayam ayam ahaṁ hā tvaradhvaṁ tvaradhvaṁ
rājñāḥ putrī bata hṛta-hṛtā kāmīnā vallavena || 2.4.77 ||*

Another example, also from *Lalita-Mādhava*:

“When Kṛṣṇa stole Rukmiṇī at the svayaṁvara, the kings spoke to their servants, ‘My horse, chariot, elephants, bow quiver and sword are here. What fear do I have? You should be quick! The lusty cowherd has stolen the daughter of a king!’ “

*āvegābhāsa evāyaṁ parāśrayatāpi cet |
nāyakotkarṣa-bodhāya tathāpy atra nidarśitaḥ || 2.4.78 ||*

“Though the above example is only an ābhāsa of āvega, being the sentiment of āvega in nondevotees taking Kṛṣṇa as the enemy, it is given as an example because it reveals the superior nature of Kṛṣṇa.”

atha [11] unmādaḥ —

*unmādo hṛd-bhramaḥ prauḍhānandāpad-virahādijaḥ || 2.4.79 ||
atrātṭa-hāso naṭanaṁ saṅgītaṁ vyartha-ceṣṭitam |
pralāpa-dhāvana-krośa-viṣarīta-kriyādayaḥ || 2.4.80 ||*

“Confused understanding caused by extreme bliss, calamity or separation is called *unmāda* [insanity]. In this state the actions are loud laughing, dancing, singing, useless actions, prattling, running, shouting and performing activities opposite to what are usually performed.”

tatra prauḍhānandād, yathā karṇāmṛte [2.25] —

*rādhā punātu jagad acyuta-datta-cittā
manthānakaṁ vidadhatī dadhi-rikta-pātre |
yasyāḥ stana-stavaka-cañcala-locanālir
devo’pi ruddha-hṛdayo dhavalam dudoha || 2.4.81 ||*

Insanity arising from intense bliss, from Kṛṣṇa-Kaṇāmṛta:
“May Rādhā who, having surrendered Her heart to Kṛṣṇa,
churned an empty yogurt pot, purify the world. And may Kṛṣṇa,
whose eyes like bees hovered upon Rādhā’s breasts which were
like clusters of flowers, and who with mind absorbed in Rādhā,
began milking a bull, purify the world.”

*āpado, yathā —
paśūn api kṛtāñjalir namati māntrikā ity alaṁ
tarūn api cikitsakā iti viṣauṣadham pṛcchati |
hṛdaṁ bhujaga-bhairavaṁ hari hari praviṣṭe harau
vrajendra-grhiṇī muhur bhrama-mayīm avasthām gatā || 2.4.82 ||*

Insanity arising from calamity:
“What a calamity! When Kṛṣṇa entered the lake of Kālīya,
Yasodā became insane, and thinking the animals were knowers of
mantras, folded her hands and began offering them respects.
Thinking the trees were doctors, she asked them for medicine to
counteract the poison.”

*virahād, yathā śrī-daśame [10.30.4] —
gāyantya uccair amum eva saṁhatā
vicikyur unmattakavad vanād vanam |
paṇracchur ākāśavad antaram bahir
bhūteṣu santam puruṣam vanaspatīm || 2.4.83 ||*

Insanity arising from separation, from the Tenth Canto of
Śrīmad-Bhāgavatam [10.30.4]:
“Singing loudly of Kṛṣṇa, they searched for Him throughout the
Vṛndāvana forest like a band of madwomen. They even asked the
trees about Him, who as the Supersoul is present inside and
outside of all created things, just like the sky.”

*unmādaḥ pṛthag utko’yaṁ vyādhiṣv antarbhavann api |
yat tatra vipralambhādau vaicitrīm kurute paṇām || 2.4.84 ||*

“Insanity could be included within sickness [vyādhiṣu, meaning ‘among different types of sicknesses’]. However it is described separately because in states such as separation, it induces a unique variety of actions.”

adhirūḍhe mahā-bhāve mohanatvam upāgate |
avasthāntaram āpto’sau divyonmāda itīryate || 2.4.85 ||

“When a person attains the stage of bewilderment in the *adhirūḍha* stage of *mahā-bhāva*, *unmāda* takes on another form called *divyonmāda*.”

atha [12] aṣasmāraḥ —
duḥkhottha-dhātu-vaiṣamyādy-udbhūtaś citta-viplavaḥ |
aṣasmāro’tra patanaṁ dhāvanāśphoṭana-bhramāḥ |
kampaḥ phena-srutir bāhu-kṣepaṇa-vikrośanādayaḥ || 2.4.86 ||

“A condition of almost total lack of consciousness arising from disturbance of the *dhātus* due to grief is called *aṣasmāra* [epilepsy]. In that state there is falling to the ground, running about, pain in the limbs, confusion, shaking of the body, foaming at the mouth, flailing the arms and shouting.”

yathā —
phenāyate pratipadaṁ kṣipate bhujormim
āghūrṇate luṭhati kujati līyate ca |
ambā tavādya virahe ciram amburāja-
beleva vṛṣṇi-tilaka vraja-rāja-rājñī || 2.4.87 ||

An example:

“O best of the Yadus! Now our mother Yaśodā, because of pain sue to separation from You for a long time, is foaming at the mouth like the shore of the ocean. Her arms are moving about like waves in the ocean. She sometimes whirls about, sometimes rolls on the ground, makes sounds and sometimes remains motionless.”

yathā vā —

śrutvā hanta hataṁ tvayā yadu-kulottamaṣātra kaṁsāsuraṁ
daityas tasya suhr̥ttamaḥ pariṇatiṁ ghorāṁ gataḥ kām api |
lālā-phena-kadamba-cumbita-mukha-prāntas taraṅgad-bhujo
ghūrṇann arṇava-sīmni maṇḍalatayā bhrāmyan na viśrāmyati ||
2.4.88 ||

Another example:

“Crown jewel of the Yadus! Hearing that You killed Kāṁsa, Kāṁsa’s close friends underwent unspeakable, terrible transformations. They wander on the beach whirling about like wheels and cannot stop. Foam flows from their mouths in great quantities and their arms flail about.”

unmādavad iha vyādhi-viśeṣo’py eṣa varṇitaḥ |
parāṁ bhayānakābhāse yat karoti camatkṛtiṁ || 2.4.89 ||

“This sickness called *apasmāra* has been described separately from sickness, as in the case of *unmāda*, since it produces an extremely astonishing state with a hint of *bhayānaka-rasa* [fear].”

atha [13] vyādhiḥ —

doṣodreka-viyogādyair vyādhayo ye jvarādayaḥ |
iha tat-prabhavo bhāvo vyādhir ity abhidhīyate |
atra stambhaḥ ślathāṅgatva-śvāsottāpa-klamādayaḥ || 2.4.90 ||

“Sickness such as fever generated from extreme sorrow at hearing of contempt for Kṛṣṇa by the demons, or from separation or other events is called *vyādhi* or disease; but in this book *vyādhi* refers to symptoms caused by an emotional state rather than from disturbance of the *dhātus* arising from that separation. In this state, paralysis, slackness of the limbs, heavy breathing, anxiety and fatigue occur.”

yathā —

tava cira-virahēṇa prāpya pīḍām idānīm
dadhad-uru-jaḍimāni dhmāpitāny āṅgakāni |
śvasita-pavana-dhāṭi-ghaṭṭita-ghrāṇa-vāṭam
luṭhati dharāṇi-prṣṭhe goṣṭha-vāṭi-kuṭumbam || 2.4.91 ||

“O Kṛṣṇa! Separated from You for a long time, Your associates in Vraja are afflicted. Their bodies are burning and remain motionless. Their nostrils quiver because of heavy breathing, and they roll on the ground.”

atha [14] mohah —

moho hr̥ṇ-mūḍhatā harṣād viśeṣād bhayatas tathā |
viśādādeś ca tatra syād dehasya patanam bhuvi |
śūnyendriyatvaṁ bhramaṇam tathā niśceṣatā-mayaḥ || 2.4.92 ||

“A complete lack of awareness [internal inaction] arising from joy, separation, fear or lamentation is called *moha*. In this state there is falling on the ground, absence of sense perceptions, wandering about and inactivity.”

tatra harṣād, yathā śrī-daśame [10.12.44] —

itthaṁ sma prṣṭaḥ sa tu bādarāyaṇis
tat-smāritānanta-hṛtākhilendriyaḥ |
kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ
pratyāha taṁ bhāgavatottamottamam || 2.4.93 ||

Moha arising from joy, from the Tenth Canto of Śrīmad-Bhāgavatam [10.12.44]:

“O Śaunaka, greatest of saints and devotees, when Mahārāja Parikṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parikṣit about kṛṣṇa-kathā.”

yathā vā —

*nirucchvasita-rītayo vighaṭitākṣīpa-kṣma-kriyā
nirīha-nikhilendriyāḥ pratinivṛtta-cid-vṛttayaḥ |
avekṣya kuru-maṇḍale rahasi puṇḍarīkekṣaṇam
vrajāmbuja-dṛṣo'bhajan kanaka-śālabhañjī-śriyam || 2.4.94 ||*

Another example of *moha* arising from joy:

“Seeing Kṛṣṇa alone in Kurukṣetra, the women of Vraja stopped breathing, stopped blinking their eyes, stopped all actions and became devoid of consciousness. They remained standing there like golden statues.”

viśleṣād, yathā haṁsadūte [4] —

*kadācit khedāgniṁ vighaṭayitum antar-gatam asau
sahālibhir lebhe taralita-manā yāmuna-taṭīm |
cirād asyās cittaṁ paricita-kuṭīra-kalanād
avasthā tastāra sphuṭam atha suṣupteḥ priya-sakhī || 2.4.95 ||*

Moha arising from separation, from Haṁsadūta:

“Once Rādhā, to assuage the fire of separation in Her heart, went to the bank of the Yamunā with Her friends, but seeing there the familiar bower of creepers, Her heart became covered with a blank state of mind—which was Her dear friend, like deep sleep.”

bhayād, yathā —

*mukundam āviṣkṛta-viśva-rūpaṁ
nirūpayan vānara-varya-ketuḥ |
karāravindāt purataḥ skhalantaṁ
na gāṇḍīvaṁ khaṇḍita-dhīr viveda || 2.4.96 ||*

Moha arising from fear:

“When Kṛṣṇa showed His universal form, Arjuna, who had the insignia of Hanumān on his flag, dropped his Gāṇḍīva bow. However, being in a state of *moha*, he was not aware of this.”

*viṣādād, yathā śrī-daśame [10.11.49] —
kṛṣṇaṁ mahā-baka-grastaṁ dṛṣṭvā rāmādayo'rbhakāḥ |
babhūvur indriyāṇīva vinā prāṇaṁ vicetasah || 2.4.97 ||*

Moha arising from despair, from the Tenth Canto of Śrīmad-Bhāgavatam [10.11.49]:

“When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.”

*asyānyatrātma-ṣaryante syāt sarvatraiva mūḍhatā |
kṛṣṇa-sphūrti-viśeṣas tu na kadāpy atra līyate || 2.4.98 ||*

“When the devotees develop moha, they lose awareness of objects including their own bodies, but awareness of Kṛṣṇa never disappears.”

*atha [15] mṛtiḥ —
viṣāda-vyādhi-santrāsa-samprahāra-klamādibhiḥ |
prāṇa-tyāgo mṛtis tasyām avyaktākṣara-bhāṣaṇam |
vivarna-gātratā-śvāsa-māndya-hikkādayaḥ kriyāḥ || 2.4.99 ||*

“Giving up life because of grief, sickness, fear, beating or exhaustion is called mṛti [death]. In this state, unclear speaking, change of bodily color, feeble breathing and hiccups occur.”

*yathā —
anullāsa-śvāsā muhur asaralottānita-dṛśo
vivṛṇvantaḥ kāye kim api nava-vaivarnyam abhitaḥ |
harer nāmāvyaktīkṛtam alaghu-hikkā-laharībhiḥ
prajalpantaḥ prāṇān jahati mathurāyām sukṛtinaḥ || 2.4.100 ||*

“The pious persons of Mathurā, with weak breathing, eyes glancing sideways and upwards, taking on a unique complexion in their bodies and hiccuping loudly, gave up their lives while uttering Kṛṣṇa’s name unclearly.”

yathā vā —

viramad-alaghu-kaṇṭhodghoṣa-ghutkāra-cakrā
kṣaṇa-vighaṭita-tāmyad-dṛṣṭi-khadyota-dīptiḥ |
hari-mihira-nipīta-prāṇa-gāḍhāndhakārā
kṣayam agamad akasmāt pūtanā kāla-rātriḥ || 2.4.101 ||

Another example:

“The sun in the form of Kṛṣṇa drank up the deep darkness of life of the midnight in the form of Pūtanā. Her eyes lit up for a moment beyond her control and then died out, like the glowing of fireflies in the night. That midnight suddenly disappeared with the loud hooting of owls in the form of her death groans.”

prāyo'tra maraṇāt pūrvā citta-vṛttir mṛtir matā |
mṛtir atrānubhāvaḥ syād iti kenacid ucyate |
kintu nāyaka-vīry ārthaṁ śatrau maraṇam ucyate || 2.4.102 ||

“The state of consciousness just before death is generally called *mṛti*. However, some say that *mṛti* should be considered only an external similarity to death [*anubhāva*]. It has been described in the enemies of Kṛṣṇa [although in that case it is not the *vyābhicārī-bhāva* called *mṛti*] just to show His power.”

atha [16] ālasyam —

sāmarthyasyāpi sad-bhāve kriyānunmukhatā hi yā |
trīpti-śramādi-sambhūtā tad-ālasyam udīryate || 2.4.103 ||

“Lack of enthusiasm to perform activities because of satiation or fatigue, even though one has the ability to do them, is called *ālasya*.”

atrāṅga-bhajo jṛmbhā ca kriyā dveṣo'kṣi-mardanam |
śayyāsanaika-priyatā tandrā-nidrādayo'pi ca || 2.4.104 ||

“In this state, stretching the limbs, yawning, disgust with work, rubbing the eyes, lying down, fondness for sitting down, exhaustion and sleep occur.”

tatra tṛptē, yathā —

vīprāṇāṁ na tathā tṛptir āsīd govardhanotsave |
nāśīrvāde'pi goṇendra yathā syāt prabhaviṣṇutā ||2.4.105||

Ālasya arising from satiation:

“O king of the cowherds! At the festival of Govardhana we have become so satisfied that we cannot even give blessings.”

śramād, yathā —

suṣṭhu niḥsaha-tanuḥ subalo'bhūt
prītaye mama vidhāya niyuddham |
moṭayantam abhito nijam aṅgam
nāhavāya sahasāhvayatām amum ||2.4.106||

Ālasya arising from fatigue:

“After arm-wrestling with Me to please Me, he cannot do any activity now and is stretching his limbs. You should not call him to fight immediately.”

atha [17] jāḍyam —

jāḍyam apratipattiḥ syād iṣṭāniṣṭha-śrutīkṣaṇaiḥ |
virahāḍyaiś ca tan-mohāt pūrvāvasthāparāpi ca |
atrānimiṣatā tūṣṇīm-bhāva-vismaraṇādayaḥ ||2.4.107||

“Absence of the ability to decide anything, which arises from hearing or seeing desirable or undesirable things or from separation, is called jāḍyam. This occurs previous to or following moha [inoperative mind]. In this state blinking of the eyes, silence and forgetfulness occur.”

tatra iṣṭa-śrutyā, yathā śrī-daśame [10.21.13] —

gāvaś ca kṛṣṇamukha-nirgata-veṇu-gīta-
pīyūṣam uttabhita-karṇa-putaiḥ pibantyaḥ |
śāvāḥ snuta-stana-payāḥ-kavalāḥ sma tashur
govindam ātmani dṛṣṭvāśru-kulāḥ spṛśantyaḥ ||2.4.108||

Jāḍyam from hearing what is desirable, from the Tenth Canto of Śrīmad-Bhāgavatam [10.21.13]:

“Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Kṛṣṇa’s mouth. The calves, their mouths full of milk from their mothers’ moist nipples, stand still as they take Govinda within themselves through their tear-filled eyes and embrace Him within their hearts.”

*aniṣṭa-śrutyā, yathā —
ākalayya parivartita-gotrām
keśavasya giram arpita-śalyām |
biddha-dhīr adhika-nirnimiṣākṣi-
lakṣaṇā kṣaṇam avartata tūṣṇīm || 2.4.109 ||*

Jāḍyam from hearing what is undesirable:

“Hearing Keśava call out someone else’s name, the heart of Lakṣmaṇā, one of the leaders of the *gopīs*, was pained. Her eyes stopped blinking and she did not utter a word.”

*iṣṭekṣaṇena, yathā śrī-daśame [10.71.40] —
govindam gṛham ānīya deva-deveśam ādṛtaḥ |
pūjāyām nāvidat kṛtyam pramāḍopahato nṛpaḥ || 2.4.110 ||*

Jāḍyam from seeing the object of desire, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.71.39]:

“King Yudhiṣṭhira respectfully brought Lord Govinda, the Supreme God of gods, to his personal quarters. The King was so overcome with joy that he could not remember all the rituals of worship.”

*aniṣṭekṣaṇena, yathā tatraiva [10.39.36] —
yāvad ālakṣyate ketur yāvad reṇū rathasya ca |
anuprasthāpitātmāno lekhyānīvopalakṣitāḥ || 2.4.111 ||*

Jāḍyam from seeing the undesirable, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.39.36]:

“Sending their minds after Kṛṣṇa, the *gopīs* stood as motionless

as figures in a painting. They remained there as long as the flag atop the chariot was visible, and even until they could no longer see the dust raised by the chariot wheels.”

virahēṇa, yathā —

*mukunda virahēṇa te vidhuritāḥ sakhāyaś cirād
alāṅkṛtibhir ujjhitā bhuvi niviśya tatra sthitāḥ |
skhalan-malina-vāsasaḥ śavala-rukṣa-gātra-śriyaḥ
sphuranti khala-devala-dvija-gṛhe surārcā iva || 2.4.112 ||*

Jādyam from separation:

“Your friends, pained by long separation from You, remain on this earth like the Deities of neglectful *brāhmaṇas* which are without ornaments, wearing soiled cloth which is falling off, with limbs dirty and thin.”

atha [18] vṛīḍā —

*navīna-saṅgamākāryas tavāvajñādinā kṛtā |
adhṛṣṭatā bhaved vṛīḍā tatra maunaṁ vicintanam |
avagunṭhana-bhū-lekhau tathādhomukhatādayaḥ || 2.4.113 ||*

“The state of bashfulness, the opposite of audacity, arising from just meeting one’s lover, from performing forbidden actions, from praise or neglect is called *vṛīḍā* [shyness]. In this state there is silence, anxiety, covering the head, writing on the ground and hanging the head.”

tatra navīna-saṅgamenā, yathā padyāvalyām [198] —

*govinde svayam akaroh saroja-netre
premāndhā vara-vapur arpaṇaṁ sakhi |
kārpaṇyaṁ na kuru darāvaloka-dāne
vikṛite kariṇi kim aṅkuśe vivādaḥ || 2.4.114 ||*

Vṛīḍā from meeting the Lord for the first time, from *Padyāvalī*:

“O lotus-eyed friend! Blinded with love, you have offered your beautiful body to Govinda. O friend! Do not be miserly by

showing yourself to Him only a little. The purchased elephant does not quarrel with the goad.”

*akāryeṇa, yathā —
tvam avāg iha mā śiraḥ kṛthā
vadanam ca trapayā śacī-pate |
naya kalpa-tarum na cec chacīm
katham agre mukham īkṣayiṣyasi || 2.4.115 ||*

Shame arising from forbidden activities:

“O Indra! You should not hang down your head in shame and remain silent. Take the parijāta tree and go. Otherwise how can you show your face to your wife?”

*stavena, yathā —
bhūri-sādgūṇya-bhāreṇa stūyamānasya śauriṇā |
uddhavasya vyarociṣṭa namrī-bhūtaṁ tadā śiraḥ || 2.4.116 ||*

Shame from being praised:

“When Kṛṣṇa praised Uddhava, listing all his good qualities, Uddhava lowered his head and took on a unique attractiveness.”

*avajñayā, yathā hari-vaṁśe [2.67.19] satyādevī-vākyam —
vasanta-kusumaiś citraṁ sadā raivatakaṁ girim |
priyā bhūtvā’priyā bhūtā katham drakṣyāmi taṁ punaḥ || 2.4.117 ||*

Shame arising from neglect, from Hari-vaṁśa, in a statement by Satyā:

“Raivataka Mountain is always glorious with spring flowers. How can I look upon that mountain when I have lost the affection of Kṛṣṇa, though once I was most dear to Him?”

*atha [19] avahitthā —
avahitthākāra-guṇtir bhaved bhāvena kenacit || 2.4.118 ||*

“The external action of wanting to hide one’s external symptoms because of thinking oneself low is called *avahitthā*.”

atrāṅgādeḥ parābhyūha-sthānasya parigūhanam |
anyatrekṣā vṛthā-ceṣṭā vāg-bhaṅgīty-ādayaḥ kriyāḥ || 2.4.119 ||

“In this state, hiding one’s limbs so others will think one is something else, glancing elsewhere, useless actions and clever use of words occur.”

tathā cōktam —
anubhāva-pidhānārtho’vahitthaṁ bhāva ucyate || 2.4.120 ||

“The ancient authorities say that the *bhāva* which conceals one’s *anubhāvas* [external symptoms] is called *avahitthā-vyabhicārī-bhāva*.”

tatra jaiḥmyena, yathā śrī-daśame [10.32.15] —
sabhājayitvā tam anaṅga-dīpanaṁ
sahāsa-līlekṣaṇa-vibhrama-bhruvā |
saṁsparśanenāṅka-kṛtāṅghri-hastayoḥ
saṁstutya īṣat kupitā babhāṣire || 2.4.121 ||

An example of *avahitthā* from deceit, *Śrīmad-Bhāgavatam* [10.32.16]:

“Śrī Kṛṣṇa had awakened romantic desires within the *gopīs*, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows.”

dākṣiṇyena, yathā —
sātrājītī-sadana-sīmani pārijāte
nīte praṇīta-mahasā madhusūdanena |
drāghīya-sīmani vidarbha-bhuvas tadersyām
sauśīlyataḥ kila na ko’pi vidāmbabhūva || 2.4.122 ||

An example of *avahitthā* from mild nature:

“When Madhusūdana brought the *parijāta* tree to the house of

Satyabhāmā, though Rukmiṇī was filled with anger, no one could detect that deception because of her mildness.”

*hriyā, yathā prathame [1.11.33] —
tam ātmajair dṛṣṭibhir antarātmanā
duranta-bhāvāḥ parirebhire patim |
niruddham apy āsavad ambu netrayor
vilajjatīnām bhṛgu-varya vaiklavāt ||2.4.123||*

Concealment out of bashfulness, from the First Canto of *Śrīmad-Bhāgavatam* [1.11.32]:

“The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhṛgus, though they tried to restrain their feelings, they inadvertently shed tears.”

*jaiḥmya-hrībhyām, yathā —
kā vṛṣasyati taṁ goṣṭha-bhujāṅgaṁ kula-pālikā |
dūti yatra smṛte mūrtir bhītyā romāñcitā mama ||2.4.124||*

Concealment from deceit and bashfulness:

“O messenger! Will a respectable woman desire such a snake among cowherds? Remembering Him, the hairs of my body are standing on end out of fear.”

*saujanyaena, yathā —
gūḍhā gābhīrya-sampadbhir mano-gahvara-garbhagā |
prauḍhāpy asyā ratiḥ kṛṣṇe durvitarkā parair abhūt ||2.4.125||*

Concealment by good qualities:

“Though Rādhā’s attachment to Kṛṣṇa increased to the extreme, by the wealth of Her self-control, she concealed it so that no one could doubt Her.”

gauraveṇa, yathā —

*govinde subala-mukhaiḥ samam suhṛdbhiḥ
smerāsyaiḥ sphuṭam iha narma nirmimāṇe |
ānamrīkṛta-vadanaḥ pramoda-mugdho
yatnena smitam atha saṁvavāra patrī || 2.4.126 ||*

Concealment out of respect:

“When Kṛṣṇa began to joke among His laughing cowherd friends, His servant Patrī became jubilant. Out of respect, he hung his head and with great difficulty covered his laughing.”

*hetuḥ kaścīd bhavet kaścīd gopyaḥ kaścāna gopanaḥ |
iti bhāva-trayasyātra viniyogaḥ samīkṣyate || 2.4.127 ||
hetutvaṁ gopanatvaṁ ca gopyatvaṁ cātra sambhavet |
prāyeṇa sarva-bhāvānām ekaśo’nekaśo’pi ca || 2.4.128 ||*

“Three bhāvas will be seen operating in this situation: one as a cause, one that is concealed and one bhāva that conceals another. Individually or as a group, the bhāvas may act as a cause, being concealed or concealing.”

atha [20] smṛtiḥ —

*yā syāt pūrvānubhūtārtha-pratītiḥ sadṛśekṣayā |
dṛḍhyābhyāsādinā vāpi sā smṛtiḥ parikīrtitā |
bhaved atra śiraḥ-kampo bhrū-vikṣepādayo’pi ca || 2.4.129 ||*

“Scrutiny of previous experience, that arises from strict practice or from seeing similar objects, is called smṛti [remembrance]. In this state, shaking the head and moving the brows occur.”

tatra sadṛśekṣaṇā, yathā —

*vilokya śyāmam ambhodam ambhoruha-vilocanā |
smāraṁ smāraṁ mukunda tvāṁ smāraṁ vikramam anvabhūt ||
2.4.130 ||*

Smṛti arising from seeing a similar object:

“O Mukunda! When lotus-eyed Rādhā saw a dark cloud, She remembered You and experienced the force of love.”

dṛḍhābhyāsenā, yathā —
praṇidhāna-vidhim idānīm akurvato'pi pramādato hṛdi me |
hari-pada-paṅkaja-yugalaṁ kvacit kadācit parisphurati || 2.4.131 ||

Smṛti arising from determined practice:

“Spontaneously, without concentrating, the lotus feet of the Lord now appear in my heart at any time or place.”

atha [21] vitarkaḥ —
vimarśāt saṁśayaś ca vitarkas tūha ucyate |
eṣa bhrū-ksepaṇa-śiro'ṅguli-saṅcālanādi-kṛt || 2.4.132 ||

“Arriving at a conclusion based on error, doubt or inference is called *vitarka* [conjecture]. In this state, moving the brows, and moving the head and fingers occur.”

tatra vimarśād, yathā vidagdha-mādhava [2.27] —
na jānīṣe mūrdhnaś cyutam api śikhaṇḍaṁ yad akhilaṁ
na kaṇṭhe yan mālyaṁ kalayasi purastāt kṛtam api |
tad unnītaṁ vṛndāvana-kuhara-līlā-kalabha he
sphuṭaṁ rādhā-netra-bhramara-vara vīryonnatir iyam || 2.4.133 ||

Vitarka arising from inference, from *Vidagdha-mādhava*:

“O elephant who sports in the houses of Vṛndāvan! The peacock feather has fallen from Your head to the ground, but You are unaware of that. There is a prepared garland lying in front of You, but You do not put it on. From that I can infer that the power of the bees, in the form of Rādhā's eyes, has agitated You.”

saṁśayāt, yathā —
asau kiṁ tāpiṅcho na hi tad-amala-śrīr iha gatiḥ
payodaḥ kiṁ vāmaṁ na yad iha niraṅgo himakaraḥ |
jagan-mohārambhoddhūra-madhura-vaṁśī-dhvanir ito
dhruvaṁ mūrdhany adrer vidhumukhi mukundo viharati || 2.4.134 ||

Vitarka arising from doubt:

“Is that a *tamāla* tree? It cannot be, for why would it be endowed

with such pure, clear movements? Is it a cloud? No, it cannot be, for a spotless moon is residing there. O moon-faced one! It seems that Mukunda, who can enchant the universe with the sound of His flute, is certainly wandering on top of Govardhana Hill.”

vinirṇayānta evāyaṁ tarka ity ūcire pare || 2.4.135 ||

“Some say that *tarka* means to draw conclusions about objects cabale of being judged.”

atha [22] *cintā* —

dhyānaṁ cintā bhaved iṣṭānāpti-anīṣṭāpti-nirmitam |
śvāsādhomukha-bhūlekha-vaivarnyān nidratā iha |
vilāpottāpa-kṛṣatā-bāṣpa-dainyādayo’pi ca || 2.4.136 ||

“Pondering, arising from not attaining a desired object or from attaining an undesirable object, is called *cintā*. In this state, there is heavy breathing, hanging of the head, writing on the ground, change of color, sleeplessness, prattle and fever.”

tatra iṣṭānāptyā, yathā śrī-daśame [10.29.29] —
kṛtvā mukhāny avaśucaḥ śvasanena śuṣyad
bimbādharaṇi caraṇena likhantyaḥ |
asrer upāttamasibhiḥ kucakuṅkumāni
tasthur mrjantya uruduḥkha-bharāḥ sma tūṣṇīm || 2.4.137 ||

Pondering from not attaining the desired object of love, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.29.29]:

“Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the *gopīs* scratched the ground with their toes. Tears flowed from their eyes, carrying their *kajjala* and washing away the vermillion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness.”

yathā vā —

*aratibhir atikramya kṣāmā pradoṣam adoṣadhiḥ
katham api cirād adhyāsīnā praghāṇam aghāntaka |
vidhūrta-mukhī ghūrṇaty antaḥ prasūs tava cintayā
kim ahaha gṛhaṁ kṛḍā-lubdha tvayādyā visasmare || 2.4.138 ||*

Another example:

“O killer of Agha! Your affectionate mother, depressed and thin from thinking of You, remained sitting on the veranda for a long time, and having waited until evening, she now wanders within the house. How astonishing it is! Though You experienced such fun there, You have completely forgotten about Your house.”

aniṣṭāptyā, yathā —

*gṛhiṇi gahanayāntaścintayonnidra-netrā
glapaya na mukha-padmaṁ taṭṭa-bāṣpa-plavena |
nṛpa-puram anuvindan gāndineyena sārḍham
tava sutam aham eva drāk parāvartayāmi || 2.4.139 ||*

Cintā arising from attaining something undesirable:

“Do not remain sleepless, absorbed in intense deliberation, with hot tears withering your lotus face. I will go to Mathurā with Akrura and bring back your son very soon.”

atha [23] matiḥ —

śāstrādīnām vicārottham artha-nirdhāraṇam matiḥ || 2.4.140 ||

“Ascertaining a meaning after consulting scripture is called *mati*.”

*atra kartavya-karaṇam saṁśaya-bhramayoś chidā |
upadeśaś ca śiṣyāṇām ūhāpohādayo’pi ca || 2.4.141 ||*

“In this state performing necessary actions after cutting doubts and illusions, giving instructions to students and defeating others’ arguments and opposite conclusions occur.”

yathā pādme vaiśākha-māhātmye —
vyāmohāya carācarasya jagatas te te purāṇāgamās
tām tām eva hi devatām paramikām jalpantu kalpāvadhi |
siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaram nīteṣu niścīyate || 2.4.142 ||

From the Padma Purāṇa, Vaiśākhā-mahātmya:

“Let the *Purāṇas* and other scriptures glorify the greatness of their *devatās* here and there for a kalpa to produce illusion in the people of this world. But after taking into account all varieties of interpretation, their conclusion is that Viṣṇu alone is the Supreme Personality of Godhead.”

yathā vā śrī-daśame [10.60.39] —
tvam nyasta-daṇḍamunibhir gaditānubhāva
ātmātmadaś ca jagatām iti me vṛto'si |
hitvā bhavad-bhruva udīrita-kāla-vega-
dhvastāśiṣo'bja-bhavanākapatīn kuto'nye || 2.4.143 ||

From the Tenth Canto of Śrīmad-Bhāgavatam [10.60.39]:

“Knowing that great sages who have renounced the *sannyāsī*’s *daṇḍa* proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahmā, Lord Śiva and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?”

atha [24] dhṛtiḥ —
dhṛtiḥ syāt pūrṇatā jñāna-duḥkhābhāvottamāptibhiḥ |
aprāptātīta-naṣṭārthān abhisamśocanādi-kṛt || 2.4.144 ||

“The steadiness of heart arising from attaining realization of the Lord, from absence of suffering in attaining realization of the Lord, and from realizing *prema* with the Lord is called *dhṛti*. In

this state there is no lamentation for things not attained or for things that have disappeared.”

*tatra jñānena, yathā vairāgya-śatake [55] bhartṛhariḥ —
aśnīmahi vyaṁ bhikṣām āśāvāso vasīmahi |
śayīmahi mahī-prṣṭhe kurvīmahi kim īśvaraiḥ || 2.4.145 ||*

Dhṛti from attaining realization of the Lord, from Bhartṛhari’s *Vairāgya-śataka*:

“When I attain knowledge of the Lord, I will eat only begged food and live without clothing. I will sleep on the ground. What is the necessity of serving the king or other authorities?”

*duḥkhābhāvena, yathā —
goṣṭhaṁ ramā-keli-gṛhaṁ cakāsti
gāvaś ca dhāvanti paraḥ-parārdhāḥ |
putras tathā dīvyati divya-karmā
tr̥ptir mama bhūḍ gṛhamedhi-saukhye || 2.4.146 ||*

Dhṛti from lack of suffering:

“Our cowsheds have become the playground of Lakṣmī and more than 100,000 billion cows are running around. A divine child is playing in the house. I am fully satisfied with the happiness of family life.”

*uttamāptyā, yathā —
harilīlā-sudhā-sindhos taṭam apy adhitiṣṭhataḥ |
mano mama caturvargaṁ tṛṇāyāpi na manyate || 2.4.147 ||*

Dhṛti from attaining *prema*:

“I am situated on the bank of the ocean of nectar consisting of the Lord’s pastimes. Thus my mind is not aware of *artha*, *dharma*, *kāma* and *mokṣa*, which are now worthless like grass.”

atha [25] harṣaḥ —

abhīṣṭekṣaṇa-lābhādi-jātā cetaḥ-prasannatā |
harṣaḥ syād iha romāñcaḥ svedo'śru mukha-phullatā |
āvegonmāda-jadātās tathā mohādayo'pi ca || 2.4.148 ||

“Happiness of the heart arising from seeing or attaining one’s desired object is called *harṣa*. In this state standing of the hair on end, perspiration, tears, glowing face, confusion [*āvega*], insanity [*unmāda*], indecision [*jadātā*] and fainting [*moha*] occur.”

tatra abhīṣṭekṣaṇena, yathā śrī-viṣṇu-purāṇe [ViP 5.17.25] —
tau dṛṣṭvā vikaśad-vaktra-sarojaḥ sa mahāmatih |
pulakāñcita-sarvāṅgas tadākrūro'bhavan mune || 2.4.149 ||

Joy on seeing one’s desired object, from *Viṣṇu Purāṇa*:

“O sage! When Akrura saw Kṛṣṇa and Balarāma, his lotus face blossomed with joy and all his hairs stood on end.”

abhīṣṭa-lābhena, yathā śrī-daśame [10.33.12] —
tatraikāmsagataṁ bāhuṁ kṛṣṇasyotpalasaurabham |
candanāliptam āghrāya hṛṣṭaromā cucumba ha || 2.4.150 ||

Joy from attaining one’s desired object, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.33.11]:

“Upon the shoulder of one *gopī* Kṛṣṇa placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the *gopī* relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm.”

atha [26] autsukyam —
kālākṣamatvam autsukyam iṣṭekṣāpti-sṛṅhādibhiḥ |
mukha-śoṣa-tvarā-cintā-niḥśvāsa-sthiratādikṛt || 2.4.151 ||

“Inability to tolerate the passing of time, arising from desire to see or attain a desired object is called *autsukhyam* [impatience].

In this state there is drying of the mouth, haste, pondering and prominence of breathing.”

*tatra iṣṭekṣā-spr̥hayā, yathā śrī-daśame [10.71.34] —
prāptam niśamya nara-locana-pāna-pātram
autsukya-viślathita-keśa-dukūla-baddhāḥ |
sadyo viśṛjya gṛha-karma patimś ca talpe
draṣṭum yayur yuvatayaḥ sma narendra-mārga || 2.4.152 ||*

Impatience arising from a desire to see one’s cherished object, from the Tenth Canto of Śrīmad-Bhāgavatam [10.71.33]:
“When the young women of the city heard that Lord Kṛṣṇa, the reservoir of pleasure for human eyes, had arrived, they hurriedly went onto the royal road to see Him. They abandoned their household duties and even left their husbands in bed, and in their eagerness the knots of their hair and garments came loose.”

*yathā vā, stavāvalyām śrī-rādhikāṣṭake [14.7] —
prakatita-nija-vāsam snigdha-veṇu-praṇādair
druta-gati harim ārāt prāpya kuñje smitākṣī |
śravaṇa-kuhara-kaṇḍum tanvatī namra-vaktrā
snapayati nija-dāsyē rādhikā mām kadā nu || 2.4.153 ||*

Another example, from Stavāvalī, Śrī-Rādhikāṣṭaka:

“When Kṛṣṇa revealed His whereabouts in the grove by the sound of His flute, Rādhā coming quickly to the grove with a smiling face, remained waiting with head hung down, eager to hear Kṛṣṇa’s words. When will that Rādhā engage me in Her service?”

*iṣṭāpti-spr̥hayā, yathā —
narma-karmaṭhatayā sakhī-gaṇe
drāghayaty aghaharāgrataḥ kathām |
gucchaka-grahaṇa-kaitavād asau
gahvaram druta-pada-kramam yayau || 2.4.154 ||*

Impatience arising from desire to attain one's object:

“When the *gopīs* tried to prolong the conversation with Kṛṣṇa by expert joking, and thus delay Him, Rādhā came to the grove quickly, on the pretext of accepting a bunch of flowers.”

atha [27] augryam —

*aparādha-durukty-ādi-jātaṁ caṇḍatvam ugratā |
vadha-bandha-śiraḥ-kampā-bhartsanottādanādi-kṛt | |2.4.155| |*

“Ferocity arising from offenses and harsh words is called *augrya*. In that state killing, binding, shaking the head, shouting loudly and beating occur.”

tatra aparādhād, yathā —

*sphurati mayi bhujaṅgī-garbha-viśramsi-kīrtau
viracayati mad-īṣe kilbiṣaṁ kālīyo'pi |
huta-bhuji bata kuryāṁ jāṭhare vauṣaḍ enaṁ
sapadi danuja-hantuḥ kintu roṣād bibhemi | |2.4.156| |*

Augrya arising from offense to Kṛṣṇa:

“Garuda said: ‘By my power the snakes have abortions. But Kālīya is offending my Master in my presence. I want to offer him to the fire in my stomach, but I am afraid of Kṛṣṇa’s anger.’”

duruktito, yathā sahadevoktiḥ —

*prabhavati vibudhānām agrimasyāgra-pūjām
na hi danuja-ripor yaḥ prauṇḍha-kīrter viśoḍhum |
kaṭutara-yama-daṇḍoddaṇḍa-rocir mayāsau
śirasi pṛthuni tasya nyasyate savya-pādaḥ | |2.4.157| |*

Augrya arising from harsh words against Kṛṣṇa, in a statement by Sahadeva:

“I will place my left foot with more force than Yama’s punishment on the head of that person who cannot tolerate the first worship of Kṛṣṇa—who is full of all glories and worshiped by all *devatās*.”

yathā vā baladevoktiḥ —
ratāḥ kila nṛpāsane kṣitīpa-lakṣa-bhuktojjhite
khalāḥ kuru-kulāddhamāḥ prabhum ajāṇḍa-koṭiṣv amī |
hahā bata viḍambanā śiva śivādya naḥ śṛṇvatām
haṭhād iha kaṭākṣayanty akhila-vandyam apy acyutam || 2.4.158 ||

Baladeva speaks:

“O Lord! These evil men, lowest members of the Kuru dynasty, having attained and given up the qualities of kings, are attached to sitting on the king’s throne. How painful it is to have to hear them today in the assembly boldly insulting Acyuta, worthy of praise by the whole universe.”

atha [28] amarṣaḥ —
adhikṣepāpamānādeḥ syād amarṣo’sahiṣṇutā || 2.4.159 ||
tatra svedah śiraḥkampō vivarṇatvaṁ vicintanam |
upāyanveṣaṇākrośa-vaimukhyottāḍanādayaḥ || 2.4.160 ||

“Intolerance arising from contempt, insult or other causes is called *amarṣa* [indignation]. In this state perspiration, shaking the head, change of color, pondering, looking for methods, shouting, turning away and beating occur.”

tatra adhikṣepād, yathā vidagdha-mādhava [2.53] —
nirdhautānām akhila-dharaṇī-mādhurīṇā
kalyāṇī me nivasati vadhūḥ paśya pārśve navoḍhā |
antargoṣṭhe caṭula naṭayann atra netra-tribhāgaṁ
niḥsaṅkas tvaṁ bhramasi bhavitā nākulatvaṁ kuto me || 2.4.161 ||

Indignation arising from contempt, from Vidagdha-mādhava:

“Jaṭilā said to Kṛṣṇa: ‘See! My son’s new, auspicious bride, endowed with all the sweetness of the earth, is sitting by my side. O unsteady boy! You cannot disturb me, though You wander fearlessly through Vraja moving Your eyebrows!’”

*apamānād, yathā padmokiṭṭh —
kadamba-vana-taskara drutam apehi kiṃ cātubhir
jane bhavati mad-vidhe paribhavo hi nātaḥ paraḥ |
tvayā vraja-mṛgī-dṛśāṃ sadasi hanta candrāvalī
varāpi yad ayogyayā sphuṭam adūṣi tārākhyayā || 2.4.162 ||*

Indignation arising from disrespect, in the words of Padmā:
“O thief in the *kadamba* forest! Come here quickly and do not use clever words! There is no greater disrespect for a person like me than to directly spoil excellent Candrāvalī in the assembly of *gopīs* by uttering the unsuitable name of Rādhā.”

*ādi-śabdād vañcanād api, yathā śrī-daśame [10.31.16] —
pati-sutānvaya-bhārṭṛ-bāndhavān
ativilaṅghya te’nty acyutāgatāḥ |
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi || 2.4.163 ||*

Indignation arising from being cheated, indicated by the word *ādi*, from Śrīmad-Bhāgavatam [10.31.17]:
“Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted with the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.”

*atha [29] asūyā —
dveṣaḥ parodaye’sūyānya-saubhāgya-guṇādibhiḥ |
tatrerśyānādarākṣepā doṣāropo guṇeṣv api |
apavṛttis tiro-vikṣā bhruvor bhaṅguratādayaḥ || 2.4.164 ||*

“Hatred arising from others’ increase of good fortune or qualities is called *asūyā* [envy or fault-finding]. In this state, malice, disrespect, insult, fault-finding, speaking ill of others, casting evil glances and miving the eyebrows occur.”

*tatra anya-saubhāgyena, yathā padyāvalyām [302] —
mā garvam udvaha kapola-tale cakāsti
kṛṣṇa-svabhasta-likhitā nava-mañjarīti |
anyāpi kiṁ na sakhi bhājanam īdṛśīnām
vairī na ced bhavati vepathur antarāyaḥ || 2.4.165 ||*

**Envy arising from others' increase of good fortune, from
Padyāvalī [302]:**

**“Do not be proud, now that you attain the glory of a new *mañjarī*
marked with the hand of Kṛṣṇa on your forehead. Can no one
else be the recipient of that mark? Others would also have this
good fortune if our enemy's hand did not shake.”**

*yathā vā śrī-daśame [10.30.30] —
tasyā amūni naḥ kṣobhaṁ kurvanty uccaiḥ padāni yat |
yaikāpahṛtya gopīnām raho bhuṅkte'cyutādharam || 2.4.166 ||*

From the Tenth Canto of Śrīmad-Bhāgavatam [10.30.30]:

**“These footprints of that special *gopī* greatly disturb us. Of all
the *gopīs*, She alone was taken away to a secluded place, where
She is enjoying the lips of Kṛṣṇa.”**

*guṇena, yathā —
svayaṁ parājayaṁ prāptān kṛṣṇa-pakṣān vijitya naḥ |
baliṣṭhā bala-pakṣās ced durbalāḥ ke tataḥ kṣitau || 2.4.167 ||*

Envy arising from increase of good qualities:

**“Balarāma's team thinks itself strong and able to defeat our team
with Kṛṣṇa on our side, but is there anyone weaker than
Balarāma's team in this world?”**

*atha [30] cāpalyam —
rāga-dveṣādibhiḥ citta-lāghavaṁ cāpalam bhavet |
tatṛāvicāra-pāruṣya-svacchandācaraṇādayaḥ || 2.4.168 ||*

“Cāpalam [insolence] means inconsiderateness of the heart arising from attraction or repulsion. In this state, lack of judgment, rough words and careless actions occur.”

*tatra rāgeṇa, yathā śrī-daśame [10.52.41] —
śvo bhāvini tvam ajitodvahane vidarbhān
guptaḥ sametya pṛtanā-ṭatibhiḥ parītaḥ |
nīrmathya caidya-magadheśa-balaṁ prasahya
mām rākṣasena vidhinodvaha vīrya-śulkām || 2.4.169 ||*

Cāpalya arising from attachment:

“O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the Rākṣasa style, winning me with Your valor.”

*dveṣeṇa, yathā —
vaṁśī-pūreṇa kālindyāḥ sindhum vindatu vāhitā |
guror api puro nīvīm yā bhraṁśayati subhruvām || 2.4.170 ||*

Cāpalyam arising from hatred:

“May the flute, which loosens the cords tying the clothing of the beautiful women, enter the ocean on the waves of the Yamunā!”

*atha [31] nidrā —
cintālasya-nisarga-klamādibhiś citta-mīlanam nidrā |
tatrāṅga-bhaṅga-jṛmbhā-jāḍya-śvāsākṣi-mīlanāni syuḥ || 2.4.171 ||*

“Suspension of external awareness arising from pondering, lack of energy, natural tendency and fatigue is called *nidrā* or sleep. In this state, rubbing the limbs, yawning, inaction, heavy breathing and closing the eyes occur.”

*tatra cintayā, yathā —
lohitāyati mārtaṇḍe veṇu-dhvanim aśṛṇvatī |
cintayākrānta-hṛdayā nidadrau nanda-gehinī || 2.4.172 ||*

Nidrā arising from worry:

“When the sun turned red at sunset and she did not hear the sound of the flute, Yaśodā entered a state of *nidrā*, being afflicted by excessive pondering of the situation.”

ālasyaṇa, yathā —

*dāmodarasya bandhana-karmabhir atiniḥsahāṅga-latikeyam |
dara-vighūrṇitottamāṅgā kṛtāṅga-bhaṅgā vrajeśvarī sphurati ||
2.4.173 ||*

Nidrā arising from lack of energy:

When Yaśodā tied up Kṛṣṇa, she was unable to move her body. She became dizzy. Rubbing her limbs, she entered a state of *nidrā*.

nisargeṇa, yathā —

*aghahara tava vīrya-ṣṛṣṭāśeṣa-cintāḥ
parihṛta-gr̥ha-vāstu-dvāra-bandhānubaddhāḥ |
nija-nijam iha rātrau prāṅganam śobhayantaḥ
sukham avicalad-aṅgāḥ śerate paśya gopāḥ || 2.4.174 ||*

Nidrā arising from natural urge:

“O killer of Agha! Look! Having extinguished all fears by thinking of Your exploits, the cowherd men have given up locking their doors and sleep at night in the yards of their houses without moving their limbs.”

klamena, yathā —

*saṅkrānta-dhātu-citrā suratānte sā nitānta-tāntā’dya |
vakṣasi nikṣiptāṅgī harer viśākhā yayau nidrām || 2.4.175 ||*

Nidrā arising from fatigue:

“Viśākhā, tinged with the colors of Kṛṣṇa’s cosmetics, tired after enjoyment, is sleeping on Kṛṣṇa’s chest.”

yuktāsya sphūrṭi-mātreṇa nirviśeṣeṇa kenacit |

hṛn-mīlanāt puro’vasthā nidrā bhakteṣu kathyate || 2.4.176 ||

“The state just prior to extinguishing of consciousness, in which there is appearance of Kṛṣṇa without particular pastimes, is called *nidrā* for the devotees.”

atha [32] suptiḥ —

*suptir nidrā-vibhāvā syān nānārthānubhavātmikā |
indriyoparati-śvāsa-netra-saṁmīlanādi-kṛt | |2.4.177| |*

“Sleep in which there are various thoughts and experience of objects is called *supti* or dreaming. In this state there is absence of the functions of the external senses, heavy breathing and closing the eyes.”

yathā —

*kāmaṁ tāmarasākṣa keli-vitatiḥ prāduṣkṛtā śaiśavī
darpaḥ sarpa-pates tad asya tarasā nirdhūyatām uddhūraḥ |
ity utsvaṇa-girā cirād yadu-sabhāṁ vismāpayan smerayan
niḥśvāseṇa darottaraṅgad-udaraṁ nidrāṁ gato lāṅgalī | |2.4.178| |*

An example:

“Baladeva astonished the assembly of the Yadus and made them laugh when He went to sleep. While breathing heavily and heaving His belly, He exclaimed in a dream state, ‘O lotus-eyed Kṛṣṇa! You have magnificently manifested Your wealth of childhood pastimes by powerfully crushing the intolerable pride of Kāliya, the king of snakes.’ “

atha [33] bodhaḥ —

avidyā-moha-nidrāder dhvaṁsodbodhaḥ prabuddhatā | |2.4.179| |

“Enlightenment of appearance of knowledge caused by destruction of ignorance, *moha* and sleep is called *bodha*.”

tatra avidyā-dhvaṁsataḥ —

*avidyā-dhvaṁsato bodho vidyodaya-puraḥsaraḥ |
aśeṣa-kleśa-viśrānti-svarūpāvagamādi-kṛt | |2.4.180| |*

Bodha arising from destruction of ignorance:

“Enlightenment occurs after the appearance of knowledge, which occurs after the removal of ignorance. This enlightenment consists of realizing one’s identity with Brahman, which destroys unlimited suffering.”

yathā —

*vindan vidyā-dīpikāṁ sva-svarūpaṁ
buddhvā sadyaḥ satya-vijñāna-rūpaṁ |
niṣpratyūhas tat paraṁ brahma mūrtam
sāndrānandākāraṁ anveṣayāmi || 2.4.181 ||*

Another example:

“Realizing my *svarūpa* of eternity and knowledge after attaining the lamp of knowledge, without obstacle, I will now search for the Supreme Brahman personified, composed of concentrated bliss.”

moha-dhvaṁsataḥ —

*bodho moha-kṣayāc chabda-gandha-sparśa-rasair hareḥ |
dṛg-unmīlana-romāñca-dharotthānādi-kṛd bhavet || 2.4.182 ||*

Bodha arising from the destruction of *moha*:

“When *moha* is destroyed by the sound, fragrance, touch and taste of the Lord, there is *bodha*. In this state the eyes are open, hairs stand on end, and there is rising from the ground.”

tatra śabdena, yathā —

*prathama-darśana-rūḍha-sukhāvali-
kavalitendriya-vṛttir abhūd iyaṁ |
agha-bhidaḥ kila nāmnī udite śrutau
lalitayodamimīlad ihākṣiṇī || 2.4.183 ||*

Bodha from the destruction of *moha*, arising from the sound of the Lord:

“All of Rādhā’s senses stopped functioning [*moha*] due to the

bliss generated from first seeing Kṛṣṇa. Then when Lalitā uttered the Holy Names of Kṛṣṇa in Her ear, she opened Her eyes.”

gandhena, yathā —

*aciram agha-hareṇa tyāgataḥ srasta-gātrī
vana-bhuvi śavalāṅgī śānta-niḥśvāsa-vṛttiḥ |
prasaratī vana-mālā saurabhe paśya rādhā
pūlakita-tanur eṣā pāmśu-puñjād udasthāt || 2.4.184 ||*

Arising from smell:

“Once when Kṛṣṇa disappeared from the presence of Rādhā, She lost control of Her limbs, lost Her color and lost Her breath. She fell on the forest earth. When the fragrance of Kṛṣṇa’s forest garland spread in all directions, Rādhā’s hairs stood on end by smelling the fragrance, and look—She rose from the ground.”

sparśena, yathā —

*asau pāṇi-sparśo madhura-masṛṇaḥ kasya vijayī
viśīryantyāḥ saura-pūlina-vanam ālokya mama yaḥ |
durantām uddhūya prasabham abhito vaiśasa-mayīm
drutaṁ mūrccāṁ antaḥ sakhi sukha-mayīm pallavayati || 2.4.185 ||*

Breaking moha by touch:

“O friend! Whose touch is this, that is soft, blissful and all-conquering? Seeing the bank of the Yamunā I had fainted. The touch of that hand completely removed My fainting condition, which gave Me so much suffering, by force, producing in Me a fainting condition of happiness.”

rasena, yathā —

*antarhite tvayi balānuja rāsa-kelau
srastāṅga-yaṣṭir ajaniṣṭa sakhī viśaṁjñā |
tāmbūla-carvitam avāpya tavāmbujākṣī
nyastam mayā mukha-puṭe pūlakojjvalāsīt || 2.4.186 ||*

Destruction of moha caused by taste:

“Younger brother of Balarāma! When You disappeared during

the rāsa dance, my friend Rādhā lost control of Her body and became unconscious. But when lotus-eyed Rādhā tasted Your chewed tām̐būla that I placed in Her mouth, Her hairs stood on end.”

nidrādhvaṁsataḥ —

bodho nidrākṣayāt swapna-nidrā-pūrti-svanādibhiḥ |
tatrākṣi-mardanaṁ śayyā-mokṣo'ṅga-valanādayaḥ || 2.4.187 ||

Bodha arising from breaking sleep:

“There is *bodha* when sleep is broken by a dream, by sufficient rest and by noise. In this state rubbing the eyes, rising from bed and rubbing the limbs occurs.”

tatra swapnena, yathā —

iyaṁ te hāsa-śrīr viramatu vimuñcāñcalam idaṁ
na yāvad-vṛddhāyai sphuṭam abhidadhe tvac-caṭulatām |
iti swapne jalpanty aciram avabuddhā gurum asau
puro dṛṣṭvā gaurī namita-mukha-bimbā muhur abhūt || 2.4.188 ||

Bodha arising from breaking sleep through a dream:

“ ‘O Kṛṣṇa! Do not laugh. Stop pulling the edge of My cloth, otherwise I will tell Jaṭilā about Your fickle behavior.’ Saying this, in a dream, Rādhā suddenly awoke. Seeing her elders in front of Her, She became very bashful and hung Her head.”

nidrā-pūrtiā, yathā —

dūtī cāgāt tad-āgāraṁ jajāgāra ca rādhikā |
tūrṇaṁ puṇyavatīnāṁ hi tanoti phalam udyamaḥ || 2.4.189 ||

Bodha arising from breaking sleep sue to sufficient rest:

“Just when the messenger arrived at Her house, Rādhā woke up. It is seen that the attempts of those with sufficient pious credits quickly bear fruit.”

svanena, yathā —

dūrād vidrāvayan nidrā-marālīr goṇa-subhruvām |
sāraṅga-raṅgadaṁ reje veṇu-vārīda-garjitam || 2.4.190 ||

By sound:

“Just as the rumbling of the clouds that gives joy to the peacocks causes the swans to fly away, so the sound of the flute broke the sleep of the *gopīs*.”

iti bhāvās trayas-trimśat kathitā vyābhicārīṇaḥ |
śreṣṭha-madhyā-kaniṣṭheṣu varṇanīyā yathocitam || 2.4.191 ||

“Thus the thirty-three *vyābhicārī-bhāvas* have been described. They should be described as superior, moderate and inferior according to their condition.”

mātsaryodvega-dambherṣyā viveko nirṇayas tathā |
klaibyaṁ kṣamā ca kutukam utkaṇṭhā vinayo’pi ca || 2.4.192 ||
saṁśayo dhārṣṭyam ity ādyā bhāvā ye syuḥ pare’pi ca |
ukteṣv antarbhavantīti na prthaktvena darśitāḥ || 2.4.193 ||

“All other conditions such as envy, agitation, deceit, spite, discrimination, coming to conclusion, impotence, toleration, curiosity, longing, modesty, doubt and audacity can be included in the thirty-three *vyābhicārī-bhāvas*, and thus have not been described separately.”

tathā hi —

asūyāyāṁ tu mātsaryaṁ trāse’py udvega eva tu |
dambhas tathāvahitthāyāṁ īrṣyāmarṣe matāv ubhau |
viveko nirṇayaś cemaṁ dainye klaibyaṁ kṣamā dhṛtau || 2.4.194 ||

aṁśukye kutukotkaṇṭhe lajjāyāṁ vinayas tathā |
saṁśayo’ntarbhavet tarke tathā dhārṣṭyaṁ ca cāpale || 2.4.195 ||

“Thus:

- *Mātsarya* [envy] is included in *asūyā-bhāva*.

- *Udvega* [agitation] is included in *trāsa-bhāva*.
- *Dambha* [deceit] is included in *avahitthā-bhāva*.
- *Īrṣyā* [spite] is included in *amarṣa-bhāva*.
- *Viveka* [discrimination] and *nirṇaya* [concluding] are included in *mati-bhāva*.
- *Klaibhyam* [impotence] is included in *dāinyam-bhāva*.
- *Kṣamā* [tolerance] is included in *dhṛti-bhāva*.
- *Kutuka* [curiosity] and *utkaṇṭha* [longing] are included in *autsukya-bhāva*.
- *Vinaya* [modesty] is included in *lajjā-bhāva*.
- *Samśaya* [doubt] is included in *vitarka-bhāva*.
- *Dhārṣṭya* [audacity] is included in *cāpala-bhāva*.”

eṣāṁ sañcāri-bhāvānāṁ madhye kaścana kasyacit |
vibhāvaś cānubhāvaś ca bhaved eva parasparam || 2.4.196 ||

“Among the *vyābhicāri-bhāvas*, some act as cause [*vibhāva*] and some as effect [*anubhāva*].”

nirvede tu yathersyāyā bhaved atra vibhāvatā |
asūyāyāṁ punas tasyā vyaktam uktānubhāvatā || 2.4.197 ||

“Thus *īrṣya* [malice] is the cause of *nirveda* [self-disgust] and the effect of *asūyā* [envy]. This has already been stated.”

autsukyaṁ prati cintāyāḥ kathitātrānubhāvatā |
nidrāṁ prati vibhāvatvam evaṁ jñeyaḥ pare’py amī || 2.4.198 ||

“*Cintā* [pondering] is the effect of *autsukya* [impatience] and the cause of *nidrā* [sleep]. In this way one should understand how the *vyābhicāri-bhāvas* act mutually as *anubhāva* [actions as effect] and *vibhāva* [actions as cause].”

eṣāṁ ca sāttvikānāṁ ca tathā nānā-kriyā-tateḥ |
kārya-kāraṇa-bhāvas tu jñeyaḥ prāyeṇa lokataḥ || 2.4.199 ||

“The causes and effects of *vyābhicārī-bhāvas*, *sāttvika-bhāvas* and various other actions should be understood to be similar to situations in the material world.”

nindāyās tu vibhāvatvaṁ vaivarṇyāmarṣayor matam |
asūyāyām punas tasyāḥ kathitaivānubhāvatā || 2.4.200 ||

“Criticism or other actions are considered to be the cause of change of color [a *sāttvika-bhāva*] and *amarṣa* [indignation, a *vyābhicārī-bhāva*] and the effect of *asūyā* [envy, a *vyābhicārī-bhāva*].”

prahārasya vibhāvatvaṁ saṁmoha-pralayau prati |
augryaṁ pratyānubhāvatvaṁ evaṁ jñeyāḥ pare’pi ca || 2.4.201 ||

“Beating is the cause of *moha* [fainting, a *vyābhicārī-bhāva*] and *pralaya* [a *sāttvika-bhāva*]. It is also the effect of *augrya* [ferocity, a *vyābhicārī-bhāva*]. Other states should be understood similarly.”

trāsa-nidrā-śramālasya-mada-bhid-bodha-varjinām |
sañcāriṇām iha kvāpi bhaved rati-anubhāvatā || 2.4.202 ||

“The *vyābhicārī-bhāvas* of *trāsa* [terror], *nidrā* [sleep], *śrama* [disturbance], *ālasya* [lack of enthusiasm] and *māda* [madness] arise from intoxication, and *bodha* arises somewhat as the effect of *rati*.”

sākṣād-rater na sambandhaḥ ṣaḍbhis trāsādibhiḥ saha |
syāt parasparayā kintu līlānugūṇatākṛte || 2.4.203 ||

“*Rati* has no direct relationship with the six *vyābhicārī-bhāvas* just mentioned. *Rati* has a relationship with them only because they support *rati* for encouraging pastimes.”

vitarka-mati-nirveda-dhṛtīnām smṛti-harṣayoḥ |
bodha-bhid-dānya-suptīnām kvacid rati-vibhāvatā || 2.4.204 ||

“Similarly, *vitarka* [conjecture], *mati* [scriptural conclusion], *nirveda* [self-disgust], *dhṛti* [steadiness of heart], *smṛti* [remembrance], *harṣa* [joy] and the type of *bodha* arising from destruction of ignorance become somewhat the causes of *rati*. “

paratantrāḥ svatantrās cety uktāḥ sañcāriṇo dvidhā || 2.4.205 ||

“The *vyābhicārī-bhāvas* may be either dependent upon or independent [of the primary and secondary *ratis*].”

tatra paratantrāḥ —

varāvaratayā proktāḥ paratantrā api dvidhā || 2.4.206 ||

“The dependent *vyābhicārī-bhāvas* are either superior or inferior.”

tatra varāḥ —

sākṣād vyavahitaś ceti varo’py eṣa dvidhoditaḥ || 2.4.207 ||

“The superior dependent *vyābhicārī-bhāvas* are either direct or indirect.”

tatra sākṣāt —

mukhyām eva ratim puṣṇan sākṣād ity abhidhīyate || 2.4.208 ||

“A superior *vyābhicārī-bhāva* that nourishes a primary *rati* is called a direct superior dependent *vyābhicārī-bhāva*.”

yathā —

tanuruhālī ca tanuś ca nṛtyaṁ

tanoti me nāma niśamya yasya |

apaśyato māthura-maṇḍalaṁ tad-

vyarthena kiṁ hanta dṛṣor dvayena || 2.4.209 ||

An example:

“What is the use of eyes that do not see Mathurā, hearing whose name my hairs stand on end?”

atha vyavahitaḥ —

puṣṇāti yo ratiṁ gauṇīm sa vyavahito mataḥ || 2.4.210 ||

“A superior, dependent *vyābhicārī-bhāva* that nourishes a secondary *rati* is called an indirect [*vyavahita*] superior dependent *vyābhicārī-bhāva*.”

yathā —

*dhig astu me bhuja-dvandvaṁ bhīmasya pariḥopamam |
mādhavākṣepiṇaṁ duṣṭaṁ yat pīnaṣṭi na cedipam || 2.4.211 ||*

“I am Bhīma. How unfortunate are my two arms, strong as iron beams, if they cannot crush the evil Śiṣupāla, the enemy of Kṛṣṇa!”

nirvedaḥ krodha-vaśyatvād ayaṁ vyavahito rateḥ || 2.4.212 ||

“In the above verse, *nirveda* [self-deprecation] is under the control of the secondary *rati* of anger. Thus it is called indirect [*vyavahita*].”

atha avaraḥ —

rasa-dvayasyāpy aṅgatvam agacchann avaro mataḥ || 2.4.213 ||

“When the *vyābhicārī-bhāva* is not a component of either a primary or secondary *rasa* [does not nourish the *rasa*] it is called an inferior dependent *vyābhicārī-bhāva*.”

yathā —

*lelihyamānaṁ vadanair jvaladbhir
jaganti daṁṣṭrāsphuṭad-uttamāṅgaiḥ |
avekṣya kṛṣṇaṁ dhṛta-viśvarūpaṁ
na svaṁ viśuṣyan smarati sma jiṣṇuḥ || 2.4.214 ||*

“When Arjuna saw that the universal form of Kṛṣṇa was crushing the heads of the living entities in the universe with the teeth in His shining mouths, his mouth became dry and he forgot himself.”

*ghora-kriyādy-anubhāvād ācchādya sahajām ratim |
durvarāvirabhūd bhītir moho'yaṁ bhī-vaśas tataḥ || 2.4.215 ||*

“Uncontrollable fear appeared when Arjuna experienced the frightful actions of the universal form of the Lord. This covers the normal *rati* of Arjuna [friendship]. The *vyābhicārī-bhāva* of *moha* is under the control of fear, which is not a secondary *rati* [because fear is incompatible with friendship].”

*atha svatantrāḥ —
sadaiva pāratantrye'pi kvacid eṣāṁ svatantratā |
bhūpāla-sevakasyeva pravṛttasya kara-grahe || 2.4.216 ||*

Svatantra [independent] *vyābhicārī-bhāvas*:

“Though all the *vyābhicārī-bhāvas* are dependent to some degree [upon the *rati* of the devotee], they manifest some independence. Though the employees of a king are dependent on the king, at the time of collecting the king's taxes or during marriages, they show independence from the king.”

*bhāvajñai rati-śūnyaś ca raty-anuśparśanas tathā |
rati-gandhiś ca te tredhā svatantrāḥ parikīrtitāḥ || 2.4.217 ||*

“Those knowledgeable of *rati* divide the independent *vyābhicārī-bhāvas* into three types: devoid of genuine *rati*, influenced by genuine *rati* and having a trace of *rati*.”

*tatra rati-śūnyaḥ —
janeṣu rati-śūnyeṣu rati-śūnyo bhaved asau || 2.4.218 ||*

Devoid of genuine *rati*:

“When *vyābhicārī-bhāvas* are displayed in a person devoid of genuine *rati*, but not inimical to Kṛṣṇa, it is called *rati-śūnya-svatantra-vyābhicārī-bhāva* [independent *vyābhicārī-bhāva* without *rati*].”

yathā śrī-daśame [10.23.40] —

*dhig janma nas trivṛd-vidyām dhig vrataṁ dhig bahujñatām |
dhik kulaṁ dhik kriyā-dikṣāṁ vimukhā ye tv adhokṣaje || 2.4.219 ||
atra svatantra nirvedaḥ |*

Independent self-depreciation, from the Tenth Canto of Śrīmad-Bhāgavatam [10.23.40]:

“To hell with our threefold birth, our vow of celibacy and our extensive learning! To hell with our aristocratic background and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead.”

tatra raty-anusparśanaḥ —

*yaḥ svato rati-gandhena vihīno’pi prasaṅgataḥ |
paścād ratiṁ spṛśed eṣa raty-anusparśano mataḥ || 2.4.220 ||*

Influenced by genuine rati:

“When a *vyābhicārī-bhāva* appears spontaneously but devoid of even *rati-gandha* [the third type of independent *vyābhicārī-bhāva*, having genuine *rati* as the indirect cause], but is related to genuine *rati* because the experiencer has genuine permanent *rati*, it is called *raty-anusparśana-svatantra-vyābhicārī-bhāva* [independent *vyābhicārī-bhāva* influenced by *rati*].”

yathā —

*gariṣṭhāriṣṭa-ṭaṅkārair vidhurā vadhīrāyitā |
hā kṛṣṇa pāhi pāhīti cukrośābhīra-bālikā || 2.4.221 ||*

atra trāsah |

Terror:

“Hearing the roaring of the terrifying bull demon, the cowherd boys became fearful and almost deaf because of the loud sound. They began to shout ‘Kṛṣṇa! Please help us!’ “

atha rati-gandhiḥ —

yaḥ svātantrye’pi tad-gandham rati-gandhir vyanakti saḥ || 2.4.222 ||

“When a *vyābhicārī-bhāva* shows a touch of *rati* even though it remains independent, it is called *rati-gandhi-svatantra-vyābhicārī-bhāva* [independent *vyābhicārī-bhāva* with a touch of *rati*].”

yathā —

pitāṁśukam paricinomi dhṛtaṁ tvayāṅge

saṅgopānāya na hi nāptri vidhehi yatnam |

ity āryayā nigaditā namitottamāṅgā

rādhāvaguṇṭhita-mukhī tarasā tadāsīt || 2.4.223 ||

atra lajjā |

Bashfulness:

“‘O my daughter! I know why you are wearing that yellow cloth on your body. Do not try to hide [your attraction to Kṛṣṇa] from me.’ When Mukharā told this to Rādhā, She quickly hung Her head and covered Her face with the edge of Her cloth to hide Her shame.”

ābhāsaḥ punar eteṣāṁ asthāne vṛttito bhavet |

prātikūlyam anaucityam asthānatvaṁ dvidhoditam || 2.4.224 ||

“When these *vyābhicārī-bhāvas* manifest inappropriately in unqualified persons, they are actually semblances of *bhāva* or *vyābhicārī-bhāvābhāsa*. There are two types of inappropriateness: appearing in persons hostile to Kṛṣṇa and being improperly credited.”

tatra prātikūlyam —

vipakṣe vṛttir eteṣāṁ prātikūlyam itīryate || 2.4.225 ||

Unfavorable *vyābhicārī-bhāvābhāsa*:

“When the *bhāvas* are present in those hostile to Kṛṣṇa they are called *prātikūlya* [unfavorable].”

yathā —

gopō'py aśikṣita-raṇo'pi tam aśva-daityaṁ
hanti me hanta mama jīvita-nirviśeṣaṁ |
krīḍā-vinirjita-surādhipater alaṁ me
durjīvitena hata-kaṁsa-narādhipasya || 2.4.226 ||
atra nirvedasyābhāsaḥ |

An example of unfavorable manifestation of self-deprecation:

“When the untrained cowherd boy killed the horse demon who was my very life and soul, what is the need for me, the unfortunate king Kāṁsa, who defeated Indra as play, to maintain my life?”

yathā vā —

ḍuṇḍabho jalacaraḥ sa kālīyo
goṣṭha-bhūbhṛd api loṣṭra-sodaraḥ |
tatra karma kim ivādbhutaṁ jane
yena mūrkhā jagadīśateryate || 2.4.227 ||
atrāsūyāyāḥ |

Another example of unfavorable manifestation of bhāva, concerning envy:

“O foolish Akrura! This Kālīya is only a harmless water snake. Govardhana Mountain is only a lump of earth. You are attributing the title of Controller of the Universe to a person who has just controlled a harmless snake and lifted a pile of earth!”

atha anaucityam —

asatyatvam ayogyatvam anaucityaṁ dvidhā bhavet |
apṛaṇīni bhaved ādyaḥ tiryag-ādiṣu cāntimam || 2.4.228 ||

“There are two types of inappropriateness: nonexistent [asatya] and unqualified [ayogya]. Nonexistent means attributing vyābhicārī-bhāvas to inanimate objects [which cannot have emotions]. Unqualified means attributing vyābhicārī-bhāvās to animals [who are unqualified for higher emotions].”

*tatra aprāṇini, yathā —
chāyā na yasya sakṛd apy upasevitābhūt
kṛṣṇena hanta mama tasya dhig astu janma |
mā tvaṁ kadamba vidhuro bhava kālīyāhiṁ
mṛdnan kariṣyati hariṣ caritārthatām te || 2.4.229 ||
atra nirvedasya |*

Self-depreciation in trees:

“My life is useless because Kṛṣṇa has not enjoyed the shade of my branches even once.” “O kadamba tree, do not lament! You will attain success in life when Kṛṣṇa jumps from your branches to punish Kālīya!”

*tiraści, yathā —
adhirohatu kaḥ pakṣi kakṣām aparō mamādya medhyasya |
hitvāpi tārṁkṣya-pakṣaṁ bhajate pakṣaṁ harir yasya || 2.4.230 ||
atra garvasya |*

Pride in animals:

A peacock speaks: “I am very pure. What bird is there to compare with me? Giving up Garuḍa, the Lord enjoys my feather on His head.”

*vahamāneṣv api sadā jñāna-vijñāna-mādhurīm |
kadambādiṣu sāmānya-dṛṣṭy-ābhāsatvam ucyate || 2.4.231 ||*

“Consciousness, discrimination and the experience of sweetness described in the kadamba tree and other objects should be understood to be only a semblance to those items because they have only consciousness without discriminating powers.”

*bhāvānām kvacid utpatti-sandhi-śāvalya-śāntayaḥ |
daśāś catasra etāsām utpattis tv iha sambhavaḥ || 2.4.232 ||*

“Sometimes four stages are seen in the manifestation of vyabhicārī-bhāvas: appearance, conjunction, conflict and

disappearance. Appearance [utpatti] means the initial manifestation of the *vyabhicārī-bhāva*.”

yathā —
maṇḍale kim api caṇḍa-marīcer
lohitāyati niśamya yaśodā |
vaiṇavīm dhvani-dhurām avidüre
prasrava-stimita-kañculikāsīt || 2.4.233 ||
atra harṣotpatih |

Appearance of harṣa:

“When the sun turned red, and Yaśodā heard the sound of the flute close by, her bodice became damp with the flow of milk from her breasts.”

yathā vā —
tvayi rahasi milantyām sambhrama-nyāsa-bhugnāpy
uśasi sakhi tavālī mekhalā paśya bhāti |
iti vivṛta-rahasye kuñcita-bhrūr
dṛṣam anṛju kirantī rādhikā vaḥ punātu || 2.4.234 ||
atrāsūyotpatih |

Appearance of asūyā:

“O Viśakhā! When you came to the bower in the morning, your friend Rādhā appeared splendid, even though Her belt was crooked from Her haste in tying in around Her waist. When Kṛṣṇa revealed that confidential matter, Rādhā sent a crooked glance at Him with a frown on Her brow. May that Rādhā purify you!”

atha sandhiḥ —
sarūpayor bhinnayor vā sandhiḥ syād bhāvayor mūrthiḥ || 2.4.235 ||

“When two versions of the same *bhāva* or two different *bhāvas* mix it is called *bhāva-sandhi*.”

tatra sarūpayoḥ sandhiḥ —

sandhiḥ sarūpayos tatra bhinna-hetūtthayor mataḥ || 2.4.236 ||

“When the same *vyābhicārī-bhāva* arises from two different causes and joins, it is called *bhāva-sandhi*.”

yathā —

rākṣasīm niśi niśāmya niśānte

gokuleśa-gṛhiṇī patitāṅgīm |

tat-kucopari sutam ca hasantam

hanta niścala-tanuḥ kṣaṇam āsīt || 2.4.237 ||

atrāṇiṣṭeṣṭa-saṁvikṣākṛtayor jāḍyayor yutiḥ |

Jaḍya caused by favorable and unfavorable circumstances:

“ ‘In the evening, the dead demoness lay on the earth and you son was sitting on her breast laughing.’ When Yaśodā heard this, she remained motionless for some time.”

atha bhinnayoḥ —

bhinnayor hetunaikena bhinnenāpy upajātayoḥ || 2.4.238 ||

“When two differing *vyābhicārī-bhāvas* arising from the same or differing causes join together it is called *bhinna-bhāva-sandhi*.”

atha eka-hetu-jayoḥ, yathā —

durvārācāpalo’yaṁ dhāvann antar bahiś ca goṣṭhasya |

śiśur akutaścid bhītir dhinoti hṛdayaṁ dunoti ca me || 2.4.239 ||

tatra harṣa-śaṅkayoḥ |

Two differing *bhāvas* arising from one source:

“This child is very fickle. He constantly runs inside and outside in Gokula. His fearlessness causes me both joy [*harṣa*] and apprehension [*śaṅkhā*].”

tatra bhinna-hetujayoḥ, yathā —
vilasantam avekṣya devakī
sutam utphulla-vilocanaṁ puraḥ |
prabalām api malla-maṇḍalīm
himam uṣṇaṁ ca jalaṁ dṛśor dadhe || 2.4.240 ||
atra harṣa-viṣādayoḥ sandhiḥ |

Two *bhāvas*, *harṣa* and *viṣāda* from differing sources, join together:

“Seeing her son with joyful eyes in front of her, and seeing the strong wrestlers as well, Devakī began to shed both cool and hot tears.”

ekena jāyamānānām anekena ca hetunā |
bahūnām api bhāvānām sandhiḥ sphuṭam avekṣyate || 2.4.241 ||

“It is also seen that many *bhāvas* can join together, arising from one cause or many causes.”

tatra eka-hetujānām, yathā —
niruddhā kālindī-taṭa-bhuvi mukundena balinā
haṭhād antaḥ-smerāṁ taralataṭa-tārojjvala-kalām |
abhivyaktāvajñām aruṇa-kuṭilāpāṅga-suṣamām
dṛśaṁ nyasyanty asmin jayati vṛṣabhānoḥ kula-maṇiḥ || 2.4.242 ||
atra harṣautsukya-garvāmarṣāsūyānām sandhiḥ |

Here is a combination of *harṣa* [joy], *autsukya* [impatience], *garva* [pride], *amarṣa* [indignation] and *asūyā* [displeasure] arising from one cause:

“Rādhā, being stopped forcibly by Kṛṣṇa in the forest on the bank of the Yamunā, internally smiled at Him. She gracefull glanced at Him with red eyes and furrowed brows. Her eyes lit up with flickering puils, but She showed contempt for Him. May Rādhā remain glorious!”

*aneka-hetujānām, yathā —
parihita-hari-hārā vīkṣya rādhā savitrīm
nikāṣa-bhuvi tathāgre tarka-bhāk smera-padām |
harim āpi dara-dūre svāminām tatra cāsīn
mahasi vinata-vakra-prasphura-mlāna-vaktrā || 2.4.243 ||
atra lajjāmarṣa-harṣa-viṣādānām sandhiḥ |*

Many *bhāvas* arising from many causes. In this example there is *lajjā* [shame], *amarṣa* [envy], *harṣa* [joy] and *viṣāda* [despair]:
“On the occasion of a festival Rādhā, wearing a necklace given by Kṛṣṇa, saw nearby Her mother and in front of her, smiling Padmā. At a distance, She saw Kṛṣṇa and Her husband, Abhimanyu. She hung Her head in shame on seeing Her mother, threw crooked glances at Padmā in hatred. Her face blossomed with joy on seeing Kṛṣṇa and withered on seeing Her husband.”

*atha śāvalyam —
śavalatvaṁ tu bhāvānām sammardah syāt parasparam || 2.4.244 ||*

“When many *bhāvas* conflict with one another, the state is called *śābalya*.”

*yathā —
śaktaḥ kiṁ nāma kartuṁ sa śiṣur ahaha me mitra-pakṣānadhākṣīd
ātiṣṭheyaṁ tam eva drutam atha śaraṇaṁ kuryur etan na vīrāḥ |
ām divyā malla-goṣṭhī viharati sa kareṇoddadhārādri-varyaṁ
kuryām adyaiva gatvā vraja-bhuvi kadanām hā tataḥ kampate dhīḥ ||
2.4.245 ||
atra garva-viṣāda-dainya-mati-smṛti-śaṅkāmarṣa-trāsānām śāvalyam |*

In this example there is a combination of *garva* [pride], *viṣāda* [despair], *dainya* [feeling feeble], *mati* [consideration], *smṛti* [remembrance], *śaṅkā* [apprehension], *amarṣa* [indignation] and *trāsa* [terror]:

“What can that child do? Yet He has killed all of my friends! Should I then surrender to Him? A warrior can never do that. I am preparing huge wrestlers to fight Him; but He has lifted

Govardhana with His hand. I should go today to Vraja and attack Him, but my heart is shaking because of Him.”

yathā vā —

dhig dīrghe nayane mamāstu mathurā yābhyāṁ na sā prekṣyate
vidyeyāṁ mama kiṅkarī-kṛta-nṛpā kālas tu sarvaṅkaraḥ |
lakṣmī-keli-gṛhaṁ gṛhaṁ mama hahā nityaṁ tanuḥ kṣīyate
sadmāny eva harim bhajeya hṛdayaṁ vṛndāṭavī karṣati || 2.4.246 ||
atra nirveda-garva-śaṅkā-dhṛti-viṣāda-maty-autsukyānāṁ śāvalyam |

Here is a combination of *nirveda* [self-contempt], *garva* [pride], *śaṅkā* [apprehension], *dhṛti* [steadiness], *viṣāda* [despair], *mati* [contemplation] and *autsukhya* [impatience]:

“My long eyes are unfortunate since they do not see Mathurā. My learning has made kings into servants. Time devours everything, but my house is the playground of Lakṣmī. Yet how unfortunate I am! My body grows thinner day by day. Therefore I should sit in my house and worship the Lord, but my heart is attracted to Vṛndāvan.”

atha śāntiḥ —

atyārūḍhasya bhāvasya vilayaḥ śāntir ucyate || 2.4.247 ||

“When a *bhāva* that has become prominent disappears, it is called *bhāva-śānti*.”

yathā —

vidhurita-vadanā vidūna-bhāsas
tam aghaharaṁ gahane gaveṣayantaḥ |
mṛdu-kala-muralīm niśamya śaile
vraja-śiśavaḥ pulakojjvalā babhūvuḥ || 2.4.248 ||
atra viṣāda-śāntiḥ |

This is an example of *bhāva-śānti* of *viṣāda* [despair]:

“When the children of Vraja could not see Kṛṣṇa, their faces withered and became pale. They began searching for Kṛṣṇa in the

forest. At that time, hearing the soft sound of His flute on a mountaintop, they became filled with joy, with hairs standing on end.”

śabdārtha-rasa-vaicitrī vāci kācana nāsti me |
yathā-kathañcid evoktaṁ bhāvodāharaṇaṁ param || 2.4.249 ||

“Though my words do not have variety in meaning or flavor, examples of *vyābhicārī-bhāvas* have been presented to indicate their essential nature as far as possible.”

trayastrimśad ime’ṣṭau ca vakṣyante sthāyinaś ca ye |
mukhya-bhāvābhidhās tv eka-catvāriṁśad amī smṛtāḥ || 2.4.250 ||

“The forty-one chief *bhāvas* or emotions are these thirty-three *vyābhicārī-bhāvas*, the seven secondary *sthāyī-bhāvas* and the single *mukhya-sthāyī-bhāva* of the devotee.”

śarīrendriya-vargasya vikāraṇāṁ vidhāyakāḥ |
bhāvāvirbhāva-janitās citta-vṛttaya īritāḥ || 2.4.251 ||

“The transformations of mind created by the appearance of these forty-one *bhāvas* are said to create transformations in the body and all of the senses.”

kvacit svābhāviko bhāvaḥ kaścid āgantukaḥ kvacit |
yas tu svābhāviko bhāvaḥ sa vyāpyāntar-bahiḥ-sthitaḥ || 2.4.252 ||
mañjiṣṭhādye yathā dravye rāgas tan-maya īkṣyate |
atra syān nāma-mātreṇa vibhāvasya vibhāvatā || 2.4.253 ||

“One *bhāva* is natural to the person, and other *bhāvas* are incidental. The natural *bhāva* spreads internally and externally, just as red color is completely identical to natural red substances. Thus, the natural *bhāva* becomes very apparent just by a slight contact with the cause, Kṛṣṇa.”

etena sahajenaiva bhāvenānugatā ratih |
eka-rūpāpi yā bhakter vividhā pratibhāty asau || 2.4.254 ||

“Rati [attraction or love] appears by this natural *bhāva*. Though *rati* is one in speaking about it generally, it appears in various forms when wishing to describe its various qualities.”

āgantukas tu yo bhāvah paṭādaḥ raktimeva saḥ |
tais tair vibhāvair evāyaṁ dhīyate dīpyate’pi ca || 2.4.255 ||

“Just as white cloth appears red when red dye is applied to it, the incidental *bhāvas* become situated in the devotees by various causes and then become visible.”

vibhāvanādi-vaiśiṣṭyād bhaktānāṁ bhedatas tathā |
prāyeṇa sarva-bhāvānāṁ vaiśiṣṭyam upajāyate || 2.4.256 ||

“Because of the variety of causes and other elements and the differences in the devotees, there is great diversity in every one of the *bhāvas*.”

vividhānāṁ tu bhaktānāṁ vaiśiṣṭyād vividhaṁ manaḥ |
mano’nusārād bhāvānāṁ tāratamyāṁ kilodaye || 2.4.257 ||

“There is a variety of mentalities of various types of devotees [devotees in *śānta-rasa*, *dāsyā-rasa*, etc.]. According to the variety of mentalities, there are also various gradations of the appearance of the *bhāvas* because of various natures such as *gariṣṭha* [heavy-hearted].”

citte gariṣṭhe gambhīre mahiṣṭhe karkaśādike |
samyag-unmīlitās cāmī na lakṣyante sphuṭaṁ janaiḥ || 2.4.258 ||

“Even if these *bhāvas* were to appear strongly in hearts that are *gariṣṭha* [heavy], *gambhīra* [deep], *mahiṣṭha* [expansive] or *karkaśa* [hard] by nature, ordinary people could not perceive the *bhāvas* clearly because there would be no external transformations of the body or senses.”

citte laghiṣṭhe cottāne kṣodiṣṭhe komalādike |
manāg-unmīlitās cāmī lakṣyante bahir ulbaṇāḥ || 2.4.259 ||

“When these same *bhāvas* arise even slightly in hearts that are *lagiṣṭha* [light], *uttāna* [superficial], *kṣodiṣṭha* [small] and *komala* [soft], they can be recognized externally because of extreme transformations of the body and senses.”

gariṣṭhaṁ svarṇa-piṇḍābhaṁ laghiṣṭhaṁ tula-piṇḍavat |
citta-yugme'tra vijñayā bhāvasya pavanopamā || 2.4.260 ||

“The heavy heart is like a pile of gold. The light heart is like a pile of cotton wool. The *bhāvas* act like wind in relation to these two types of hearts.”

gambhīraṁ sindhuvac cittam uttānaṁ palvalādivat |
citta-dvaye'tra bhāvasya mahādri-sikharopamā || 2.4.261 ||

“The deep heart is like an ocean, and the shallow heart is like a pond. The *bhāvas* are like pinnacles or high mountains for these two types of hearts.”

pattanābhaṁ mahiṣṭhaṁ syāt kṣodiṣṭhaṁ tu kuṭiravat |
citta-yugme'tra bhāvasya dīpenebhena vopamā || 2.4.262 ||

“The expansive heart is like a city and the small heart is like a hut. *Bhāva* is like a lamp or an elephant for these two types of hearts.”

karkaśaṁ trividhaṁ proktaṁ vajraṁ svarṇaṁ tathā jatu |
citta-traye'tra bhāvasya jñeyā vaiśvānaropamā || 2.4.263 ||

“There are three degrees of hardness: like a thunderbolt, gold and lac. *Bhāva* is like a fire in relation to these three types of hardness of heart.”

atyanta-kāṭhinaṁ vajraṁ akutaścana mārḍavam |
īdṛśaṁ tāpasādīnāṁ cittam tāvad avekṣyate || 2.4.264 ||

“The thunderbolt is extremely hard and never becomes soft. This hardness is seen in the hearts of those who perform severe austerities.”

*svaṇṇaṁ dravati bhāvāgnes tāpenātigarīyasā |
jatu dravatvam āyāti tāpa-leśena sarvataḥ || 2.4.265 ||*

“Gold becomes liquid from intense heating. By very strong heat of *bhāva*, this heart becomes soft. Lac becomes soft with very little heat. With a very little *bhāva*, this heart becomes soft.”

*komalaṁ ca tridhaivoktaṁ madanaṁ navaṇītakam |
amṛtaṁ ceti bhāvo’tra prāyaḥ sūryātapāyate || 2.4.266 ||*

“Softness is of three degrees: like beeswax, butter and nectar. In relation to these, *bhāva* is like the heat of the sun.”

*draved atrādyā-yugalam ātapena yathāyatham |
dravībhūtaṁ svabhāvena sarvadaivāmṛtaṁ bhavet |
govinda-preṣṭha-varyāṇāṁ cittaṁ syād amṛtaṁ kila || 2.4.267 ||*

“Beeswax and butter become liqui from different degrees of the sun’s heat. Nectar is naturally liquid. The hearts of the dearest devotees of Govinda are naturally soft like nectar.”

*kṛṣṇa-bhakti-viśeṣasya gariṣṭhatvādibhir guṇaiḥ |
samavetaṁ sadāmībhir dvitrair api mano bhavet || 2.4.268 ||*

“The mind of a particular devotee may be constantly influenced by a mixture of two or three of the above conditions such as *gariṣṭha*.”

*kintu suṣṭhu mahiṣṭhatvaṁ bhāvo bādham upāgataḥ |
sarva-prakāram evedaṁ cittaṁ vikṣobhayaty alam || 2.4.269 ||*

“But when the principal *sthāyī-bhāva* becomes very prominent, all types of hearts become completely disturbed by the *vyabhicārī-bhāvas*.”

*yathā dāna-keli-kaumudyām [4] —
gabhīro’py aśrāntaṁ duradhigama-pāro’pi nitarām
ahāryām maryādām dadhad api harer āspadam api |
satām stomah premaṇy udayati samagre sthagayitum
vikāraṁ na sphāraṁ jala-nidhir ivendau prabhavati || 2.4.270 ||*

As stated in the *Dāna-keli-kaumudyām* [4]:

“The devotee is like the ocean. As Viṣṇu resides in the milk ocean, so the Lord resides in the heart of the devotee. As the ocean is deep or unfathomable, so the heart of the devotee is inscrutable, not revealing its qualities. As the ocean is unwearied, so the devotee is continuous in his service. As the ocean is difficult to cross, but has a permanent shore, so the devotee’s qualities are difficult to enumerate, but he appears to limit those qualities. But when the devotee develops full *prema* he cannot prevent the transformations arising from that *prema*, just as the ocean cannot prevent the rising of the tide when the moon rises from the ocean.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau dakṣiṇa-vibhāge
bhakti-rasa-sāmānya-nirūpaṇe vyabhicāri-laharī caturthī ||*

**“Thus ends the Fourth Wave of the Southern Ocean of Śrī
Bhakti-rasāmṛta-sindhu, concerning *vyabhicāri-bhāvas*.”**

Fifth Wave: Sthāyī-bhāva

aviruddhān viruddhāṁś ca bhāvān yo vaśatām nayan |
su-rājeva virājeta sa sthāyī bhāva ucyate || 2.5.1 ||

“That *bhāva* which, controlling other favorable *bhāvas* such as *hāsyā*, and contradictory *bhāvas* such as *krodha*, presides in the manner of an efficient ruler, is called the *sthāyī-bhāva*.”

sthāyī bhāvo’tra sa proktaḥ śrī-kṛṣṇa-viṣayā ratiḥ |
mukhyā gauṇī ca sā dvedhā rasa-jñaiḥ parikīrtitā || 2.5.2 ||

“In this context, the *rati* directed towards Kṛṣṇa is called the *sthāyī-bhāva*. Those knowledgeable of *rasa* say that there are two types of *sthāyī-bhāva*: *mukhya* [primary] and *gauṇa* [secondary].”

tatra mukhyā —
śuddha-sattva-viśeṣātmā ratir mukhyeti kīrtitā |
mukhyāpi dvi-vidhā svārthā parārthā ceti kīrtyate || 2.5.3 ||

Mukhya-rati [primary rati]:

“A *rati* that is *śuddha-sattva-viśeṣātmā* [composed of the *hlādinī* and *saṁvit śaktis*] is called a primary *rati*. Though this is the primary *rati*, it takes two forms: *svārtha* and *parārtha*.”

tatra svārthā —
aviruddhaiḥ sphuṭam bhāvaiḥ puṣṇāty ātmānam eva yā |
viruddhair duḥkha-glāniḥ sā svārthā kathitā ratiḥ || 2.5.4 ||

“That primary *rati* that clearly nourishes itself with non-contradictory *bhāvas* and becomes intolerably depressed with sorrow by contradictory *bhāvas* is called the *svārtha-rati* [nourishing itself].”

atha parārthā —
aviruddham viruddham ca saṅkucantī svayam ratiḥ |
yā bhāvam anuḡṛhṇāti sā parārthā nigadyate || 2.5.5 ||

“The same primary *rati* that restricting itself, accepts both non-contradictory and contradictory *bhāvas* [which then become prominent] is called *parārtha* [nourishing the other *bhāvas*].”

śuddhā prītis tathā sakhyaṁ vātsalyaṁ priyatety asau |
svaparārthyaiva sā mukhyā punaḥ pañca-vidhā bhavet | |2.5.6| |

“A primary *rati* in these two forms has five varieties: *śuddha*, *prīti* [or *dāsyā*], *sakhya*, *vātsalya* and *priyatā* [or *mādhurya*].”

vaiśiṣṭyaṁ pātra-vaiśiṣṭyād ratir eṣopagacchati |
yathārkaḥ pratibimbātmā sphaṭikādiṣu vastuṣu | |2.5.7| |

“The *rati* takes on a specific type [one of the five] according to the individual nature of the devotee. Just as the sun takes on various forms when reflected through crystals and other items, the *rati* takes on various forms when manifesting in different individuals.”

tatra śuddhā —
sāmānyāsau tathā svacchā śāntiś cety ādimā tridhā |
eṣāṅga-kampatā-netrāmīlanonmīlanādi-kṛt | |2.5.8| |

Śuddha-rati:

“The first *rati* called *śuddha-rati* has three types: *sāmānya*, *svaccha* and *śānta*. It produces quivering of the body and closing and opening of the eyes.”

tatra sāmānyā —
kañcid viśeṣam aprāptā sādharmaṇa-janasya yā |
bālikadais ca kṛṣṇe syāt sāmānyā sā ratir matā | |2.5.9| |

Sāmānya-śuddha-rati:

The *rati* manifested in ordinary people and children for Kṛṣṇa is called *sāmānya-rati* or ordinary *rati*. It does not have the distinguishing qualities of even *svaccha-rati* or *śānta-rati*.

yathā —

*asmin mathurā-vīthyām udayati madhure virocane purataḥ |
kathasva sakhe mradimānaṁ mānasa-madanaṁ kim eti mama | |
2.5.10 | |*

An example:

“O friend! Please tell me why my mind, like beeswax, has become very soft. Is it because the sweet sun, Kṛṣṇa, has risen on the street of Mathurā before me? I can see no other cause of this happening.”

yathā vā —

*tri-varṣā bālikā seyaṁ varṣīyasi samikṣyatām |
yā puraḥ kṛṣṇam ālokya huṅkurvaty abhidhāvati | |2.5.11 | |*

Another example:

“O old woman! See that child, just three years old, who on seeing Kṛṣṇa in front of her, is running after Him and calling out.”

atha svacchā —

*tat-tat-sāadhanato nānā-vidha-bhakti-prasaṅgataḥ |
sādhākānāṁ tu vaividhyaṁ yāntī svacchā ratir matā | |2.5.12 | |*

Svaccha-śuddha-rati:

“When *rati* manifests many varieties because the practitioner associates with various types of devotees and performs various practices, it is called *svaccha-rati* [transparent].”

yadā yādṛṣī bhakte syād āsaktis tādṛśaṁ tadā |

rūpaṁ sphaṭikavad dhatte svacchāsau tena kīrtitā | |2.5.13 | |

“When a devotee’s *rati*, like clear crystal, becomes similar in form to that of a devotee to whom he is attached, it is called *svaccha-rati*.”

yathā —

kvacit prabhur iti stuvan kvacana mitram ity uddhasan
kvacit tanaya ity avan kvacana kānta ity ullasan |
kvacin manasi bhāvayan parama eṣa ātmety asāv
abhūd vividha-sevayā vividha-vṛttir āryo dvijaḥ || 2.5.14 ||

An example:

“One *brāhmaṇa* fixed on following the injunctions of scripture sometimes praised the Lord as Master, sometimes joked with Him as a friend, sometimes protected Him as a son, sometimes craved for Him as a lover, and sometimes meditated in his heart on Him as *Paramātmā*. In this way, by various modes of service, he was endowed with various inclinations of mind.”

anācānta-dhiyām tat-tad-bhāva-niṣṭhā sukhārṇave |
āryāṇām atisuddhānām prāyaḥ svacchā ratir bhavet || 2.5.15 ||

“Those very pure pious persons whose hearts are fickle because of lack of a particular taste for the ocean of happiness of the higher *rasas* and who thus must conduct themselves according to the rules of the scriptures generally develop *svaccha-rati*.”

atha śāntiḥ —

mānase nirvikalpatvaṁ śama ity abhidhīyate || 2.5.16 ||

Śānti-śuddha-rati:

“Non-differentiation of the knower and the object within the mind is called *śama*.”

tatha coktam —

viḥāya viṣayonmukhyaṁ nijānanda-sthitir yataḥ |
ātmanaḥ kathyate so’tra svabhāvaḥ śama ity asau || 2.5.17 ||

It is said by the ancients:

“That nature by which a person is situated in the bliss of his own *ātmā* after giving up the pursuit of material things is called *śama*.”

prāyaḥ śama-pradhānānām mamatā-gandha-varjitā |
paramātmatayā kṛṣṇe jātā śānta-ratir matā || 2.5.18 ||

“That *rati* arising in persons with a predominance of *śama* [*ātmā-jñāna*], which is devoid of even a trace of possessiveness for the Lord, but which produces attraction for the Lord in the form of *Paramātmā* is called *śānta-rati*.”

yathā —
devarṣi-viṇayā pīte hari-līlā-mahotsave |
sanakasya tanau kampo brahmānubhavino’py abhūt || 2.5.19 ||

An example:

“When Nārada sang about the pastimes of the Lord on his *viṇā*, Sanaka’s body began to tremble, even though he was a *brahma-jñānī*.”

yathā vā —
hari-vallabha-sevayā samantād
aṇḍa-vargānubhavaṁ kilāvadhīrya |
ghana-sundaram ātmano’py abhīṣṭam
paramam brahma didṛkṣate mano me || 2.5.20 ||

Another example:

“Because of serving the devotees, I have given up the happiness of liberation as insignificant and surpassing the impersonal Brahman, I desire to see the dark-hued Lord, the highest form of Brahman.”

agrato vakṣyamāṇais tu svādaiḥ prīty-ādi-saṁśrayaiḥ |
rater asyā asaṁparkād iyaṁ śuddheti bhāṇyate || 2.5.21 ||

“That *rati* which is not mixed with the tastes found in the other types of *rati* starting with *prīti-rati*, which will be explained later, is called *śuddha-rati*.”

atha bheda-trayī hṛdyā rateḥ prīty-ādir īryate |
gāḍhānukūlatotpannā mamatvena sadāśritā || 2.5.22 ||

“The three types of *rati*—*prīti*, *sakhya* and *vatsalya*—are pleasing to the heart. They arise from deep friendliness to the Lord and are always endowed with possessiveness toward the Lord.”

kṛṣṇa-bhakteṣv anugrāhya-sakhi-pūjyeṣv anukramāt |
tri-vidheṣu trayī prītiḥ sakhyam vatsalatety asau || 2.5.23 ||

“When *rati* [with deep friendship and possessiveness] is found in three types of devotees—recipients of mercy, friends and elders—it becomes *prīti-rati*, *sakhya-rati* and *vatsalya-rati*, respectively.”

atra netrādi-phullatva-jṛmbhaṇodghūrṇanādayaḥ |
kevalā saṅkulā ceti dvi-vidheyam rati-trayī || 2.5.24 ||

“In these three types of *rati* there is opening of the eyes, stretching the limbs and unsteadiness. These three types have two varieties: *kevala* and *saṅkula*.”

tatra kevalā —
raty-antarasya gandhena varjitā kevalā bhavet |
vrajānuge rasālādaḥ śrīdāmādaḥ vayasake |
gurau ca vrajanāthādaḥ krameṇaiva sphuraty asau || 2.5.25 ||

Kevala-rati:

“When *rati* has no trace of other kinds of *rati* it is called *kevala*-[pure] *rati*. In Vraja, it is found in Kṛṣṇa’s servants such as Rāsala, in friends such as Śrīdāma and elders such as Nanada.”

tatra saṅkulā —
eṣāṁ dvayos trayāṇāṁ vā sannipātas tu saṅkulā |
udbhavādaḥ ca bhīmādaḥ mathurādaḥ krameṇa sā |
yasyādhikyam bhaved yatra sa tena vyapadiśyate || 2.5.26 ||

Saṅkula-rati:

“When two or three of the three types of *rati* are found together in a person, it is called *saṅkula-rati* [mixed *rati*]. It is found in

Uddhava, Bhīma and Mukharā. A person is identified by the *rati* which is most prominent.”

atha prītiḥ —

svasmād bhavanti ye nyūnās te'nugrāhyā harer matāḥ |
ārādhyatvātmikā teṣāṁ ratiḥ prītir itīritā || 2.5.27 ||

Prīti-rati:

“When persons identify themselves as inferior to the Lord they are called the recipients of mercy [*anugrāhyā*]. Their *rati*, in which Kṛṣṇa is perceived as worth of worship, is called *prīti-rati*.”

tatrāsakti-kṛd anyatra prīti-saṁhāriṇī hy asau || 2.5.28 ||

“This *prīti-rati* produces attachment for the object of worship, and destroys affection for other objects.”

yathā mukunda-mālāyām [8]—

divi vā bhuvi vā mamāstu vāso
narake vā narkāntaka prakāmam |
avadhīrita-śāradāravindau
caraṇau te maraṇe'pi cintayāmi || 2.5.29 ||

An example from the Mukunda-māla [8]:

“O destroyer of the demon Naraka! Wherever I live according to Your desire—in heaven, on earth or in hell—I will remember Your two feet, whose beauty defeats the lotuses blooming in the autumn season, even at the time of death.”

atha sakhyam —

ye syus tulyā mukundasya te sakhāyaḥ satām matāḥ |
sāmyād viśrambha-rūpaiṣāṁ ratiḥ sakhyam ihocyate |
parihāsa-prahāsādi-kāriṇīyam ayantraṇā || 2.5.30 ||

Sakhya-rati:

“Those who identify themselves as equal to Mukunda are called *sakhas* or friends. Their *rati*, with familiarity arising from a sense

of equality, is called *sakhya-rati*. In this *rati* there is loud laughing, joking and no sense of reserve.”

yathā —

*mām puṣpitāraṇya-didṛkṣayāgataṁ
nimeṣa-viśleṣa-vidīrṇa-mānasāḥ |
te saṁspṛśantaḥ pulakāñcita-śriyo
dūrād ahaṁpūrvikayādyā remire || 2.5.31 ||*

An example:

“Today, when I went to see the flowering forests of Vṛndāvan, My friends were suffering by even a moment’s separation from Me. From far off, they said, ‘I will be touched by Him first! I will be touched by Him first!’ With hairs standing on end, they played in this way.”

yathā vā —

*śrīdāma-dor-vilasitena kṛto’si kāmam
dāmodara tvam iha darpa-dhurā daridraḥ |
sadyas tvayā tad api kathanam eva kṛtvā
devyai hriye trayam adāyi jvalāñjalīnām || 2.5.32 ||*

Another example:

“Śrīdāma said, ‘Your pride has become impoverished enough in being defeated by the strength of my arms. Having boasted, say goodbye to the queen called shame [and defeat me].’ “

atha vātsalyam —

*guravo ye harer asya te pūjyā iti viśrutāḥ |
anugraha-mayī teṣāṁ ratir vātsalyam ucyate |
idaṁ lālana-bhavyāśīś cibuka-sparsanādi-kṛt || 2.5.33 ||*

Vatsala-rati:

“Those persons whose *rati* identifies them as superiors to the Lord are known as *pūjya*, worthy of respect or elders. Their *rati*, which gives mercy to Kṛṣṇa, is called *vātsalya* or *vatsala*. In this

rati, there is protecting Kṛṣṇa, blessing Him, kissing Him and touching Him.”

yathā —

*agrāsi yan-nirabhisandhi-virodha-bhājah
kaṁsasya kiṅkara-gaṇair girito’py udagraiḥ |
gās tatra rakṣitum asau gahane mṛdur me
bālah prayāty avirataṁ bata kiṁ karomi || 2.5.34 ||*

An example:

“The forest is filled with inimical Kāṁsa’s servants, who are more solid than mountains. My tender boy goes constantly to that dense forest. Oh! What should I do?”

yathā vā —

*sutam aṅgulibhiḥ snuta-stanī
cibukāgre dadhatī dayārdra-dhīḥ |
samalālayad ālayāt puraḥ
sthiti-bhājaṁ vraja-rāja-gehinī || 2.5.35 ||*

Another example:

“Yasodā, whose heart was soft with affection and whose breasts flowed with milk, caressed her son Kṛṣṇa while holding His chin in her fingers.”

*mitho harer mṛgākṣyās ca sambhogasyādi-kāraṇam |
madhurāpara-paryāyā priyatākhyoditā ratiḥ |
asyāṁ kaṭākṣa-bhrū-kṣepa-priya-vāṇī-smitādayaḥ || 2.5.36 ||*

Priyatā-rati:

“That *rati* found in the doe-eyed women and which is the root cause of eight types of enjoyment between the women and Kṛṣṇa is called *priyatā-rati*. It is also called *mādhurya-rati*. In this *rati*, there are sidelong glances, moving the eyebrows, affectionate words and slight smiles, etc.”

yathā govinda-vilāse —

ciram utkuṇṭhita-manaso rādhā-mura-vairiṇoḥ ko’pi |
nibhṛta-nirīkṣaṇa-janmā pratyāśā-ṭallavo jayati || 2.5.37 ||

From the Govinda-vilāsa:

“For a long time, Rādhā and Kṛṣṇa have been longing to see each other. All glories to the new sprout of hope of being able to see each other alone!”

yathottaram asau svāda-viśeṣollāsamayy api |
ratir vāsanayā svādvī bhāsate kāpi kasyacit || 2.5.38 ||

“These five types of *rati* [from *śuddha* to *priyatā-rati*] become progressively more blissful by increasing tastes. The particular taste arises in a devotee according to his previous experiences.”

atha gauṇī —

vibhāvotkarṣajo bhāva-viśeṣo yo’nugṛhyate |
saṅkucantyā svayaṁ ratyā sa gauṇī ratir ucyate || 2.5.39 ||

Gauṇa-rati [secondary rati]:

“When a different emotional state arising from the excellence of the *ālambana* [*vibhāva*] manifests while the primary *rati* subdues itself, it is called secondary *rati*.”

hāso vismaya utsāhaḥ śokaḥ krodho bhayaṁ tathā |
jugupsā cety asau bhāva-viśeṣaḥ saptadhoditaḥ || 2.5.40 ||

“The seven specific emotions are *hāsa* [humor], *vismaya* [astonishment], *utsāha* [fortitude], *śoka* [lamentation], *krodha* [anger], *bhaya* [fear] and *jugupsā* [disgust or hatred]”

api kṛṣṇa-vibhāvatvam ādya-ṣaṭkasya sambhavet |
syād dehādi-vibhāvatvaṁ saptamyās tu rater vaśāt || 2.5.41 ||

“Since they are under the control of the primary *ratis*, Kṛṣṇa acts as the cause for the first six of these *ratis*, but Kṛṣṇa cannot be

the cause of the seventh secondary *rati*, *juguṣā* or disgust. The cause of disgust is the material body or other objects.”

hāsādāv atra bhinne’pi śuddha-sattva-viśeṣataḥ |
parārthāyā rater yogād rati-śabdaḥ prayujyate || 2.5.42 ||

“Though these seven *bhāvas* are different from the primary *svārtha-ratis* composed of *śuddha-sattva-viśeṣa* [*mukhya-svārtha-ratis*], when these seven emotions are conjoined with a primary *rati* which takes a secondary role as *parārtha*, the word *rati* is used to describe the condition of these seven.”

hāsottarā ratir yā syāt sā hāsa-ratir ucyate |
evaṁ vismaya-raty-ādyā vijñeyā ratayaś ca ṣaṭ || 2.5.43 ||

“When *hāsa* predominates over a *mukhya-rati* [which becomes *parārtha*], it is called *hāsa-rati*. The other six secondary *ratis* should be similarly understood.”

kañcit kālāṁ kvacid bhakte hāsādyāḥ sthāyitām amī |
ratyā cāru-kṛtā yānti tal-līlādy-anusārataḥ || 2.5.44 ||

“When *hāsa* and other emotions take on beautiful forms by the influence of a primary *rati* in a particular devotee in a specific pastime and remain for some time, they can be considered *sthāyī-bhāvas*.”

tasmād aniyatādhārāḥ sapta sāmāyikā ime |
sahajā api līyante baliṣṭhena tiraskṛtāḥ || 2.5.45 ||

“Therefore, these seven emotional states manifest for a short time in a person, and are not fixed in any particular person. Even though these seven emotions manifest spontaneously, they disappear by being converted by contrary *bhāvas* arising from the primary *rati*.”

kāpy avyabhicarantī sā svādhārān sva-svarūpataḥ |
ratir ātyantika-sthāyī bhāvo bhakta-jane' khile |
syur etasyā vinā-bhāvād bhāvāḥ sarve nirarthakāḥ || 2.5.46 ||

“When the primary *rati* in its essential form does not leave the devotee, it is considered to be the continuous or *ātyantika-sthāyī-bhāva*. This is present in all types of devotees. Without the continuous *sthāyī-bhāva*, all the other *bhāvas* such *hāsa* are dysfunctional.”

vipakṣādiṣu yānto'pi krodhādyāḥ sthāyitām sadā |
labhante rati-śūnyatvān na bhakti-rasa-yogyatām || 2.5.47 ||

“Though the secondary *bhāvas* become *sthāyī-bhāvas* in the enemies of Kṛṣṇa, they are not suitable for *bhakti-rasa* since they are without a primary *rati* [positive attraction for Kṛṣṇa].”

aviruddhair api spṛṣṭā bhāvaiḥ sañcāriṇo'khilāḥ |
nirvedādyā vilīyante nārhanti sthāyitām tataḥ || 2.5.48 ||

“Because all the thirty-three *vyabhicārī-bhāvas* starting with *nirveda*, though not connected with hostile emotions, disappear on their own after some time in the devotees, they are not classed as *sthāyī-bhāvas*.”

ity ato mati-garvādi-bhāvānām ghaṭate na hi |
sthāyitā kaiścid iṣṭāpi pramāṇaṁ tatra tad-vidah || 2.5.49 ||

“Though some persons would like to consider *mati*, *garva* and other *vyabhicārī-bhāvas* to be *sthāyī-bhāvas*, they are not classed as such. Bharata Muni and others are the authority for this statement.”

sapta hāsādayas tv ete tais tair nītāḥ supuṣṭatām |
bhakteṣu sthāyitām yānto rucir ebhyo vitanvate || 2.5.50 ||

“The seven secondary emotions, being nourished greatly by *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas*, take

up the status of *sthāyī-bhāvas* in the devotees and produce a taste in the devotees.”

tathā cōktam —

*aṣṭānām eva bhāvānām saṁskārādhāyitā matā |
tat-tiraskṛta-saṁskārāḥ pare na sthāyitocitāḥ || 2.5.51 ||*

Therefore it is said:

“In a devotee, one of the five *sthāyī-bhāvas* and the seven secondary *bhāvas*, together making eight *bhāvas*, produce lasting impressions [even though they may externally disappear for some time]. Since the impressions of the *vyabhicārī-bhāvas* disappear after they are covered by these eight, the *vyabhicārī-bhāvas* are not considered to be *sthāyī-bhāvas*.”

tatra hāsa-ratiḥ —

*ceto-vikāso hāsaḥ syād vāg-veṣehādi-vaikṛtāt |
sa dṛg-vikāsana-sauṣṭha-kapola-spandanādikṛt || 2.5.52 ||*

Hāsa-rati:

“When there is cheerfulness in the heart from irregularity of speech, dress or actions, it is called *hāsa*. In this state, the symptoms are fully opening the eyes and quivering of the nose, lips and cheeks.”

*kṛṣṇa-sambandhi-ceṣṭotthaḥ svayaṁ saṅkucad-ātmanā |
pratyānugr̥hyamāṇo'yaṁ hāso hāsa-ratir bhavet || 2.5.53 ||*

“When *hāsa* arises from actions related to Kṛṣṇa and the primary *rasa* assumes a subdued role, *hāsa* becomes *hāsa-rati*.”

yathā —

*mayā dṛg api nārpitā sumukhi dadhni tubhyaṁ śape
sakhī tava nirargalā tad api me mukhaṁ jighrati |
praśādhi tad imāṁ mudhā cchalita-sādhum ity acyute
vadaty ajani dūtikā hasita-rodhane na kṣamā || 2.5.54 ||*

An example:

“ ‘O beautiful woman! I swear to you that I have not even looked at the yogurt. But your bold friend is sniffing My mouth in vain. Give instructions to your friend so that she does not accuse innocent persons like Me.’ When the *gopī* servant heard these words, she could not resist her laughter.”

atha vismaya-ratiḥ —

lokottarārtha-vīkṣāder vismayaś citta-vistṛtiḥ |
atra syur netra-vistāra-sādhūkti-pulakādayaḥ |
pūrvokta-rītyā niṣpannaḥ sa vismaya-ratir bhavet || 2.5.55 ||

Vismaya-rati:

“On seeing something unusual the mind may inquire, ‘What can this be?’ This disposition is called *vismaya* or wonder. In this state the symptoms are widening of the eyes, uttering words like ‘very good very good,’ and standing of the hairs on end. The relation of *vismaya* to *vismaya-rati* is the same as *hāsa* to *hāsa-rati*.”

yathā —

gavāṁ gopālānām api śīṣu-gaṇaḥ pīta-vasano
lasac-śrīvatsāṅkaḥ pṛthu-bhuja-catuṣkair dhṛta-ruciḥ |
kṛta-stotrārambhaḥ sa vidhibhir ajāṇḍālibhir alaṁ
para-brahmollāsān vahati kim idaṁ hanta kim idaṁ || 2.5.56 ||

An example:

“When Brahmā saw all the calves and cowherd boys manifest as forms of the Supreme Brahman—as Nārāyaṇa forms wearing yellow garments and marked with *śrīvatsa*, who were being praised by all the inhabitants of the universes including many Brahmās—he became astonished and uttered ‘What is this? What is this?’ ”

*atha utsāha-ratiḥ —
stheyasī sādhubhiḥ ślāghya-phale yuddhādi-karmaṇi |
satvarā mānasāsaktir utsāha iti kīrtyate || 2.5.57 ||*

Utsāha-rati:

“Firm and immediate attachment of the mind to activities such as battle, charity, compassion and *dharma*, whose results are praised by saintly people, is called *utsāha*.”

*kālānavekṣaṇaṁ tatra dhairya-tyāgodyamādayaḥ |
siddhaḥ pūrvokta-vidhinā sa utsāha ratir bhavet || 2.5.58 ||*

“Yuddhādi means fighting, charity, compassion and righteous acts. Instead of *yuddhādi*, *svābhīṣṭa* [cherished] is sometimes used.”

*yathā —
kālindī-taṭa-bhuvi patra-śṛṅga-varṁśī
nikvāṇair iha mukharī-kṛtāmbarāyām |
viṣphūrjann agha-damanena yoddhu-kāmaḥ
śrīdāmā parikaram udbhaṭaṁ babandha || 2.5.59 ||*

An example:

“When the air resounded with the sound of the flute, horn and *patra* [blades of grass] on the bank of the Yamunā, Śrīdāma, desiring to fight with Kṛṣṇa, began roaring and bound up his waist tightly.”

*atha śoka-ratiḥ —
śokas tv iṣṭa-viyogādyaiś citta-kleśa-bhavaḥ smṛtaḥ |
vilāpa-pāta-niḥśvāsa-mukha-śoṣa-bhramādi-kṛt |
pūrvokta-vidhinaivāyaṁ siddhaḥ śoka-ratir bhavet || 2.5.60 ||*

Śoka-rati:

“Intense pain in the heart arising from a separation from a dear one with thoughts that the beloved has perished is called *śoka* or

lamentation. In this state there is wailing, falling on the ground, heavy breathing, drying of the mouth and confusion.”

*yathā śrī-daśame [10.7.25] —
ruditam anu niśamya tatra goṇḍya
bhṛṣam anutapta-dhiyo’śru-pūrṇa-mukhyaḥ |
rurudur anupalabhya nanda-sūnuḥ
pavana upārata-pāṁśu-varṣa-vege || 2.5.61 ||*

An example from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.7.25]:

“When the force of the dust storm and the winds subsided, Yaśodā’s friends, the other *gopīs*, approached mother Yaśodā, hearing her pitiful crying. Not seeing Kṛṣṇa present, they too felt very much aggrieved and joined mother Yaśodā in crying, their eyes full of tears.”

*yathā vā —
avalokya phaṇīndra-yantritaṁ
tanayaṁ prāṇa-sahasra-vallabham |
hṛdayaṁ na vidīryati dvidhā
dhig imāṁ martya-tanoḥ kaṭhoratām || 2.5.62 ||*

Another example:

“My heart did not shatter on seeing Kṛṣṇa, dearer than a thousand lives, bound up by Kāliya. How hard my heart is!”

*atha krodha-ratiḥ —
prātikūlyādibhiś citta-jvalanaṁ krodha īryate |
pāruṣya-bhrū-kuṭi-netra-lauhityādi-vikāra-kṛt || 2.5.63 ||*

Krodha-rati:

“Flaming up of the heart from encountering opposition is called *krodha* or anger. In this state rough behavior, frowning and reddening of the eyes manifest.”

evam pūrvoktavat-siddham viduḥ krodha-ratiṁ budhāḥ |
dvidhāsau kṛṣṇa-tad-vairi-bhāvatvena kīrtitā || 2.5.64 ||

“Krodha-rati arises from krodha in the same way as hāsa-rati arises from hāsa. It has two types: where the stimulus for krodha is Kṛṣṇa and where the stimulus is the enemy of Kṛṣṇa.”

atha kṛṣṇa-vibhāvāḥ, yathā —
kañṭha-sīmani harer dyuti-bhājam rādhikā-maṇi-saram paricitya |
taṁ cireṇa jaṭilā vikaṭa-bhrū- bhaṅga-bhīmatara-dṛṣṭir dadarśa ||
2.5.65 ||

Anger stimulated by Kṛṣṇa:

“When Jaṭilā recognized Rādhā’s shining pearl necklace around the throat of Kṛṣṇa, she frowned ferociously and glanced at Kṛṣṇa in a terrifying manner.”

tad-vairi-vibhāvāḥ, yathā —
atha kaṁsa-sahodarogra-dāve
harim abhyudyati tīvra-heti-bhāji |
rabhasād alikāmbare pralamba-
dviṣato’bhūd bhrū-kuṭi-ṭayoda-rekhā || 2.5.66 ||

Anger stimulated by an enemy:

“When the blazing forest fire, who was actually the brother of Kaṁsa, surrounded Kṛṣṇa, a frown of anger appeared on the forehead of Balarāma like a cloud bank in the sky.”

atha bhaya-ratiḥ —
bhayaṁ cittāticāñcalyaṁ mantu-ghorekṣaṇādibhiḥ |
ātma-goṇana-hṛcchoṣa-vidrava-bhramaṇādikṛt || 2.5.67 ||

Bhaya-rati:

“When the heart manifests extreme unsteadiness after committing an offense or seeing fearful creatures, it is called bhaya or fear. In this state, the attempt to hide oneself, drying up of the heart, feeling and confusion manifest.”

*niṣpannam pūrvavad idaṁ budhā bhaya-ratiṁ viduḥ |
eṣāpi krodha-rativad dvi-vidhā kathitā budhaiḥ || 2.5.68 ||*

“The wise say that *bhaya* is related to *bhaya-rati* just as *hāsa* is related to *hāsa-rati*. As with *krodha*, *bhaya-rati* has two types: *bhaya* whose cause is Kṛṣṇa and *bhaya* whose cause is the enemy of Kṛṣṇa.”

*tatra kṛṣṇa-vibhāvāḥ —
yācitāḥ paṭimabhiḥ syamantakaṁ
śauriṇā sadasi gāndinī-sutaḥ |
vastra-gūḍha-mañir eṣa mūḍha-dhīs
tatra śuśyad-adharaḥ klamaṁ yayau || 2.5.69 ||*

Kṛṣṇa as the cause of fear:

“When Kṛṣṇa asked Akrura for the Syamantaka jewel in the assembly in a friendly way, Akrura, who was hiding the jewel in his clothing, could not answer. He became fearful of Kṛṣṇa, understanding that Kṛṣṇa knew he was hiding the jewel. His mouth dried up and he became sad.”

*duṣṭa-vibhāva-jāḥ, yathā —
bhairavaṁ bruvati hanta hanta gokula-
dvāri vārīda-nibhe vṛṣāsure |
putra-guṇti-dhṛta-yatna-vaibhavā
kampra-mūrtir abhavad vrajeśvarī || 2.5.70 ||*

The enemy of Kṛṣṇa as the cause of fear:

“When Vṛṣāsura, like a storm cloud, roared in a frightening manner at the entrance of Gokula, Yaśodā, thinking of the protection of her son, began to tremble.”

*atha jugupsā-ratiḥ —
jugupsā syād ahr̥dyānubhavāc citta-nimīlanam |
tatra niṣṭhīvanam vaktra-kūṇanam kutsanādayaḥ |
rater anugrahāj jātā sā jugupsā-ratir matā || 2.5.71 ||*

Jugupsā-rati:

“Restriction of the heart arising from experiencing disgusting things is called *jugupsā* or disgust. In this state spitting, curling of the lips and uttering contemptuous words manifest. When *jugupsā* appears because of *rati*, it is called *jugupsā-rati*.”

yathā —

*yadavadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt |
tadavadhi bata nārī-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭhu-niṣṭhīvanam ca || 2.5.72 ||*

An example:

“Since my heart has become eager to play at the lotus feet of Kṛṣṇa who is the abode of ever-fresh *rasa*, when I think of association with women, my mouth curls up in distaste and I spit.”

*ratitvāt prathamaikaiva sapta hāsādayas tathā |
ity aṣṭau sthāyino yāvad rasāvasthām na saṁśritāḥ || 2.5.73 ||*

“As long as one among the five primary *ratis* along with the seven secondary *ratis* does not attain the state of *rasa* in an individual, the eight are called *sthāyī-bhāvas*.”

*cet svatantrās trayas-trimśad bhaveyur vyabhicāriṇaḥ |
ihāṣṭau sāttvikās caite bhāvākyās tān asaṅkhyakāḥ || 2.5.74 ||*

“If they remain independent, then the thirty-three *vyabhicārī-bhāvas*, the eight *ratis* mentioned above and the eight *sāttvika-bhāvas* are called forty-nine *bhāvas* or emotional states.”

*kṛṣṇānvayād guṇātīta-prauḍhānanda-mayā api |
bhānty amī triguṇotpanna-sukha-duḥkha-mayā iva || 2.5.75 ||
tatra sphuranti hrī-bodhotsāhādyāḥ sāttvikā iva |
tathā rājasavad-garva-harṣa-supti-hasādayaḥ |
viṣāda-dīnatā-moha-śokādyās tāmasā iva || 2.5.76 ||*

“These forty-nine states of mind are completely transcendental to the *guṇas* of matter, and are filled with spiritual bliss, being linked to the appearance of Kṛṣṇa. However, it may appear as if some of these states such as *garva* [pride], *harṣa* [jubilation], *supti* [sleep] and *hāsyā* [joking] arise from the mode of passion, and others such as *viṣāda* [despair], *dīnatā* [lowliness], *moha* [bewilderment] and *śoka* [lamentation] arise from the mode of ignorance.”

prāyaḥ sukha-mayāḥ śītā uṣṇā duḥkha-mayā iha |
citreyam paramānanda-sāndrāpy uṣṇā ratir matā || 2.5.77 ||

“Among the *bhāvas*, it would seem that those such as *harṣa* are filled with happiness and others such as *viṣāda* are filled with sorrow. But the astonishing fact is that *rati* filled with sorrow is considered to be the highest, most intense bliss.”

śītair bhāvair baliṣṭhais tu puṣṭā śītāyate hy asau |
uṣṇais tu ratir atyuṣṇā tāpayantīva bhāsate || 2.5.78 ||

“The *rati* predominated by sorrow [such as the *śoka-rati*], when nourished by strong joyful *vyabhicārī-bhāvas*, becomes joyful. The sorrowful *rati*, when nourished by sorrowful *bhāvas* such as *viṣāda*, becomes more sorrowful and appears to give suffering.”

ratir dvidhāpi kṛṣṇādyaiḥ śrutair avagataiḥ smṛtaiḥ |
tair vibhāvāditām yadbhis tad-bhakteṣu raso bhavet || 2.5.79 ||

“The primary and secondary *ratis* produce *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas* through hearing about, experiencing or remembering Kṛṣṇa. All these combine to become *rasa* in devotees.”

yathā dadhy-ādikaṁ dravyaṁ śarkarā-maricādibhiḥ |
saṁyोजना-viśeṣeṇa rasālākhyo raso bhavet || 2.5.80 ||

“As yogurt becomes rasāla by mixing with other ingredients of sugar and pepper, the two types of *rati* become *rasa* by combination with the elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*.”

tad atra sarvathā sākṣāt kṛṣṇādy-anubhavādbhutaḥ |
prauḍhānanda-camatkāro bhaktaiḥ ko'py anurasyate || 2.5.81 ||

“Thus through that *rasa*, the devotees directly experience an astonishing, deep bliss arising from realization of Kṛṣṇa and other related things.”

sa raty-ādi-vibhāvādyair ekībhāva-mayo'pi san |
jñāpta-tat-tad-viśeṣaś ca tat-tad-udbhedato bhavet || 2.5.82 ||

“Though the *ratis* and elements starting with *vibhāva* become one entity in the state of *rasa*, there is still awareness of their difference because of their original separate identities.”

yathā caktam —
pratīyamānāḥ prathamam vibhāvādyās tu bhāgaśaḥ |
gacchanto rasa-rūpatvaṁ militā yānty akhaṇḍatām || 2.5.83 ||

yathā marica-khaṇḍāder ekībhāve prapānake |
udbhāsaḥ kasyacit kvāpi vibhāvādes tathā rase || 2.5.84 ||

It has been said:

“First the ingredients have distinct forms but when they mix and attain the form of *rasa*, they assume oneness. However, when pepper and sugar are mixed together in a drink one can still recognize pepper and sugar. Similarly, in *rasa* though *vibhāva* and the other element become one entity in *rasa*, they can still be recognized in subtle form.”

rate kārāṇa-bhūtā ye kṛṣṇa-kṛṣṇa-priyādayaḥ |
stambhādyāḥ kāra-bhūtāś ca nirvedādyāḥ sahāyakāḥ || 2.5.85 ||

“Kṛṣṇa and His devotees act as the causes of *rati* [*sthāyī-bhāva*]. Spontaneous actions such as paralysis and actions involving intellect are the effects of *rati*. Self-deprecation and other minor emotions are the accompanying factors.”

hitvā kāraṇa-kāryādi-śabda-vācyaṭvam atra te |
rasodbodhe vibhāvādi-vyāpadeśatvam āpnuyuh | |2.5.86| |

“When these mix together and transform into *rasa* they give up the names of cause and effect, and assume the names of *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva*.”

rates tu tat-tad-āsvāda-viśeṣyātiyogyatām |
vibhāvayanti kurvantīty uktā dhīrair vibhāvakāḥ | |2.5.87| |

“The conditions that cause *rati* [relationship of love] to become very suitable for relishing particular tastes are called *vibhāva* [stimuli] by the wise.”

tām cānubhāvayanty antas tadvanty āsvāda-nirbharām |
ity uktā anubhāvās te kaṭākṣādyāḥ sa-sāttvikāḥ | |2.5.88| |

“Elements such as glancing, accompanied by the *sāttvika-bhāvas*, which produce fullness of the *rati* produced by the *vibhāva*—in other words, which spread within the mind an additional relish—are called *anubhāvas*.”

sañcārayanti vaicitrīm nayante tām tathā-vidhām |
ye nirvedādayo bhāvās te tu sañcāriṇo matāḥ | |2.5.89| |

“Mental conditions such as *nirveda* [self-deprecation] that produce further variety in the *rati* induced by the *vibhāvas* and made more enjoyable by the *anubhāvas*, are called *sañcārī-bhāvas* or *vyabhicārī-bhāvas*.”

eteṣāṃ tu tathā-bhāve bhagavat-kāvya-nāṭyayoḥ |
sevām āhuh param hetuṃ kecit tat-pakṣa-rāgiṇaḥ | |2.5.90| |

“Those attracted to poetics say that hearing skillful poetry related to the Lord and seeing literary dramas related to the Lord are the main cause of realizing the nature of all these elements in the devotee and the Lord.”

*kintu tatra sudustarka-mādhuryādbhuta-sampadaḥ |
rater asyāḥ prabhāvo'yaṁ bhavet kāraṇam uttamam || 2.5.91 ||*

“However, the ultimate cause of understanding these elements is the influence of *rati* directed toward the Lord, which is inconceivable, sweet and most astonishing.”

*mahā-śakti-vilāsātmā bhāvo'cintya-svarūpa-bhāk |
raty-ākhyā ity ayaṁ yukto na hi tarkeṇa bādhitum |
bhāratādy-uktir eṣā hi prāktanair apy udāhṛtā || 2.5.92 ||*

“The ancient authorities have given the following statement from *Mahābhārata* as an example to show that *rati*, which is the manifestation of *hlādinī-śakti*, which is beyond the conceivable—deriding even liberation and giving joy to the Lord Himself—should not be defiled by material logic.”

*yathoktam udyama-parvaṇi —
acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet |
prakṛtibhyaḥ paraṁ yac ca tad acintyasya lakṣaṇam || 2.5.93 ||*

Thus the *Mahābhārata*, *Udyama-parva* says:

“One should not analyze the inconceivable *bhāvas* by material logic. Those *bhāvas* that are beyond the material realm are said to be inconceivable.”

*vibhāvatādīn ānīya kṛṣṇādīn mañjulā ratiḥ |
etair eva tathābhūtaiḥ svaṁ samvardhayati sphuṭam || 2.5.94 ||*

“Attractive *rati*, making Kṛṣṇa and other things into *vibhāva* and the other elements [of *rasa*], clearly increases itself by these elements.”

*yathā svair eva salilaiḥ pariṣṭūya balāhakān |
ratnālayo bhavaty ebhir vṛṣṭais tair eva vāridhiḥ || 2.5.95 ||*

“It is similar to the ocean which, nourishing the clouds by its water, nourishes itself by the rain coming from those clouds.”

*nave raty-aṅkure jāte hari-bhaktasya kasyacit |
vibhāvatvādi-hetutvaṁ kiñcit tat kāvya-nāṭyayoḥ || 2.5.96 ||*

“When the enjoyer of poetic works newly develops a sprout of *rati*, those poetic works become somewhat of a cause for realizing *vibhāva* and other elements [of *rasa*].”

*harer īṣac-chruti-vidhau rasāsvādaḥ satām bhavet |
rater eva prabhāvo’yaṁ hetus teṣām tathākṛtau || 2.5.97 ||*

“The devotees develop a taste for *rasa* simply by a little hearing about the Lord. In these acts of hearing, the strength of *rati* causes realization of *vibhāva* and the other elements [of *rasa*].”

*mādhuryādy-āśrayatvena kṛṣṇādīṁs tanute ratiḥ |
tathānubhūyamānās te vistīrṇāṁ kurvate ratim || 2.5.98 ||*

“*Rati* reveals Kṛṣṇa and things related to Him as the shelter of qualities [such as sweetness], and Kṛṣṇa, after being experienced in that way, increases the *rati*.”

*atas tasya vibhāvādi-catuṣkasya rater āpi |
atra sāhāyikaṁ vyaktaṁ mitho’jasram avekṣyate || 2.5.99 ||*

“Because *rati* and the other elements mutually reveal each other, it is always seen that the *sthāyī-bhāva* [*rati*], *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas* clearly assist each other.”

*kintv etasyāḥ prabhāvo’pi vairūpye sati kuñcati |
vairūpyas tu vibhāvāder anaucityam udīryate || 2.5.100 ||*

“If there is any deformity in the *vibhāva* or other elements, the power of *rati* is curtailed. Deformity means that there are unsuitable elements in the *vibhāva* or other elements.”

alaukikyā prakṛtyeyam sudurūhā rasa-sthitiḥ |
yatra sādharmaṇatayā bhāvāḥ sādhu sphuranty amī || 2.5.101 ||

“Since the activities of *rasa* are by nature non-material, they are difficult to understand. The various *ratis* and other elements create a complete identity between the emotions of the contemporary devotee with [those of] previous devotees depicted in scripture.”

eṣāṁ sva-para-sambandha-niyamānirṇayo hi yaḥ |
sādhāranyam tad evoktam bhāvānām pūrva-sūribhiḥ || 2.5.102 ||

“The ancient sages have described the unrestricted identity of the *bhāvas* between the present and the past devotees.”

tad uktam śrī-bharatena —
śaktir asti vibhāvādeḥ kāpi sādharmaṇī-kṛtau |
pramātā tad-abhedena svaṁ yayā pratipadyate || 2.5.103 ||

Bharata Muni has said:

“In the matter of identification, there is an indescribable power in *vibhāva* and the other elements, by which the audience becomes nondifferent from the characters depicted on the stage.”

duḥkhādayaḥ sphurantyo’pi jātu bhāntaḥ svīyatayā hr̥di |
prauḍhānanda-camatkāra-carvaṇām eva tanvate || 2.5.104 ||

“Though previous devotees’ sufferings appear in the heart of the present devotee as his own suffering, those sufferings also produce an astonishing taste of intense bliss.”

parāśrayatayāpy ete jātu bhāntaḥ sukhādayaḥ |
hṛdaye paramānanda-sandoham upacinvate || 2.5.105 ||

“That is because when the devotee perceives the happiness of others, it gives rise to incomparable bliss within his heart.”

sad-bhāvaś ced vibhāvādeḥ kiñcin-mātrasya jāyate |
sadyaś catuṣṭayākṣepāt pūrṇataivopapadyate || 2.5.106 ||

“If just a little of *vibhāva* and the other elements related to the associates of the Lord appear in the devotee, immediately he achieves completeness from the appearance of the *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas*.”

kiṁ ca —
ratiḥ sthitānukāryeṣu laukikatvādi-hetubhiḥ |
rasaḥ syān neti nātya-jñā yad āhur yuktam eva tat || 2.5.107 ||

“However, it is correct when the literary experts say that *rati* depicted in characters through literary works will not in itself produce *rasa*, since mundane aspects are involved.”

alaukikī tv iyaṁ kṛṣṇa-ratiḥ sarvādbhutādbhutā |
yoge rasa-viśeṣatvaṁ gacchanty eva hari-priye || 2.5.108 ||

“*Rati* for Kṛṣṇa is most uncommon, more blissful than the most blissful *rati* for the *avatāras*, and attains the highest *rasa* in combination with His devotee.”

viyoge tv adbhutānanda-vivartatvaṁ dadhaty api |
tanoty eṣā pragādhārti-bharābhāsatvaṁ ūrjitā || 2.5.109 ||

“This *rati* develops its full form of *rasa* in separation in astonishing bliss, and since it does not give up this form at all, any suffering is an appearance only.”

tatrāpi vallavādhīśa-nandanāmbanā ratiḥ |
sāndrānanda-camatkāra-paramāvadhir iṣyate || 2.5.110 ||

“That *rati* which has the son of Nanda as the object reaches the height of most intense bliss.”

yat-sukhaugha-lavāgastyah pibaty eva sva-tejasā |
remaśa-mādhurī-sākṣātkārānandābhim apy alam || 2.5.111 ||

“One drop of this happiness of Vraja Kṛṣṇa, by its power, drinks up the ocean of happiness embedded in the husband of Rukmiṇī, just as Agastya Muni drank the ocean to assist the *devatās*. ”

kiṁ ca —
paramānanda-tādātmyād ratyāder asya vastutaḥ |
rasasya sva-prakāśatvam akhaṇḍatvam ca sidhyati || 2.5.112 ||

“Because *rati* and the other elements are nondifferent from the *hlādinī-śakti*, *rasa* is also self-revealing and consists only of *rasa*. ”

pūrvam uktād dvidhā bhdedān mukhya-gauṇatayā rateḥ |
bhaved bhakti-raso’py eṣa mukhya-gauṇatayā dvidhā || 2.5.113 ||

“It has been stated previously that *rati* has two types: primary and secondary. Therefore, *rasa* also has primary and secondary types. ”

pañcadhāpi rater aikyān mukhyas tv eka ihoditaḥ |
saptadhātra tathā gauṇa iti bhakti-raso’ṣṭadhā || 2.5.114 ||

“Though there are five types of primary *rati*, only one is considered [in *rasa*] since only one is manifested as most prominent in a particular devotee. The one primary *rati* combines with the seven secondary *ratis* to form eight *ratis*, which produce the eight *rasas* [for one person]. ”

tatra mukhyaḥ —
mukhyas tu pañcadhā śāntaḥ prītaḥ preyaś ca vatsalaḥ |
madhuraś cety amī jñeyā yathā-pūrvam anuttamāḥ || 2.5.115 ||

Mukhya-rasa [primary rasa]:

“The primary *bhakti-rasas* are five: *śānta*, *prīti*, *preya*, *vatsala* and *mādhurya*. The order of excellence is from first to last. ”

atha gauṇaḥ —

*hāsyo'dbhutas tathā vīraḥ karuṇo raudra ity api |
bhayānakah sa bībhatsa iti gauṇaś ca saptadhā || 2.5.116 ||*

Gauṇa-rasa [secondary rasa]:

“There are seven secondary rasas: hāsyā [humor], adbhuta [astonishment], vīra [enthusiasm], karuṇa [lamentation], raudra [anger], bhānāyaka [fear] and bībhatsa [disgust].”

*evaṁ bhakti-raso bhedād dvayor dvādaśadhocyate |
vastutas tu purāṇādaḥ pañcadhaiva vilokyate || 2.5.117 ||*

“Thus there are a total of twelve primary and secondary rasas, but only five are mentioned in the Purāṇas.”

*śvetaś citro'ruṇaḥ śoṇaḥ śyāmaḥ pāṇḍura-piṅgalau |
gauro dhūmras tathā raktaḥ kālo nītaḥ kramād amī || 2.5.118 ||*

The twelve rasas have twelve colors as follows: white [śānta], multicolored [prīti], saffron [preyān or sakhya], crimson [vatsala], indigo [madhura], light yellow [hāsyā], yellow-green [adbhuta], gold [vīra], purple [karuṇa], red [raudra], black [bhayānaka] and blue [bībhatsa].

*kapilo mādhavopendraḥ nṛsimho nanda-nandanah |
balaḥ kūrmas tathā kalkī rāghavo bhārgavaḥ kirīḥ |
mīna ity eṣu kathitāḥ kramād dvādaśa devatāḥ || 2.5.119 ||*

“There are twelve Deities assigned to the twelve rasas as follows: Kapila [śānta], Mādhava [prīti], Upendra [preyān or sakhya], Nṛsimha [vatsala], Kṛṣṇa [madhura], Balarāma [hāsyā], Kūrma [adbhuta], Kalkī [vīra], Rāma [karuṇa], Paraśurāma [raudra], Varāha [bhayānaka] and Mīna [bībhatsa].”

*pūrter vikāra-vistāra-vikṣepa-kṣobhas tathā |
sarva-bhakti-rasāsvādaḥ pañcadhā parikīrtitah || 2.5.120 ||*

“There are five tastes in the *bhakti-rasas*: *pūrti*, *vikāśa*, *vistāra*, *vikṣepa* and *kṣobha*.”

pūrtiḥ śānte vikāśas tu prītādiṣv api pañcasu |
vīre’dbhute ca vistāro vikṣepaḥ karuṇograyoḥ |
bhayānake’tha bibhatse kṣobho dhīrair udāhṛtaḥ || 2.5.121 ||

“The learned say that *pūrti* [satisfaction] is manifested in *śānta-rasa*, *vikāśa* [brightness] is manifested in all the *rasas* from *prīti* to *hāsyā*, *vistāra* [expansion] is manifested in *vīra-rasa* and *adbhuta-rasa*, *vikṣepa* [distraction] is manifest in *karuṇa-rasa* and *raudra-rasa*, and *kṣobha* [disturbance] is manifest in *bhayānaka-rasa* and *bibhatsa-rasa*.”

akhaṇḍa-sukha-rūpatve’py eṣām asti kvacit kvacit |
raseṣu gahanāsvāda-viśeṣaḥ ko’py anuttamaḥ || 2.5.122 ||

“Though all the *bhakti-rasas* are the embodiment of pure happiness, among the *rasas* there is sometimes a special deep incomparable taste.”

pratīyamānā apy ajñair grāmyaiḥ sapadi duḥkhavat |
karuṇādyā rasāḥ prājñaiḥ prauḍhānanda-mayā matāḥ || 2.5.123 ||

“Though the completely ignorant people and those with mistaken knowledge immediately think that *rasas* such as *karuṇa* are full of grief, those persons with knowledge of *rasa* say that these *rasas* are full of profound bliss.”

alaukika-vibhāvatvaṁ nītebhyo rati-līlayā |
sad-uktyā ca sukhaṁ tebhyaḥ syāt svvyaktam iti sthitiḥ || 2.5.124 ||

“It is well-established by the knowers of *rasa* that, by the speeches of the devotees and by the nature of *rati* itself, *karuṇa*, *bhayanaka* and *bibhatsa* will produce happiness, since those *rasas* have the nature of manifesting *vibhāva* [Kṛṣṇa] and other elements that produce extraordinary, astonishing bliss.”

tathā ca nāṭyāḍau —

karuṇādāv api rase jāyate yat paraṁ sukham |
sucetasāṁ anubhavaḥ pramāṇaṁ tatra kevalam || 2.5.125 ||

This is confirmed in the statement of the Nāṭya-śāstra:

“The absolute proof that *karuṇa* and the other ‘negative’ *rasas* produce happiness is the experience of the soft-hearted devotees.”

sarvatra karuṇākhyasya rasasyaivopapādanāt |
bhaved rāmāyaṇādīnāṁ anyathā duḥkha-hetutā || 2.5.126 ||

“If *karuṇa-rasa* did not give rise to happiness, then Rāmāyaṇa would be a cause of grief for the *bhāvaka-bhaktas*, since that and other works reveal *karuṇa-rasa* throughout.”

tathātve rāma-pādābja-prema-kallola-vāridhiḥ |
prītyā rāmāyaṇaṁ nityaṁ hanumān śṇuyāt katham || 2.5.127 ||

“If Rāmāyaṇa were a cause of grief, why should Hanumān, who is an ocean filled with the waves of Rāma’s lotus feet, continually hear Rāmāyaṇa with pleasure?”

api ca —

sañcārī syāt samāno vā kṛṣṇa-ratyāḥ suhr̥d-ratiḥ |
adhikā puṣyamāṇā ced bhāvollāsā ratiḥ || 2.5.128 ||

Addenda:

“If the *rati* of the associates of Rādhā directed to Rādhā is equal to or less than their *rati* directed toward Kṛṣṇa, the *rati* directed toward Rādhā is called *sañcārī-rati*, nourishing the *rati* towards Kṛṣṇa. If the *rati* of the associates of Rādhā directed to Rādhā is greater than their *rati* directed toward Kṛṣṇa, and constantly increasing, though it is still a *sañcārī-rati*, it is called *bhāvollāsa-rati*.”

phalgu-vairāgya-nirdagdhāḥ śuṣka-jñānāś ca haitukāḥ |
mīmāṃsakā viśeṣeṇa bhaktyāsvāda-bahirmukhāḥ || 2.5.129 ||

“Those whose *bhakti* has been completely burned up by false renunciation, those who are dried-up *jñānīs*, those who are absorbed in logic and disputation, and particularly those who are *mīmāṃsakas*, are excluded from tasting *bhakti*.”

ity eṣa bhakti-rasikaś caurād iva mahā-nidhiḥ |
jaraṇ-mīmāṃsakād rakṣyaḥ kṛṣṇa-bhakti-rasaḥ sadā || 2.5.130 ||

“Just as one carefully protects a great treasure from thieves, the devotees protect *bhakti-rasa* from the withered *mīmāṃsakas*, since they are totally unqualified for relishing *bhakti*.”

sarvathaiva durūho'yam abhaktair bhagavad-rasaḥ |
tat-pādāmbuja-sarvasvair bhaktair evānurasate || 2.5.131 ||

“*Rasa* directed toward the Lord is very difficult to understand for those with no devotion. Those who have dedicated themselves to the lotus feet of Bhagavān can taste *bhakti-rasa*.”

vyatītya bhāvanā-vartma yaś camatkāra-kāra-bhūḥ |
hṛdi sattvojjvale bāḍhaṃ svadate sa raso mataḥ || 2.5.132 ||

“That which becomes even more intensely relished in the heart made bright with *hlādinī* and *saṃvit śaktis* [attainment of *bhāva*], after surpassing the stage of distinguishing the constituent *bhāvas*, and which becomes more astonishing in bliss than *bhāvas*, is *rasa*.”

bhāvanāyāḥ pade yas tu budhenānanya-buddhinā |
bhāvyaḥ gāḍha-saṃskāraiś citte bhāvaḥ sa kathyate || 2.5.133 ||

“That which the wise person who has dedicated his intelligence only to the Lord experiences in his heart, which realizes *vibhāva* and the other elements as separate entities, through deep impressions of previous *bhakti*, is called *bhāva*.”

gopāla-rūpa-śobhāṁ dadhad api raghunātha-bhāva-vistārī |
tuṣyatu sanātanātmā dakṣiṇa-vibhāge sudhāmbunidheḥ || 2.5.134 ||

“May the eternal person who manifested the beautiful form of a cowherd boy and distributed His *bhāvas* to the form of Rāma as well, be pleased with the Southern Ocean of the ocean of nectar.”

iti śrī-śrī-bhakti-rasāmṛta-sindhau dakṣiṇa-vibhāge
bhakti-rasa-sāmānya-nirūpaṇe sthāyī-bhāva-laharī pañcamī |

“Thus ends the Fifth Wave of the Southern Ocean of Śrī *Bhakti-rasāmṛta-sindhu*, concerning *sthāyī-bhāva*.”

iti śrī-śrī-bhakti-rasāmṛta-sindhau sāmānya-bhagavad-bhakti-rasa-
nirūpako nāma dakṣiṇa-vibhāgaḥ samāptaḥ ||

“Here ends the Southern Ocean of Śrī *Bhakti-rasāmṛta-sindhu*.”

Western Ocean: Primary Bhakti- rasas

First Wave: Śānta-rasa

*dhṛta-mugdha-rūpa-bhāro bhāgavatārpita-ṇṇthu-premā |
sa mayi sanātana-mūrtis tanotu puruṣottamas tuṣṭim || 3.1.1 ||*

“May the Supreme Lord with eternal form, endowed with attractive beauty and abundant *prema* which He gives to the devotees, be pleased with me.”

Alternate translation:

“May Sanātana Gosvāmī, who bears the burden of the fool Rūpa, and who has great attachment to the *Śrīmad-Bhāgavatam*, be pleased with me.”

*rasāmṛtābdher bhāge'tra tṛtīye paścimābhidhe |
mukhyo bhakti-rasaḥ pañcavidhaḥ śāntādīr īryate || 3.1.2 ||*

“In the third section of this book, called the Western Ocean of sweet *rasa*, the five types of primary *rasa*, beginning with *śānta*, are discussed.”

*ato'tra pañcavidhyena laharyaḥ pañca kīrtitāḥ |
athāmī pañca lakṣyante rasāḥ śāntādayaḥ kramāt || 3.1.3 ||*

“In this Western Ocean, the five waves are named according to the five types of [primary] *rasa*. Thus the chapters are designated as the five [primary] *rasas* beginning with *śānta*.”

*tatra śānta-bhakti-rasaḥ—
vakṣyamāṇair vibhāvādyaiḥ śaminām svādyatām gataḥ |
sthāyī śānti-ratir dhīraiḥ śānta-bhakti-rasaḥ smṛtaḥ || 3.1.4 ||*

“If the *sthāyī-bhāva* called *śānta-rati* mixes with the elements of *vibhāva* and others that will now be described, and is relished by persons possessing *śama* [self-restraint], the wise call this *śānta-bhakti-rasa*.”

prāyaḥ svasukha-jātīyaṁ sukhaṁ syād atra yoginām |
kintv ātma-saukhyam aghanaṁ ghanam tv īsam ayaṁ sukham ||3.1.5||

“Generally these practitioners possess the happiness of impersonal Brahman, realizing it as the cause of everything. However, such impersonal happiness is dilute, whereas the happiness related to the Lord with form and qualities is intense.”

tatrāpīśa-svarūpānubhavasyaivoru-hetutā |
dāsādi-van-mano-jñatva-līlāder na tathā matā ||3.1.6||

“The main cause of *śānta-rasa* arising in such persons is realization of the form of the Lord. The main cause of *dāśya* and other *rasas* appearing in the devotees is appreciation of the Lord’s attractive pastimes. Though this is also one factor in the *śānta-bhakta*’s realization, it is not the main factor.”

tatra ālambanāḥ —
caturbhujāś ca śāntāś ca asminn ālambanā matāḥ ||3.1.7||

“According to the wise, the four-armed form of the Lord [*viṣaya*] and *śānta-bhaktas* [*āśraya*] are the *ālambanas* [of *śānta-rasa*].”

tatra caturbhujah —
śyāmākṛtiḥ sphurati cāru-caturbhujō’yam
ānanda-rāsir akhilātma-sindhu-taraṅgaḥ |
yasmin gate nayanayoḥ pathi nirjihīte
pratyak-padāt paramahamṣa-muner mano’pi ||3.1.8||

The four-armed form:

“The attractive four-armed form of the Lord, filled with bliss and dark blue in complexion, is an ocean in which the *jīvas* are the waves. If He is seen by the *paramahamṣa* sages, their minds will leave the impersonal Brahman and become absorbed in all His qualities.”

saccidānanda-sāndrāṅga ātmārāma-śiromaṇiḥ |
paramātmā param brahma śamo dāntaḥ śucir vaśī || 3.1.9 ||
sadā svarūpa-samprāpto hatāri-gati-dāyakaḥ |
vibhur ity ādi guṇavān asminn ālambano hariḥ || 3.1.10 ||

“The ālambana [viṣaya] in *śānta-rasa* is the Lord with an eternal form of knowledge and bliss, most attractive to the *ātmārāmas*. He is the Paramātmā, the *param-brahman*, free from all passions, tolerant, pure, sense-controlled, eternally fixed in spiritual form, who rewards even the enemies He kills, and who is greater than the whole universe.”

atha śāntāḥ —
śāntāḥ syuḥ kṛṣṇa-tat-preṣṭha-kāruṇyena ratiṁ gatāḥ |
ātmārāmās tadīyādhva-baddha-śraddhās ca tāpasāḥ || 3.1.11 ||

“The *śānta-bhaktas* are of two types: the *ātmārāmas* who have attained *rati* for Kṛṣṇa due to the mercy of Kṛṣṇa and His dear devotees, and the performers of austerities who have developed firm faith in the path of *bhakti* [also by the mercy of the devotees].”

atha ātmārāmāḥ —
ātmārāmās tu sanaka-sananda-mukhā matāḥ |
prādhānyāt sanakādīnām rūpaṁ bhaktiś ca kathyate || 3.1.12 ||

“The sages headed by Sanaka and Sananda are considered *ātmārāmas*. Because Sanaka and the other *Kumāras* are the main *ātmārāma-śānta-bhaktas*, their forms and *bhakti* will now be described.”

tatra rūpaṁ —
te pañcaśābda-bālābhāś catvāras tejasojjvalāḥ |
gaurāṅgā vāta-vasanāḥ prāyeṇa saha-carīṇaḥ || 3.1.13 ||

Their forms:

“The four *Kumāras* are children five years old, shining with

effulgence, golden in complexion and almost naked. They wander about together.”

*tatra ca bhaktiḥ —
samasta-guṇa-varjite karaṇataḥ pratīcīnatām
gate kim api vastuni svayam adīpi tāvat sukham |
na yāvad iyaṁ adbhutā nava-tamāla-nīla-dyuter
mukunda sukha-cid-ghanā tava babhūva sākṣāt-kṛtiḥ || 3.1.14 ||*

Their bhakti:

“O Mukunda! Until we realized Your astonishing form of knowledge and bliss with the complexion of a new *tamāla* tree, we were absorbed in the indescribable Brahman beyond the senses and modes of material nature.”

*atha tāpasāḥ —
bhaktir muktyaiva nirvighnety ātta-yukta-viraktatāḥ |
anujjhita-mumukṣā ye bhajante te tu tāpasāḥ || 3.1.15 ||*

Tāpasa-sānta-bhakta:

“The practitioners of austerity are those who worship the Lord while practicing *yukta-vairāgya* without giving up the desire for liberation, since obstacles to *bhakti* are destroyed by attaining liberation.”

*yathā —
kadā śaila-droṇyām pṛthula-viṭapi-kroḍa-vasatir
vasānaḥ kaupīnaṁ racita-phala-kandāśana-ruciḥ |
hṛdi dhyāyaṁ dhyāyaṁ muhur iha mukundābhidham ahaṁ
cidānandaṁ jyotiḥ kṣaṇam iva vineśyāmi rajanīḥ || 3.1.16 ||*

An example:

“When will I take pleasure in living in a cave or under a tree, wearing a *kaupīna* and eating simple roots and fruits, meditating in my heart on the effulgent form of knowledge and bliss called Mukunda, who gives liberation, in this way passing all my days and nights in a few seconds?”

bhaktātāmārāma-karuṇā prapañcenaiva tāpasāḥ |
śāntākhyā-bhāva-candrasya hṛd-ākāśe kalām śritāḥ || 3.1.17 ||

“The performers of austerities, having received mercy from the devotees and *ātāmārāmas*, hold the moon of *bhāva* called *śānta* in the sky of their hearts.”

atha uddīpanāḥ —
śrutir mahopaniṣadāṁ vivikta-sthāna-sevanam |
antar-vṛtti-viśeṣo’sya sphūrtis tattva-vivecanam || 3.1.18 ||
vidyāśakti-pradhānatvaṁ viśva-rūpa-pradarśanam |
jñāni-bhaktena saṁsargo brahma-satrādayas tathā |
eṣv asādhāraṇāḥ proktā budhair uddīpanā amī || 3.1.19 ||

Uddīpanas:

“The learned say that the unique stimuli for *śānta-rasa* are hearing the principal *Upaniṣads*, living in a solitary place, the appearance of pure mental functions, contemplating the truth, putting emphasis on *jñāna-śakti* [the power of knowledge], visualizing the universal form, associating with *jñāna-miśra-bhaktas* and discussing the *Upaniṣads* with similar persons.”

atra mahopaniṣac-chrutiḥ, yathā —
akleśāḥ kamala-bhuvāḥ praviśya goṣṭhīm
kurvantaḥ śruti-śirasāṁ śrutim śruta-jñāḥ |
uttuṅgaṁ yad-uparasaṅgamāya raṅgaṁ
yogīndrāḥ pulaka-bhṛto navāpy avāpuḥ || 3.1.20 ||

An example of hearing the *Upaniṣads*:

“Having entered the assembly of *Brahmā* and hearing the *Upaniṣads*, the nine *Yogendras*, learned in the *Vedas*, free from suffering, and with hair standing on end, then developed a great desire to meet the members of the *Yadu* dynasty.”

pādājja-tulasī-gandhaḥ śaṅkha-nādo mura-dviṣaḥ |
punya-śailaḥ śubhāraṇyaṁ siddha-kṣetraṁ svarāpagā || 3.1.21 ||

viṣayādi-kṣayaṣṇutvaṁ kālasyākhila-hāritā |
ityādy uddīpanā sādharmaṇas teṣāṁ kilāśritaiḥ || 3.1.22 ||

“The incomparable fragrance of *tulasī* at the feet of the Lord, the sound of the Lord’s conch, holy mountains, holy forests, holy places, the Gaṅgā, the temporary nature of things of this world, and the power of time to destroy everything are stimuli common for the *dāsa-bhaktas* as well as the *śānta-bhaktas*.”

atha pādābja-tulasī-gandho, yathā tṛtīye [3.15.43] —
tasyāravinda-nayanasya pādāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh |
antar-gataḥ sva-vivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣāṁ api citta-tanvoḥ || 3.1.23 ||

The fragrance of *tulasī*, from the Third Canto of *Śrīmad-Bhāgavatam* [3.15.43]:

“When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.”

atha anubhāvāḥ —
nāsāgra-nyasta-netratvam avadhūta-viceṣṭitam |
yuga-mātrekṣita-gatir jñāna-mudrā-pradarśanam || 3.1.24 ||
harer dviṣy api na dveṣo nātibhaktiḥ priyeṣv api |
siddhatāyās tathā jīvan-mukteś ca bahu-mānitā || 3.1.25 ||
naīrapekṣyaṁ nirmamatā nirahaṅkāritā kathā |
maunam ity ādayaḥ śītāḥ syur asādhāraṇāḥ kriyāḥ || 3.1.26 ||

Anubhāvas:

“Staring at the tip of the nose, behaving like a renunciate, walking while looking at the ground four meters ahead, showing the *jñāna-mudrā* [joining the thumb and forefingers together], absence of hatred even for the enemies of the Lord, lack of intense attachment for the devotees of the Lord, showing great

regard for the final destruction of material bondage [*siddhatā*] and for living without the influence of the gross and subtle bodies, indifference, non-possessiveness, lack of false ego and silence are some of the special *anubhāvas* of a person in *śānta-rasa*.”

*tatra nāsāgra-nayanatvaṁ, yathā —
nāsikāgra-dṛg ayaṁ puro muniḥ
spanda-bandhura-śirā virājate |
citta-kandara-taṭīm anākulām
asya nūnam avagāhate hariḥ || 3.1.27 ||*

An example of glancing at the tip of the nose:

“The sage in front of us walks about while glancing at the tip of his nose, while raising and lowering his head. By this it appears that the Lord has entered into his steady heart.”

*jṛmbhāṅga-moṭanaṁ bhakter upadeśo harer natiḥ |
stavādayaś ca dāsādyaiḥ śītāḥ sādharmaṇāḥ kriyāḥ || 3.1.28 ||*

“The *śīta-anubhāvas* [described in BRS 2.2.3] and other *anubhāvas* that the *śānta-bhakta* shares with the *dāsa-bhaktas* and others are yawning, stretching the body, giving instructions to the devotees, offering obeisances to the Lord and reciting His praises.”

*tatra jṛmbhā, yathā —
hṛdayāmbare dhruvaṁ te
bhāvāmbara-mañir udeti yogīndra |
yad idaṁ vadanāmbhojaṁ
jṛmbhām avalambate bhavataḥ || 3.1.29 ||*

Yawning:

“O Yogīndra! Certainly the sun of *bhāva* must have risen in the sky of your heart, for your lotus mouth is now blossoming with a yawn.”

atha sāttvikāḥ —

romāñca-sveda-kampādyāḥ sāttvikāḥ pralayaṁ vinā || 3.1.30 ||

Sāttvika-bhāvas:

“In *śānta-rasa* all the *sāttvika-bhāvas*, such as standing of the hair on end, perspiration and shaking of the body occur, with the exception of fainting.”

atha romāñco, yathā —

*pāñcajanya-janito dhvanir antaḥ
kṣobhayan sapadi biddha-samādhiḥ |
yogināṁ giri-guhā-nilayānāṁ
puṅgava pulaka-pāliṁ anaiṣīt || 3.1.31 ||*

Hair standing on end:

“The sound of the Pañcajanya conch agitated the hearts of the yogīs living in the mountain caves. It broke their *samādhi* and made their hair stand on end.”

eṣāṁ nirabhimānānāṁ śarīrādiṣu yoginām |

sāttvikāḥ tu jvalanty eva na tu dīptā bhavanty amī || 3.1.32 ||

“In the bodies of the yogīs devoid of false ego, the *sāttvika-bhāvas* manifest as *jvalita*, but not *dīpta*.” [see BRS 2.3.73-78]

atha sañcāriṇaḥ —

*sañcārino’tra nirvedo dhṛtir harṣo matiḥ smṛtiḥ |
viśādotsukatāvega-vitarkādyāḥ prakīrtitāḥ || 3.1.33 ||*

“In *śānta-rasa*, the *sañcāri-bhāvas* such as *nirveda*, *dhṛti*, *harṣa*, *mati*, *smṛti*, *autsukya*, *āveda*, *vitarka* and others appear.”

tatra nirvedo, yathā —

*asmin sukha-ghana-mūrtau param-
ātmani vṛṣṇi-pattane sphurati |*

ātmārāmatayā me vṛthā

gato bata ciraṁ kālāḥ || 3.1.34 ||

Nirveda [self-disgust]:

“Though Kṛṣṇa, Paramātmā Himself, the form of concentrated bliss resides in Dvārakā, I am so unfortunate! Thinking myself an *ātmārāma*, I have wasted so much time.”

atha sthāyī —

atra śānti-ratiḥ sthāyī samā sāndrā ca sā dvidhā || 3.1.35 ||

Sthāyī-bhāva:

“The *sthāyī-bhāva* in *śānta-rasa* is *śānta-rati*. It has two types: *sama* [ordinary] and *sāndra* [intense].”

tatra ādyā, yathā —

samādhau yoginas tasminn asaṃprajñāta-nāmani |
līlayā mayi labdhe’sya babhūvotkampinī tanuḥ || 3.1.36 ||

Sama-śānta-rati:

“When I playfully revealed Myself to the yogī absorbed in *asaṃprajñāta-samādhī*, his body began to shake to the extreme.”

sāndrā, yathā —

sarvāvidyā-dhvaṃsato yaḥ samastād
āvīrbhūto nirvikalpe samādhau |
jāte sākṣād yādavendre sa vindan
mayy ānandaḥ sāndratām koṭidhāsīt || 3.1.37 ||

Sāndra-śānta-rati:

“In *nirvikalpa-samādhī*, after destroying all ignorance, I experienced complete bliss. But when I saw Kṛṣṇa directly, that bliss became thousands of times more concentrated.”

śānto dvidhaiṣa pāroṣya-sākṣātkāra-vibhedataḥ || 3.1.38 ||

“There are two types of *śānta-rasa*: *pāroṣya* [invisible] and *sākṣātkāra* [visible].”

*atha parokṣyaṁ, yathā —
prayāsyati mahat-tapaḥ saṅghatāṁ kim aṣṭāṅgikā
munīśvara purātani parama-yogacaryāpy asau |
narākṛti-navāmbuda-dyuti-dharaṁ paraṁ brahma me
vilocana-camatkṛtiṁ kathaya kiṁ nu nirmāsyati || 3.1.39 ||*

Hidden [the Lord is not presently visible]:

“O lord of the sages! Tell me if my great austerities and my long practice of aṣṭāṅga-yoga will bear fruit? Will that param-brahma in human form with the complexion of a new rain cloud ever appear before me and bring astonishment to my eyes?”

*yathā vā —
kṣetre kuroḥ kim api caṇḍakaroparāge
sāndraṁ mahatḥ paṭhi vilocanayor yadāsīt |
tan nīrada-dyuti-jayi smarad utsukaṁ me
na pratyag-ātmani mano ramate pureva || 3.1.40 ||*

Another example:

“Now that I remember that effulgence that conquers the complexion of a new rain cloud, which I saw at Kurukṣetra at the time of the solar eclipse, my restless mind no longer experiences bliss in the impersonal Brahman as it did before.”

*sākṣātkāro, yathā —
paramātmatayātimedurād
bata sākṣāt-karaṇa-pramodataḥ |
bhagavann adhikaṁ prayojanaṁ
katarad brahma-vido’pi vidyate || 3.1.41 ||*

Seeing the Lord:

“O Bhagavān, because You are filled with more bliss than Brahman, being the Supreme Soul, and because I have experienced intense bliss from seeing You directly, what is the necessity of realizing the impersonal Brahman?”

yathā vā —

hṛṣṭaḥ kambu-pati-svanair bhuvi luṭhac-cīrāñcalaḥ sañcalan
mūrdhnā ruddha-dṛg-aśrubhiḥ pulakito drāg eṣa līna-vrataḥ |
akṣṇor aṅganam añjana-tviṣi para-brahmaṇy avāpte mudā
mudrābhiḥ prakatīkaroty avamatim yogī svarūpa-sthitau || 3.1.42 ||

Another example:

“One yogī, on hearing the sound of the king of conches,
Pāñcājanya, suddenly became full of joy. Tears flowed from his
eyes, his hairs stood on end, his head began to shake, his cloth
fell on the ground, and he could no longer maintain his vows.
Seeing the param Brahman with dark complexion, in bliss he
showed disregard for the impersonal Brahman by his speech.”

bhavet kadācit kutrāpi nanda-sūnoḥ kṛpā-bharaḥ |
prathamam jñāna-niṣṭho’pi so’traiva ratim udvahet || 3.1.43 ||

“If Kṛṣṇa is merciful to someone previously fixed in jñāna, that
śānta-bhakta becomes elevated in rati for Kṛṣṇa.”

yathā bilvamaṅgaloktiḥ —
advaita-vīthi-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dīkṣāḥ |
śaṭhena kenāpi vayaṁ haṭhena
dāsī-kṛtā goṇa-vadhū-viṭena || 3.1.44 ||

In the words of Bilvamaṅgala:

“Though I was respected by the followers of jñāna and worshiped
by them on the throne of realizing the bliss of Brahman, I was
forcibly made into a female servant [dāsī] by the crafty boyfriend
of the cowherd women.”

tat-kāruṇya-ślathibhūta-jñāna-saṁskāra-santatiḥ |
eṣa bhakti-rasānanda-nipuṇaḥ syād yathā śukaḥ || 3.1.45 ||

“As in the case of Śukadeva, impressions of *jñāna* will slaken by the mercy of the Lord, and the person will attain the perfection of bliss in *bhakti-rasa*.”

śamasya nirvikāratvān nāṭyajñair naiṣa manyate |
śānty-ākhyāyā rater atra svīkārān na virudhyate || 3.1.46 ||
śamo man-niṣṭhatā buddher iti śrī-bhagavad-vacaḥ |
tan-niṣṭhā durghaṭā buddher etāṁ śānta-ratiṁ vinā || 3.1.47 ||

“Because of the lack of an object of devotion in the state of *śama*, the experts in poetics do not consider *śānta* as a *rasa*. However in our opinion, because we accept *śānta-rati* for the Lord as the *sthāyī-bhāva*, this objection cannot be made [since the Lord is the object of devotion]. The Lord says ‘*Śama* is having the intelligence fixed in Me.’ [Śrīmad-Bhāgavatam 11.19.36] Fixing the intelligence on the Lord cannot take place without the attainment of *śānta-rati*.”

kevala-śānto’pi, śrī-viṣṇu-dharmottare yathā —
nāsti yatra sukhaṁ duḥkhaṁ na dveṣo na ca matsaraḥ |
samaḥ sarveṣu bhūteṣu sa śāntaḥ prathito rasaḥ || 3.1.48 ||

Pure *śānta* according to Viṣṇu-dharmottara:

“The condition in which there is no happiness, no suffering, no hatred, no envy, and equality shown to all beings is known as *śānta-rasa*.”

sarvathaivam ahaṅkāra-rahitatvaṁ vrajanti cet |
atrāntarbhāvam arhanti dharma-vīrādayas tadā || 3.1.49 ||

“When those involved in *dharma*, charity and compassion [besides the *tapasvīs*] become completely devoid of being the doer, then become qualified for entering into the *śānta-rasa*.”

sthāyinam eke tu nirveda-sthāyinam pare |
śāntam eva rasaṁ pūrve prāhur ekam anekadhā || 3.1.50 ||

“The previous scholars have described many types of *śānta-rasa*, saying that *dhṛti* or *nirveda* can also be the *sthāyī-bhāva* of *śānta-rasa*.”

nirvedo viṣaye sthāyī tattva-jñānodbhavaḥ sa cet |
iṣṭāniṣṭa-viyogāpti-kṛtas tu vyabhicāry asau ||3.1.51||

“If *nirveda* [self-deprecation] arises from knowledge of the Absolute Truth, then it can be called a *sthāyī-bhāva* directed toward the Lord. But if it arises from deprivation of dear items or attainment of detested items, it is a *vyabhicārī-bhāva*.”

iti śrī-śrī-bhakti-rasāmṛta-sindhau paścima-vibhāge
mukhya-bhakti-rasa-pañcaka-nirūpaṇe
śānta-bhakti-rasa-laharī prathamā ||

“Thus ends the First Wave in the Western Ocean of *Śrī Bhakti-rasāmṛta-sindhu*, concerning *śānta-bhakti-rasa*.”

Second Wave: Prīti-rasa [Dāsyā-rasa]

*śrīdhara-svāmibhiḥ spaṣṭam ayam eva rasottamaḥ |
raṅga-prasaṅge sa-premakākhyāḥ prakīrtitaḥ || 3.2.1 ||*

“Śrīdhara Svāmī, talking about *rasa*, has clearly glorified *prīti-rasa* as the highest *rasa*, calling it *saprema-bhakti* [*prema-filled bhakti*].”

*rati-sthāyitayā nāma-kaumudī-kṛdbhir apy asau |
śāntatvenāyam evāddhā sudevādyaiś ca varṇitaḥ || 3.2.2 ||*

“Lakṣmīdhara the author of *Nāma-kaumudī* has called this *rasa* a *sthāyī-rati*, and Sudeva and other authorities on literary ornament have called it a form of *śānta-rasa*.”

*ātmocitair vibhāvādyaiḥ prītir āsvādanīyatām |
nītā cetasi bhaktānām prīti-bhakti-raso mataḥ || 3.2.3 ||*

“When *prīti* or adoration achieves a pleasurable nature by *vibhāvas*, *anubhāvas*, *sāttvika-bhāvas* and *vyabhicārī-bhāvas* in the hearts of the devotees, it is called *prīti-bhakti-rasa*.”

*anugrāhyasya dāsatvāl lālyatvād apy ayam dvidhā |
bhidyate sambhrama-prīto gaurava-prīta ity api || 3.2.4 ||*

“When the recipient of mercy acts as a servant, it is called *sambhrama-prīti* and when the recipient identifies himself as the object of parental affection it is called *gaurava-prīti*.”

*dāsābhimāninām kṛṣṇe syāt prītiḥ sambhramottarā |
pūrvavat puṣyamāṇo’yaṁ sambhrama-prīta ucyate || 3.2.5 ||*

“Those who identify themselves as servants of Kṛṣṇa have *sambhrama-prīti* for Kṛṣṇa. When this *sambhrama-prīti* is nourished by *vibhāva* and other elements it is called *sambhrama-prīti-rasa*.”

tatra ālambanāḥ —

hariś ca tasya dāsāś ca jñeyā ālambanā iha || 3.2.6 ||

“In sambhrama-prīti-rasa, the ālambanas are the Lord [viṣaya] and His devotees [āśraya].”

tatra hariḥ —

ālambano’smin dvibhujah kṛṣṇo gokula-vāsiṣu |

anyatra dvi-bhujah kvāpi kutrāpy eṣu catur-bhujah || 3.2.7 ||

“The two-armed form of Kṛṣṇa is the ālambana for the inhabitants of Gokula, and the two-armed or four-armed form of Kṛṣṇa is the ālambana for the devotees of Kṛṣṇa residing elsewhere.”

tatra vraje —

navāmbudhara-bandhuraḥ kara-yugena vaktrāmbuje

nidhāya muralīm sphurat-puraṭa-nindi paṭṭāmbaraḥ |

śikhaṇḍa-kṛta-śekharaḥ śikhariṇas taṭe paryatana-

prabhur divi divaukaso bhuvi dhinoti naḥ kiṅkarān || 3.2.8 ||

In Vraja:

“The form of Kṛṣṇa with the complexion of a new raincloud, holding a flute to His mouth with His two hands, wearing a yellow cloth that defeats resplendent gold, with a peacock feather crown on His head, wanders about the bank of the Yamunā near Govadhana and gives bliss to the inhabitants of Svargaloka and ourselves, His servants on this earth.”

anyatra dvi-bhujo, yathā —

prabhur ayam anīsaṁ piśaṅga-vāsāḥ

kara-yuga-bhāg arikambur ambudābhaḥ |

nava-ghana iva cañcalāpinaddho

ravi-śaśi-maṇḍala-maṇḍitaś cakāsti || 3.2.9 ||

The two-armed form outside of Gokula:

“Kṛṣṇa, dark-complexioned like a raincloud, wearing yellow

cloth, holding in His two hands the *cakra* and the conch, emits a radiance like a raincloud flashing lightning and ornamented with the sun and moon.”

*tatra caturbhujō, yathā lalita-mādhava [5.15] —
cañcat-kaustubha-kaumudī-samudayaḥ kaumodakī-cakrayoḥ
sakhyenojjvalitais tathā jalajayor āḍhyaś caturbhir bhujaiḥ |
divyālaṅkaraṇena saṅkṣāṭa-tanuḥ saṅgī vihaṅgeśitur
mām vyasmārayad eṣa kaṁsa-vijayī vaikuṇṭha-goṣṭhī-śriyam ||3.2.10||*

The four-armed form, from Lalita-Mādhava:

“Kṛṣṇa, victorious over Kaṁsa, wearing the flashing Kaustubha jewel around His neck, holding the *cakra*, club, lotus and conch in His four hands, whose body is ornamented with extraordinary jewels, and who is accompanied by Garuḍa, makes me forget the splendor of Vaikuṇṭha.”

*brahmāṇḍa-koṭi-dhāmaika-roma-kūpaḥ kṛpāmbudhiḥ |
avicintya-mahā-śaktiḥ sarva-siddhi-niṣevitaḥ ||3.2.11||
avatārāvalī-bījaṁ sadātmārāma-hṛd-guṇaḥ |
īśvaraḥ paramārādhyāḥ sarvajñaḥ sudṛḍha-vrataḥ ||3.2.12||
samṛddhimān kṣamā-śīlaḥ śaraṇāgata-pālakaḥ |
dakṣiṇaḥ satya-vacano dakṣaḥ sarva-śubhaṅkaraḥ ||3.2.13||
pratāpī dhārmikaḥ śāstra-cakṣur bhakta-suhṛttamaḥ |
vadānyas tejasā yuktaḥ kṛtajñaḥ kīrti-saṁśrayaḥ ||3.2.14||
varīyān balavān prema-vaśya ity ādibhir guṇaiḥ |
yutaś catur-vidheṣv eṣa dāseṣv ālambano hariḥ ||3.2.15||*

“The Lord, in whose follicles the millions of universes reside, is an ocean of mercy. He is endowed with all inconceivable powers and all perfections. He is the seed of all *avatāras*, always attractive to all *ātmārāmas*, and is the Supreme Controller. He is most deserving of respect. He is omniscient, fixed in His vows, always increasing, and full of tolerance. He is the protector of those who surrender to Him, compliant, truthful, expert, all-auspicious, an afflicter of evil people, and upholder of religious

principles. He is the eye of the scripture, the friend of the devotee, magnanimous, effulgent, full of gratitude, full of good qualities, the chief among all beings, and is controlled by *prema*. His form is the *ālambana* for four types of servants.”

atha dāsāḥ —

dāsās tu praśritās tasya nideśa-vaśa-vartiṇaḥ |
viśvastāḥ prabhutā-jñāna-vinamrita-dhiyaś ca te || 3.2.16 ||

“The servants [*dāsas*] are well-behaved, always ready to follow the order of the Lord. They have full faith in Him and have a sense of humility while recognizing that He is their Master.”

yathā —

prabhur ayam akhilair guṇair garīyān
iha tulanām aparāḥ prayāti nāsya |
iti pariṇata-nirṇayena namrān
hita-caritān hari-sevakān bhajadhvam || 3.2.17 ||

An example:

“Please worship the servants of the Lord, who are engaged in others’ benefit, and who are humble because they understand that their Lord is the most excellent in all qualities and has no equal.”

caturdhāmī adhikṛtāśrita-pāriṣad-ānurāgāḥ || 3.2.18 ||

“The four types of *dāsas* are *adhikṛta*, *āśrita*, *pāriṣada* and *anuga*.”

tatra adhikṛtāḥ —

brahma-śaṅkara-śakrādyāḥ proktā adhikṛtā budhaiḥ |
rūpaṁ prasiddham evaiśāṁ tena bhaktir udīryate || 3.2.19 ||

“The wise say that Brahmā, Śaṅkara, Indra and others are called *adhikṛta* [appointed] *dāsas*. Since their forms are well-known, only their *bhakti* will be described.”

yathā —

kā paryety ambikeyaṁ harim avakalayan kampate kaḥ śiro'sau
taṁ kaḥ stauty eṣa dhātā praṇamati viluṭhan kaḥ kṣitau vāsavo'yam |
kaḥ stabdho hasyate'ddhā danujabhid-anujaiḥ pūrvajo'yam mametthaṁ
kāḷindī jāmbavatyaṁ tridaśa-paricayaṁ jāla-randhrād vyatānīt ||
3.2.20 ||

Jāmbhāvātī asked Kālindī: “Who is that person who is
circumambulating the Lord?”

Kālindī replied: “It is Durgā.”

Jāmbhāvātī said: “Who is that person who is shaking on seeing
the Lord?”

Kālindī said: “It is Śiva.”

Jāmbhāvātī said: “Who is that person who is praising the Lord?”

Kālindī said: “It is Brahmā.”

Jāmbhāvātī said: “Who is that lying on the ground offering
respects?”

Kālindī said: “It is Indra.”

Jāmbhāvātī said: “Who is that who has become stunned, thereby
becoming the object of laughter by the young members?”

Kālindī said: “It is Yama, my elder brother.”

In this way Kālindī introduced the *devatās* to Jāmbhāvātī while
peering through the latticework.

atha āśritāḥ —

te śaraṇyā jñāni-carāḥ sevā-niṣṭhās tridhāśritāḥ || 3.2.21 ||

Āśrita:

“There are three types of *āśritas*: those who have surrendered to
the Lord as their protector [*śaraṇya*], those who were previously
jñānīs [*jñāni-cara*] but later understood the superiority of the
form and qualities of the Lord, and those who are fixed in service
[*sevā-niṣṭhā*], appreciating the Lord’s sweetness.”

yathā —

kecid bhītāḥ śaraṇam abhitaḥ saṁśrayante bhavantaṁ
vijñātārthās tvad-anubhavataḥ prāsya kecin mumukṣāṁ |
śrāvaṁ śrāvaṁ tava nava-navāṁ mādhurīm sādhu-vṛndād
vṛndāraṇyotsava kila vayaṁ deva sevemahi tvām || 3.2.22 ||

“O bliss of Vṛndāvana! O Lord! Some people who were fearful take shelter of You completely, understanding that You are the protector [śāranyas]. Some, realizing that You are greater than Brahman, giving up the desire for liberation, surrender to You [jñānī-caras]. However, hearing again and again about Your ever-fresh sweetness from the devotees, may we simply become engaged in service to You [sevā-niṣṭhās].”

tatra śaraṇyāḥ —

śaraṇyāḥ kālīya-jarāsandha-baddha-nṛpādayaḥ || 3.2.23 ||

“Kālīya and the kings kept in prison by Jarāsandha are examples of śāranyas.”

yathā —

api gahanāgasi nāge prabhu-vara mayy adbhutādya te karuṇā |
bhaktair api durlabhayā yad ahaṁ pada-mudrayojjvalitaḥ || 3.2.24 ||

An example:

“O best of masters! You have today shown extraordinary mercy to me, Kālīya the worst offender, by marking my head with Your footprints, which are rarely attained even by Your devotees.”

yathā vā aparādha-bhañjane —

kāmādīnāṁ kati na katidhā pālita durnideśas
teṣāṁ jātā mayi na karuṇā na trapā nopāśāntiḥ |
utsrjyaitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyuṅkṣvātma-dāsye || 3.2.25 ||

Another example, from the *Aparādha-bhañjana-stotra*:

“Countless times I have followed the evil orders of lust and anger. They have not shown mercy to me and I have not shown shame or ceased my sinful activities. Now, however with acquisition of knowledge, I have given them up. O master of the Yadus! I have surrendered to Your fearless form. Please engage me as Your servant.”

atha jñāni-carāḥ —

ye mumukṣāṁ parityajya harim eva samāśritāḥ |
śaunaka-pramukhās te tu proktā jñāni-carāḥ budhaiḥ || 3.2.26 ||

Jñāni-caras:

“The sages headed by Śaunaka who gave up the desire for liberation and surrendered to the Lord are called *jñāni-caras* by the wise.”

yathā vā hari-hakti-sudhodaye —

aho mahātman bahu-doṣa-duṣṭo’py
ekena bhāty eṣa bhavo guṇena |
sat-saṅgamākhyena sukhāvahena
kṛtādyā no yena kṛṣṇa mumukṣā || 3.2.27 ||

An example from the Hari-bhakti-sudhodaya:

“Śaunaka said to Suta: “Though the material world is full of faults, it has one good quality: association with devotees. By this association, we have given up the desire for liberation.” “

yathā vā padyāvalyām [77] —

dhyānātītaṁ kim api paramaṁ ye tu jñānanti tattvaṁ
teṣāṁ āstāṁ hṛdaya-kuhare śuddha-cinmātra ātmā |
asmākaṁ tu prakṛti-madhuraḥ smera-vaktrāravindo
megha-śyāmaḥ kanaka-paridhiḥ pañcakajākṣo’yam ātmā || 3.2.28 ||

Another example, from Padyāvali:

“Let the *ātmā* of pure consciousness reside in the hearts of those who know the Supreme Truth beyond meditation. But may that *ātmā* with sweet nature, with lotus eyes, yellow cloth,

complexion of a raincloud, and slightly smiling lotus face remain in our hearts.”

*atha sevā-niṣṭhāḥ —
mūlato bhajanāsaktāḥ sevā-niṣṭhā itīritāḥ |
candradhvajo harihayo bahulāśvas tathā nṛpāḥ |
ikṣvākuḥ śrutadevāś ca puṇḍarikādayaś ca te || 3.2.29 ||*

Sevā-niṣṭhās:

“Those who from the beginning are attached to serving the Lord are called *sevā-niṣṭhā*, fixed in service. Examples are Candradhvaja [Śiva], Indra, King Bahulāśva, Ikṣvāku, Śrutadeva and Puṇḍarika.”

*yathā —
ātmārāmān api gamayati tvad-guṇo gāna-goṣṭhīm
śūnyodyāne nayati vihaḡān apy alaṁ bhikṣu-caryām |
ity utkarṣaṁ kaṁ api sa-camatkāraṁ ākarṇya citraṁ
sevāyām te sphuṭaṁ aḡhahara śraddhayā ḡardhito’smi || 3.2.30 ||*

“O Kṛṣṇa! When Your qualities are sung in the assembly, even the *ātmārāmas* are attracted to listen, and the bird-like renunciants residing in lonely gardens take up the activity of begging to hear. Hearing about Your excellent, astonishing qualities, I have become distinctly greedy to serve You with faith.”

*atha pāriṣadāḥ —
uddhavo dāruko jaitraḥ śrutadevaś ca śatrujit |
nandopananda-bhadrādyāḥ pārṣadā yadu-pattane || 3.2.31 ||*

“In Dvārakā, devotees like Uddhava, Dāruka, Sātyaki, Śrutadeva, Śatrujit, Nanda, Upananda and Bhadra are known as *pāriṣadas* [followers or members of the assembly].”

*niyuktāḥ santy amī mantra-sārathyādiṣu karmasu |
tathāpi kvāpy avasare paṛicaryām ca kurvate |
kauraveṣu tathā bhīṣma-paṛikṣid-vidurādayaḥ || 3.2.32 ||*

“Though they also serve as advisors, charioteers and other functionaries, at other times they act as His retinue. In the same way, among the Kuru dynasty, Bhīṣma, Paṛikṣit and Vidura are known as *pāriṣadas*.”

*teṣāṃ rūpaṃ, yathā —
sarasāḥ sarasīruhākṣa-veśās tridiveśāvali-jaitra-kānti-leśāḥ |
yadu-vīra-sabhāsadaḥ sadāmī pracurālaṅkaraṇojjvalā jayanti ||
3.2.33 ||*

Their forms:

“The *pāriṣadas* always look most splendid, with charming forms, yellow dress like the Lord, radiance that defeats the *devatās* and profuse ornaments.”

*bhaktiḥ, yathā —
śaṃsan dhurjaṭi-nirjayādi-virudaṃ bāṣpāvaruddhākṣaraṃ
śaṅkā-pañca-lavaṃ madād agaṇayan kālāgni-rudrād api |
tvayy evārṇvita-buddhir uddhava-mukhas tvat-pāṛśadānām gaṇo
dvāri dvāravatī-purasya purataḥ sevotsukas tiṣṭhati || 3.2.34 ||*

Their *bhakti*:

“Your *pāriṣadas* headed by Uddhava, with their intelligence offered to You, constantly uttering glorification of Your victory over Śiva, with words choked up by tears, and with great confidence showing not even a spot of fear from Rudra with his fire of devastation, are standing at the gate in Dvārakā, ready to do service.”

eteṣāṃ pravaraḥ śrīmān uddhavaḥ prema-viklavaḥ || 3.2.35 ||

“Among the *pāriṣadas*, Uddhava, controlled by *prema*, is the best.”

*tasya rūpaṁ —
kāḷindī-madhura-tviṣaṁ madhupater mālyena nirmālyatām
labdhenāñcitam ambareṇa ca lasad-gorocanā-rociṣā |
dvandvenārgala-sundareṇa bhujayor jiṣṇum abjekṣaṇaṁ
mukhyaṁ pāriṣadeṣu bhakti-laharī-ruddhaṁ bhajāmy uddhavam ||
3.2.36 ||*

Uddhava's form:

“I worship Uddhava, with dark complexion like the Yamunā, wearing yellow cloth and the garlands used by Kṛṣṇa. He has arms like door bolts and eyes like lotuses. He is the chief of the pāṛśadas, filled with waves of bhakti.”

*bhaktiḥ, yathā —
mūrdhany āhuka-śāsanam praṇayate brahmeśayoḥ śāsītā
sindhum prārthayate bhuvam tanutarām brahmāṇḍa-koṭīśvaraḥ |
mantram pṛcchati mām apeśala-dhiyam vijñāna-vārām nidhir
vikṛīḍaty asakṛd vicitra-caritaḥ so'yaṁ prabhur māḍṛśām || 3.2.37 ||*

Uddhava's bhakti:

“Uddhava said: ‘Although He is the controller of Śiva and Brahmā, He carries the order of Ugrasena on His head. Though He is the master of billions of universes, He prays for a small piece of land near the ocean. Though He is the ocean of knowledge, He asks me, the unintelligent fool, for advice. In this way our amazing Master enjoys His pastimes with persons like me constantly.’ ”

*atha anugāḥ —
sarvadā paricaryāsu prabhor āsakta-cetasah |
purasthāś ca vrajasthāś cety ucyate anugā dvidhā || 3.2.38 ||*

Anugas:

“Those whose hearts are at all times attached to attending upon the Lord are called *anuga-dāśas* [attendants]. There are two types: those in Dvārakā and those in Vraja.”

tatra purasthāḥ —

*sucandro maṇḍanaḥ stambaḥ sutambādyāḥ purānugāḥ |
eṣāṁ pārṣadavat prāyo rūpālāṅkāraṇādayaḥ || 3.2.39 ||*

“Sucandra, Maṇḍana, Stamba and Sutamba are some of the *anugas* in Dvārakā. Their forms and ornaments are almost the same as the *pāriṣadas*.”

sevā yathā —

*upari kanaka-daṇḍam maṇḍano vistrṇīte
dhuvati kila sucandraś cāmaram candra-cārum |
upaharati sutambaḥ suṣṭhu tāmbūla-vīṭīm
vidadhāti paricaryāḥ sādhaso mādhasya || 3.2.40 ||*

Their service:

“Maṇḍana holds an umbrella with a gold handle over Kṛṣṇa’s head. Sucandra fans Him with a white *cāmara*. Sutamba offers betel nut. The *anuga* devotees serve Mādhava in this way.”

atha vraja-sthāḥ —

*raktakaḥ patrakaḥ patrī madhukaṇṭho madhuvrataḥ |
rasāla-suvilāsāś ca premakāṇḍa marandakaḥ || 3.2.41 ||*

*ānandaś candrahāsaś ca payodo vakulas tathā |
rasadaḥ śārādādyāś ca vrajasthā anugā matāḥ || 3.2.42 ||*

“Raktaka, Patraka, Patrī, Madhukaṇṭha, Madhuvrata, Rasāla, Suvilāsa, Premakāṇḍa, Marandaka, Ānanda, Candrahāsa, Payoda, Bakula, Pasada and Śārada are some of the *anugas* in Vraja.”

eṣāṁ rūpam, yathā —

*maṇi-maya-vara-maṇḍanojjvalāṅgān
puraṭa-javā-madhuliṭ-ṭaṭīra-bhāsaḥ |
nija-vapur-anurūpa-divya-vastrān
vraja-pati-nandana-kiṅkarān namāmi || 3.2.43 ||*

Their forms:

“I offer my obeisances to Kṛṣṇa’s servants whose limbs glow with attractive jeweled ornaments, whose complexions are gold, reddish, brown or black as a bee, and who wear clothing suited to their bodies.”

sevā, yathā —

drutaṁ kuru pariṣkṛtaṁ bakula pīta-ṭaṭṭāmśukaṁ

varair agurubhir jalaṁ racaya vāsitaṁ vārīda |

rasāla parikalpayor agalatādalaṁ vīṭikāḥ

parāga-ṭaṭalī gavāṁ diśaṁ arundha paurandarīm || 3.2.44 ||

Their service:

“O Bakula! Please quickly wash the yellow cloth. O Vārīda! Please scent the water with this excellent aguru. O Rasāla! Please prepare the betel nut with leaves. See, the eastern horizon is already covered with dut raised by the cows!”

vrajānugeṣu sarveṣu varīyān raktako mataḥ || 3.2.45 ||

“Among the *anugas* in Vraja, Raktaka is the chief.”

asya rūpaṁ, yathā —

ramya-piṅga-ṭaṭam aṅga-rociṣā

kharvitoru-śata-parvikā-rucam |

suṣṭhu goṣṭha-yuvarāja-sevinaṁ

rakta-kaṇṭham anuyāmi raktakam || 3.2.46 ||

Raktaka’s form:

“I am the follower of Raktaka, who is dressed in yellow cloth, whose effulgence conquers that of new grass, who is expertly engaged in Kṛṣṇa’s service, and who has a beautiful voice for singing.”

*bhaktiḥ, yathā —
gīrīvara-bhṛti bhartṛ-dārake'smin
vraja-yuvarājatayā gate prasiddhim |
śṛṇu rasada sadā padābhisevā-
paṭṭimaratā ratir uttamā mamāstu || 3.2.47 ||*

Raktaka's bhakti:

“O Rasada, listen! May I always have the highest attraction for serving the lotus feet of He who is famous as the son of the King of Vraja, who has held up Govardhana.”

dhūryo dhīraś ca vīraś ca tridhā pāriṣad-ādikaḥ || 3.2.48 ||

“There are three types of pāriṣadas and anugas: dhūrya, dhīra and vīra.”

*tatra dhūryaḥ —
kṛṣṇe'sya preyaśī-varge dāsādaḥ ca yathāyatham |
yaḥ prītiṁ tanute bhaktaḥ sa dhūrya iha kīrtiyate || 3.2.49 ||*

“That devotee who possesses suitable affection for Kṛṣṇa, His intimates and His servants is called dhūrya-pāriṣada or dhūryānuga.”

*yathā —
devaḥ sevyatayā yathā sphurati me devyas tathāsyā priyāḥ
sarvaḥ prāṇa-samānatām pracinute tad-bhakti-bhājāṁ gaṇaḥ |
smṛtvā sāhasikāṁ bibhemi tam ahaṁ bhaktābhīmānonnatām
prītiṁ tat-praṇate khare'py avidadhad yaḥ svāsthyaṁ ālambate ||
3.2.50 ||*

“Just as Kṛṣṇa appears as the object of service for me, His dear women are also the objects of service. I consider them my very life. I fear even to think of that rash person who simply makes a pretense of being a devotee. However, even a person who has affection for a donkey that has offered respect for Kṛṣṇa is blessed with good health.”

atha dhīraḥ —

*āśritya preyasīm asya nātisevāparo'pi yaḥ |
tasya prasāda-pātraṁ syān mukhyaṁ dhīraḥ sa ucyate || 3.2.51 ||*

“That devotee who, taking shelter of Kṛṣṇa’s dear women, though not serving Kṛṣṇa profusely, becomes a chief object of Kṛṣṇa’s mercy, is called *dhīra*.”

yathā —

*kam api pṛthag-anuccair nācarāmi prayatnaṁ
yadukula-kamalārka tvat-prasāda-śriye'pi |
samajani nanu devyāḥ pārijātārcitāyāḥ
pārijana-nikhilāntaḥ-pātinī me yad-ākhyā || 3.2.52 ||*

“O sun who opens the lotus of the Yadus! I do not have to exert much effort to gain a wealth of mercy. I have gained a name by being included as an associate of Satyabhāmā, who You worshiped when You gave her the *pārijata* tree.”

atha vīraḥ —

*kṛpām tasya samāśritya prauḍhāṁ nānyam apekṣate |
atulāṁ yo vahana kṛṣṇe prītiṁ vīraḥ sa ucyate || 3.2.53 ||*

“The devotee who takes shelter of Kṛṣṇa and has incomparable attraction for Kṛṣṇa, though he does not notice others, is known as *vīra-pāriṣada* or *vīrānuga*.”

yathā —

*pralamba-riṣur īśvaro bhavatu kā kṛtis tena me
kumāra-makara-dhvajād api na kiñcid āste phalam |
kim anyad aham uddhataḥ prabhu-kṛpā-kaṭākṣa-śriyā
priyā pariṣad-agrimāṁ na gaṇayāmi bhāmām api || 3.2.54 ||*

“Balarāma, enemy of Pralambha, may be the Supreme Lord, but what use do I have for Him? What can I gain from the prince Pradyumna? Since I have been elevated by the wealth of Kṛṣṇa’s glance of mercy, I do not give regard even for Satyabhāmā, the head of all Kṛṣṇa’s followers.”

*caturthe ca [4.20.28] —
jagaj-jananyām jagad-īśa vaiśasaṁ
syād eva yat-karmaṇi naḥ samīhitam |
karoṣi phalgv apy uru dīna-vatsalaḥ
sva eva dhiṣṇye'bhiratasya kiṁ tayā || 3.2.55 ||*

From the Fourth Canto of Śrīmad-Bhāgavatam [4.20.28]:

“My dear Lord of the universe, the goddess of fortune, Lakṣmī, is the mother of the universe, and yet I think that she may be angry with me because of my intruding upon her service and acting on that very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.”

*eteṣu tasya dāseṣu trividheṣv āśritādiṣu |
nitya-siddhās ca siddhās ca sādhakāḥ parikīrtitaḥ || 3.2.56 ||*

“Among the āśritas, pāriṣadas and anugas, there are nitya-siddhas, sādhana-siddhas and sādhakas.”

*atha uddīpanāḥ —
anugrahasya samprāptis tasyāṅghri-rajasām tathā |
bhuktāvaśiṣṭa-bhaktāder api tad-bhakta-saṅgatiḥ |
ity ādayo vibhāvāḥ syur eṣv asādhāraṇā matāḥ || 3.2.57 ||*

“Kṛṣṇa’s mercy, attaining His foot dust or food remnants, and association with Kṛṣṇa’s devotees are some of the unique *uddīpanas* [stimuli] for this *rasa*.”

*tatra anugraha-samprāptiḥ, yathā —
kṛṣṇasya paśyata kṛpām kṛpādyāḥ kṛpaṇe mayi |
dhyye’sau nidhane hanta dṛṣor adhvānam abhyagāt || 3.2.58 ||*

Attaining mercy:

Bhīāma said: “O Kṛpācārya! O *brāhmaṇas*! See Kṛṣṇa’s mercy to me, the most fallen! Kṛṣṇa, the object of meditation, has appeared to my eyes at the time of my death.”

muralī-śṛṅgayoḥ svānaḥ smita-pūrvāvalokanam |
guṇotkarṣa-śrutiḥ padma-padāṅka-nava-nīradāḥ |
tad-aṅga-saurabhādyās tu sarvaiḥ sādharmaṇā matāḥ || 3.2.59 ||

“The sound of His flute and horn, His glance with a slight smile, hearing the excellence of His qualities, the lotus, the marks on His feet, new clouds and the fragrance of His body are considered the regular *uddīpanas*.”

atra muralī-svano, yathā vidagdha-mādhava —
sotkaṇṭhaṁ muralī-kalā-parimalān ākarṇya ghūrṇat-tanor
etasyākṣi-sahasrataḥ suraāter āsrūṇi sasrur bhuvi |
citraṁ vāridharān vināpi tarasā vair adya dhārāmayair
dūrāt paśyata deva-mātṛtkam abhūd vṛndāṭavī-maṇḍalam || 3.2.60 ||

The sound of His flute, from *Vidagdha-mādhava*:

“Hearing the sound of Kṛṣṇa’s flute, the thousand eyes on Indra’s shaking body are shedding tears that are falling on the ground. Though there are no clouds in the sky, Vṛndāvana has been nourished by showers made of those tears.”

atha anubhāvāḥ —
sarvataḥ svanīyogānām ādhikyena parigrahaḥ |
īrṣyā-lavena cāsprṣṭā maitrī tat-praṇate jane |
tan-niṣṭhādyāḥ śītāḥ syur eṣv asādhāraṇāḥ kriyāḥ || 3.2.61 ||

The *anubhāvas*:

“Being completely involved in serving according to one’s capacity, friendship with the Lord’s servants with absence of even a trace of envy on seeing the excellence of others’ service, and being fixed in their love, which are considered *śīta* [see 2.2.3], are the special *anubhāvas* of the *dāsas*.”

*tatra svanīyogasya sarvata ādhikyaṁ, yathā —
aṅga-stambhārambham uttuṅgayantaṁ
premānandaṁ dāruko nābhyanandat |
kaṁsārāter vījane yena sākṣād
akṣodīyān antarāyo vyadhāyi || 3.2.62 ||*

Being absorbed in service:

“When Dārūka was fanning Kṛṣṇa with a cāmara whisk, overcome with *prema*, his body became increasingly paralyzed, but because that bliss would be an obstacle in serving Kṛṣṇa, he did not welcome that ecstasy.”

*udbhāsvarāḥ puroktā ye tathāsya suhṛd-ādayaḥ |
virāgādyās ca ye śītāḥ proktāḥ sādharmaṇas tu te || 3.2.63 ||*

“The ordinary *anubhāvas* of the *dāsas* are all the *udbhāsvaras* mentioned previously [2.2.2], as well as respect for the friends of Kṛṣṇa and detachment etc., which are all *śīta* [see 3.2.116].”

*tatra nṛtyam, yathā śrī-daśame [10.86.38] —
śrutadevo’cyutaṁ prāptaṁ svagrāhān janako yathā |
natvā munīṁś ca saṁhṛṣṭo dhunvan vāso nanarta ha || 3.2.64 ||*

An example of dancing, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.86.38]:

“Śrutadeva received Lord Acyuta into his home with as much enthusiasm as that shown by King Bahulāśva. After bowing down to the Lord and the sages, Śrutadeva began to dance with great joy, waving his shawl.”

*yathā vā —
tvaṁ kalāsu vimukho’pi nartanaṁ
prema-nāṭya-guruṇāsi pāṭhitaḥ |
yad vicitra-gati-caryayāñcitaś
citrayasyahaha cāraṇān api || 3.2.65 ||*

Another example:

“Although you are not an expert at dancing, you have astonished us dancers so much with your spectacular routine that one would think that you learned dancing from the dancing *guru* named *prema*.”

atha sāttvikāḥ —

stambhādyāḥ sāttvikāḥ sarve prītādi-tritaye matāḥ || 3.2.66 ||

Sāttvika-bhāvas:

“It is said that all the *sāttvika-bhāvas* starting with *stambha* [paralysis] appear in *prīti-* [dāsyā], *preyo-* [sakhya] and *madhura-rasas*.”

yathā —

gokulendra-guṇa-gāna-rasena

stambham adbhutam asau bhajamānaḥ |

paśya bhakti-rasa-maṇḍapa-mūla-

stambhatām vahati vaiṣṇava-varyaḥ || 3.2.67 ||

“See how this great devotee, permeated with the *sāttvika-bhāva* of *stambha* from hearing sweet songs glorifying Kṛṣṇa, has become the main pillar [*stambha*] for holding up the pavilion of *bhakti-rasa*.”

śrī-daśame [10.85.38] —

sa indraseno bhagavat-padānujaṁ

bibhran muhuḥ prema-vibhinnayā dhiyā |

uvāca hānanda-jalākulekṣaṇaḥ

prahr̥ṣṭa-romā nṛpa gadgadākṣaram || 3.2.68 ||

From the Tenth Canto of *Śrīmad-Bhāgavatam* [10.85.38]:

“Taking hold of the Lord’s lotus feet again and again, Bali, the conqueror of Indra’s army, spoke from his heart, which was melting out of his intense love. O King, as tears of ecstasy filled his eyes and the hair on his limbs stood on end, he began to speak with faltering words.”

atha vyabhicāriṇaḥ —

harṣo dhṛtiś cātra nirvedo'tha viṣaṇṇatā |

dainyaṁ cintā smṛtiḥ śaṅkā matir autsukya-cāṇḍale || 3.2.69 ||

vitarkāvega-hrī-jāḍya-mohonmādāvahitthikāḥ |

bodhaḥ svapnaḥ klamo vyādhir mṛtiś ca vyabhicāriṇaḥ || 3.2.70 ||

Vyābhicāri-bhāvas:

“Twenty-four *vyābhicāri-bhāvas* appear in *prīti-rasa*:

1. self-disgust [*nirveda*]
2. remorse [*viṣāda*]
3. thinking oneself unqualified [*dainyaṁ* or *dīnatā*]
4. debility [*glāni* or *mlāni*]
5. apprehension [*śaṅka*]
6. confusion of the mind [*āvega*]
7. insanity [*unmāda*]
8. sickness [*vyādhī*]
9. loss of internal awareness [*moha*]
10. death-like symptoms [*mṛti*]
11. indecision [*jāḍyam*]
12. shame [*vṛīḍā*]
13. concealment [*avahitthā*]
14. remembrance [*smṛti*]
15. conjecture [*vitarka*]
16. pondering [*cintā*]
17. finding meaning through scriptural reference [*matī*]
18. steadiness [*dhṛti*]
19. joy [*harṣa*]

20. impatience [*autsukhyam*]

21. indignation [*amarṣa*]

22. insolence [*cāpalya*]

23. dreaming [*supti*]

24. enlightenment [*bodha*]

itareṣāṁ madādīnāṁ nātīpoṣakatā bhavet |
yoge trayāḥ syur dhṛtyas tā ayoge tu klamādayaḥ |
ubhayatra pare śeṣā nirvedādyāḥ satāṁ matāḥ || 3.2.71 ||

“The other nine—*mada*, *śrama*, *trāsa*, *apasmāra*, *ālasya*, *ugrata*, *krodha*, *asūyā* and *nīdrā*—do not nourish *prīti-rasa*. In meeting the Lord, *harṣa*, *garva* and *dhṛti* manifest, and in separation from the Lord, *klama* [*glāni*], *vyādhi* and *mṛti* manifest. According to the devotees, the remaining eighteen *vyabhicārī-bhāvas* manifest both in union with and separation from the Lord.”

tatra harṣo, yathā prathame [1.11.5] —
prīty-utphulla-mukhāḥ procur harṣa-gadgadayā girā |
pītarāṁ sarva-suhṛdam avitāram ivārbhakāḥ || 3.2.72 ||

An example of *harṣa* [joy] from the First Canto of *Śrīmad-Bhāgavatam* [1.11.5]:

“The citizens began to speak in ecstatic language to receive the Lord, with choked voices of joy and their faces cheerful with affection, just as wards welcome their guardian and father.”

yathā vā —
harim avalokya puro bhuvi patito daṇḍa-praṇāma-śata-kāmaḥ |
pramada-vimugdho nṛpatīḥ punar utthānam visasmāra || 3.2.73 ||

Another example:

“Seeing Kṛṣṇa, Bahulaśva fell to the ground, think he would offer

respects a hundred times; but being agitated by joy, he forgot to rise up.”

klamo, yathā skānde —

aśoṣayan manas tasya mlāpayan mukha-ṣaṅkajam |
ādhis tad-virahe deva grīṣme sara ivāṁśumān || 3.2.74 ||

An example of *klama* [also called *mlāni* or *glāni*] from the *Padma Purāṇa*:

“O Lord, as the sun dries up the lake in the summer, the mental distress caused by separation from You dries up the mind and withers the lotus face of the devotee.”

nirvedo, yathā —

dhanyāḥ sphurati tava sūrya karāḥ sahasraṁ
ye sarvadā yadupateḥ padayoḥ patanti |
bandhyo dṛṣṣāṁ darśaśatī dhriyate mamāsau
dūre muhūrtam api yā na vilokate tam || 3.2.75 ||

Nirveda [self-deprecation]:

“O sun! The thousands of rays coming from you are fortunate, because they fall at the lotus feet of the Lord of the Yadus. But all my thousand eyes are useless, because they have not seen Him even from far off, even for a second.”

atha sthāyī —

sambhramaḥ prabhutā-jñānāt kampaś cetasi sādaraḥ |
anenaikyam gatā prītiḥ sambhrama-prītir ucyate |
eṣā rase'tra kathitā sthāyī-bhāvatayā budhaiḥ || 3.2.76 ||

The *sthāyī-bhāva* of *prīti-rasa*:

“Eagerness to execute service with respect and trembling with eagerness because of knowledge of the Lord’s greatness is the quality of *sambhrama*. *Prīti* combined with this *sambhrama* is called *sambhrama-prīti*. The learned call this *sambhrama-prīti* the *sthāyī-bhāva* of *prīti-rasa*.”

*āśritādeḥ puraivoktaḥ prakāro rati-janmani |
tatra pāriṣadādes tu hetuḥ saṁskāra eva hi |
saṁskārod bodhakāś tasya darśana-śravaṇādayaḥ || 3.2.77 ||*

“In the chapter on *bhāva* in general [1.3.6] it was explained that [*sthāyī-*] *bhāva* appears by *sādhana* [usually] or by mercy [rarely]. This describes the process by which *rati* arises for the *āśritas* and others described in this chapter [who are *sādhana-siddhas*]. However, the *rati* of the *pāriṣadas* and *anugas* described in this chapter is caused only by *saṁskāras* or impressions [since all the examples given were *nitya-siddhas*], Seeing and hearing about Kṛṣṇa stimulates the impressions.”

*eṣā tu sambhrama-prītiḥ prāpnuvaty uttarottaram |
vṛddhiṁ premā tataḥ snehas tato rāga iti tridhā || 3.2.78 ||*

“*Sambhrama-prīti* gradually increases in three stages to *prema*, *sneha* and finally *rāga*.”

*tatra sambhrama-prītiḥ, yathā śrī-daśame [10.38.6] —
mamādyāmaṅgalaṁ naṣṭaṁ phalavāṁś caiva me bhavaḥ |
yan namasye bhagavato yogi-dhyeyāṅghri-ṭaṅkajam || 3.2.79 ||*

An example of *sambhrama-prīti* [*sthāyī-bhāva*] from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.38.6]:

“Today all my sinful reactions have been eradicated and my birth has become worthwhile, since I will offer my obeisances to the Supreme Lord’s lotus feet, which mystic yogīs meditate upon.”

*yathā vā —
kalinda-nandinī-kula-kadamba-vana-vallabham |
kadā namaskariṣāmi goṇa-rūpaṁ tam īśvaram || 3.2.80 ||*

Another example:

“When will I have the good fortune to offer respects to the Supreme Personality of Godhead in the form of a cowherd boy, fond of the *kadamba* forests on the bank of the Yamunā River?”

atha premā —

krāsa-śaṅkā-cyutā baddha-mūlā premeyam ucyate |
asyānubhāvāḥ kathitās tatra vyasanitādayaḥ || 3.2.81 ||

“When sambhrama-prīti becomes firmly fixed, with no doubt that it will decrease, it is called *prema*. The *anubhāvas* are such things as complete attachment to the Lord.”

yathā—

aṇimādi-saukhya-vīcīm avīci-duḥkha-pravāhaṁ vā |
naya mām vikṛtir na hi me tvat-padakamalāvalambasya || 3.2.82 ||

“Since I have taken shelter of Your lotus feet, You may throw me into the waves of suffering in the hell called *Avīci*, or throw me into the waves of happiness by bestowing *siddhis* like *aṇima*, but I will not change my *prema* for You.”

yathā vā—

ruṣājvalita-buddhinā bhṛgu-sutena śapto’py alam
mayā hr̥ta-jagat-trayo’py atanukaitavaṁ tanvatā |
vinindya kṛta-bandhano’py uraga-rāja-pāśair balād
arajyata sa mayy aho dviguṇam eva vairocaniḥ || 3.2.83 ||

Another example:

“Though Bali was severely cursed by Śukrācārya, who was flaming with anger, and though I stole from Bali the three worlds while playing a trick on him as Vāmanāvatāra, and though I then criticized him for being unable to fulfill his promise, and finally bound him up with ropes made of snakes, his attachment to Me increased two-fold.”

atha snehaḥ —

sāndraś citta-dravaṁ kurvan premā’sneha’ itīryate |
kṣaṇikasyāpi neha syād visleṣasya sahiṣṇutā || 3.2.84 ||

Sneha:

“When *prema* becomes extremely thick and the heart melts, it is

called *sneha*. In this state, one cannot tolerate even a moment's separation from the Lord."

yathā —

*dambhena bāṣpāmbu-jharasya keśavaṁ
vīkṣya dravac-cittam asusruvat tava |
ity uccakair dhārayato vicittatām
citrā na te dārūka dāru-kalpatā || 3.2.85 ||*

"O Dārūka! Seeing Kṛṣṇa your heart used to turn liquid on the pretext of your gushing tears. Now in separation from Kṛṣṇa, it is not astonishing that you, Dārūka, have become like a doll made out of wood [dārūkalpatā] because of extreme loss of consciousness."

yathā vā —

*patnīm ratna-nidheḥ parām upaharan pūreṇa bāṣpāmbhasām
rajyan-mañjula-kaṇṭha-garbha-luṭhita-stotrākṣaropakramaḥ |
cumban phullakadamba-ḍambara-tulāṅgaiḥ samikṣiyācyutaṁ
stabdho'py abhyadhikām śriyaṁ praṇamatām vṛndād dadhāroddhavaḥ ||
3.2.86 ||*

Another example:

"On seeing Kṛṣṇa, Uddhava offered a gift in the form of the best river of tears, and his voice choked when he began to recite prayers using attractive words and sweet tone. His body erupted in goosebumps. Being completely stunned, he radiated superiority over all other devotees."

atha rāgaḥ —

*snehaḥ sa rāgo yena syāt sukhaṁ duḥkham api sphuṭam |
tat-sambandha-lave'py atra prītiḥ prāṇa-vyayair api || 3.2.87 ||*

Rāga:

"That *sneha* that turns sorrow into happiness by a slight appearance of Kṛṣṇa is called *rāga*. In this state of *rāga*, the

devotee will do anything for the pleasure of Kṛṣṇa, even giving up his life.”

yathā —

*gurur api bhujagād bhīs takṣakāt prājya-rājya-
cyutir ati-śāyinī ca prāyacaryā ca gurvī |
atasanuta mudam uccaiḥ kṛṣṇa-līlā-sudhāntar-
viharāṇa-sacivatvād auttareyasya rājñah | |3.2.88| |*

An example:

“Although extremely terrified of the snake Takṣaka, Parikṣit, son of Uttāra, giving up his great kingdom and undertaking the extreme vow of fasting unto death, became most blissful through drinking the nectar of Kṛṣṇa’s pastimes.”

yathā vā —

*keśavasya karuṇā-lave’pi ced
bāḍavo’pi kila ṣaḍavo mama |
asya yady adayatā-kuśa-sthalī
pūrṇa-siddhir api me kuśasthalī | |3.2.89| |*

Another example:

“If Keśava shows even a little mercy unto me, the vāḍaba fire will be like a sweet drink. If He does not show me mercy, even Dvārakā, full of wealth and power, will be like a piece of grassy earth.”

*prāya ādya-dvaye premā snehaḥ pāriṣadeśv asau |
parikṣiti bhaved-rāgo dāruke ca tathoddhave | |3.2.90| |
vrajānugeśv anekeṣu raktaka-pramukheṣu ca |
asminn abhyudite bhāvaḥ prāyaḥ syāt sakhya-leśa-bhāk | |3.2.91| |*

“This sambhrama-prīti manifests as *prema* in the *adhikṛtas* and *āśritas*, and as *sneha* in the *pāriṣadas*. In Parikṣit, Dāruka and Uddhava [*pāriṣadas*] it manifests as *rāga*. *Rāga* also manifests in the *anugas*. When *rāga* appears in many *anugas* in Vraja such as Raktaka, the *dāsya-bhāva* becomes mixed with *sakhya*.”

yathā —

śuddhāntān militaṁ bāṣpa-ruddha-vāg uddhavo harim |
kiñcit-kuñcita-netrāntaḥ svāntena pariśasvaje || 3.2.92 ||

An example:

“Seeing the Lord coming out of the inner chambers, Uddhava’s eyes became filled with tears and his voice choked up. Closing his eyes slightly, he embraced the Lord in his heart.”

ayoga-yogāv etasya prabhedau kathitāv ubhau || 3.2.93 ||

“**Pṛiti-rasa** has two types: **ayoga** [separation] and **yoga** [meeting].”

atha ayogaḥ —

saṅgābhāvo harer dhīrair ayoga iti kathyate |
ayoge tan-manaskatvaṁ tad-guṇādy-anusandhayaḥ || 3.2.94 ||
tat prāpty-apāya-cintādyāḥ sarveṣāṁ kathitāḥ kriyāḥ |
utkaṇṭhitaṁ viyogaś cety ayoge’pi dvidhocyate || 3.2.95 ||

“Lack of association with the Lord is called **ayoga**. In this state, the **anubhāvas** are concentration on the Lord within the heart, reviewing His qualities and thinking of means to obtain His association. There are two types of **ayoga**: **utkaṇṭhitaṁ** [longing before ever meeting the Lord] and **viyoga** [separation after meeting].”

tatra utkaṇṭhitaṁ —

adṛṣṭa-pūrvasya harer didṛkṣotkaṇṭhitaṁ matam || 3.2.96 ||

“The desire to see the Lord when the devotee has not seen Him at all is called **utkaṇṭhitaṁ**.”

yathā nārasimhe —

cakāra meghe tad-varṇe bahu-māna-ratiṁ nṛpaḥ |
pakṣapātena tan-nāmni mṛge padme ca tad-dṛṣi || 3.2.97 ||

An example of longing before meeting, from *Narasimha Purāṇa*:
“King Ikṣvāku, because of his extreme attachment to the Lord,
developed great *rati* for the black cloud because of its color, the
kṛṣṇa-sāra deer because of its name, and the lotus that resembles
Kṛṣṇa’s eyes.”

yathā va, śrī-daśame [10.38.10] —
apy adya viṣṇor manujatvam īyusor
bhārāvatārāya bhuvo nijecchayā |
lāvaṇya-dhāmno bhavitopalambhanam
mahyam na na syāt phalam añjasā dṛśaḥ | |3.2.98| |

Another example of longing before meeting [*utkaṇṭhitam*], from
the Tenth Canto of *Śrīmad-Bhāgavatam* [10.38.10]:

“I am going to see the Supreme Lord Viṣṇu, the reservoir of all
beauty, who by His own sweet will has now assumed a
humanlike form to relieve the earth of her burden. Thus there is
no denying that my eyes will achieve the perfection of their
existence.”

atrāyoga-prasaktānām sarveṣām api sambhave |
autsukya-dainya-nirveda-cintānām cāpalasya ca |
jaḍatonmāda-mohānām api syād atiriktatā | |3.2.99| |

“Though it is impossible for all the *vyabhicārī-bhāvas* to appear
in *ayoga* [*utkaṇṭhitam*] within *prīti-bhakti-rasa*, *autsukya*,
dainyam, *nirveda*, *cintā*, *cāpalatā*, *jaḍatā*, *unmāda* and *moha* are
more common.”

tatra autsukyam, yathā śrī-kṛṣṇa-karṇāmṛte [41] —
amūny adhanyāni dīnāntarāṇi
hare tvad-ālokanam antareṇa |
anātha-bandho karuṇaika-sindho
hā hanta hā hanta katham nayāmi | |3.2.100| |

Autukya [impatience], in *utkaṇṭhitam*, from *Kṛṣṇa-Karṇāmṛta*
[41]:

“O Lord! O protector of the unprotected! O ocean of mercy!
How can I pass my unfortunate days without seeing You?”

yathā vā —

*vilocana-sudhāmbudhes tava padāravinda-dvayī
vilocana-rasa-cchaṭām anupalabhya vikṣubhyataḥ |
mano mama manāg api kvacid anāpnuvan nirvṛtiṁ
kṣaṇārdham api manyate vraja-mahendra varṣa-vrajam || 3.2.101 ||*

Another example:

“O Kṛṣṇa! You are an ocean of nectar for the eyes. Not having
the pleasure of seeing Your two lotus feet, I am disturbed and my
mind cannot find any happiness. A moment seems like many
years.”

dainyam, yathā tatraiva —

*nibaddha-mūrdhāñjalir eṣa yāce
nīrandhra-dainyonnati-mukta-kaṇṭham |
dayāmbudhe deva bhavat-kaṭākṣa-
dākṣiṇya-leśena sakṛn niṣiṅca || 3.2.102 ||*

An example of *dainyam* [lowness] in *utkaṇṭhitam*:

“O Lord! O ocean of mercy! With my hand folded over my head,
I am praying in a humble mood with crying voice that You
should sprinkle me with a particle of Your generous glance.”

yathā vā —

*asi śaśi-mukutādyair apy alabhyekṣaṇas tvam
laghur aghahara kṛtād apy ahaṁ kūṭa-karmā |
iti visadṛśatāpi prārthane prārthayāmi
snaṇpaya kṛpaṇa-bandho mām apāṅga-cchaṭābhīḥ || 3.2.103 ||*

Another example:

“O slayer of Agha! Even Śiva cannot see You, but I am more
insignificant than an insect and full of sinful acts. Though I am
unqualified for prayer, I am still praying, O friend of the fallen,
that You bathe me with Your glance.”

nirvedo, yathā —

*sphuṭaṁ śritavator api śruti-niṣevayā ślāghyatām
mamābhava-niratayor bhavatu netrayor mandayoh |
bhaven na hi yayoh padaṁ madhurima-śriyām āspadaṁ
padāmbujanakhāṅkurād api visāri rocis tava || 3.2.104 ||*

Nirveda [self-deprecation] in *utkaṇṭhitam*:

“Though my eyes are praised because of seeing so many scriptures, they are unfortunate, because they do not see the wealth of sweetness in the form of the effulgence emanating from the toenails of Your lotus feet. Let those eyes be destroyed!”

cintām, yathā —

*hari-pada-kamalāvaloka-tṛṣṇā
taralamater api yogyatām avīkṣya |
avanata-vadanasya cintayā me
hari hari niḥśvasato niśāḥ prayāti || 3.2.105 ||*

An example of *cintā* [pondering] in *utkaṇṭhitam*:

“I spend my nights expelling sighs of grief with bowed head, thinking myself unqualified for seeing the lotus feet of the Lord, though I have such longing to see them.”

cāpalam, yathā śrī-kṛṣṇa-karṇāmṛte [32] —

*tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi
mac-cāpalam ca tava vā mama vādhigamyam |
tat kiṁ karomi viralam murali-vilāsi
mugdham mukhāmbujam udīkṣitum īkṣaṇābhyām || 3.2.106 ||*

An example of *cāpalam* [insolence] in *utkaṇṭhitam*, from *Kṛṣṇa-kārṇāmṛta*:

“You know that Your sweet youth astonishes all three worlds. Thus, You and I can understand my insolence in wanting to see You. Give me some instruction. What should I do to see Your rare lotus face with the attractive flute?”

yathā vā —

hriyam aghahara muktvā dṛk-pataṅgī mamāsau
bhayam api damayitvā bhakta-vṛndāt tṛṣārtā |
niravadhim avicārya svasya ca kṣodimānaṁ
tava caraṇa-sarojaṁ leḍhum anivcchatīśa || 3.2.107 ||

Another example of cāpalam:

“O destroyer of Agha! O Lord! I have given up shyness and become fearless of devotees. With thirsty heart, not considering my insignificant position, I desire like a bee to taste Your lotus feet constantly.”

jaḍatā, yathā saptame [7.4.37] —

nyasta-kṛīḍanako bālo jaḍavat tan-manastayā |
kṛṣṇa-graha-gṛhītātmā na Veda jagad īdṛśam || 3.2.108 ||

An example of jaḍatā [inability to make decisions] in utkaṇṭhitam, from the Seventh Canto of Śrīmad-Bhāgavatam [7.4.37]:

“From the very beginning of his childhood, Prahlāda Mahārāja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Kṛṣṇa consciousness. Since his mind was always affected by Kṛṣṇa consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification.”

yathā vā —

nimeṣonmuktākṣaḥ katham iha paṛispanda-vidhurāṁ
tanuṁ bibhrad bhavyaḥ pratikṛtir ivāste dvija-patiḥ |
aye jñātaṁ vaṁśī-rasika-nava-rāga-vyasaninā
puraḥ śyāmāmbhode bata vinihitā dṛṣṭir amunā || 3.2.109 ||

Another example:

“Why does this qualified brāhmaṇa remain with body unmoving, without blinking his eyes, like a statue? It seems that he has

become addicted to fresh *prema* for the enjoyer of the flute, and his eyes are fixed on the black cloud in front of him.”

unmādo, yathā saptame [7.4.40] —

nadati kvacid utkaṇṭho vilajjo nṛtyati kvacit |

kvacit tad-bhāvanā-yuktas tanmayo’nucakāra ha || 3.2.110 ||

An example of *unmāda* [insanity] in *utkaṇṭhitam*, from the Seventh Canto of *Śrīmad-Bhāgavatam* [7.4.40]:

“Sometimes, upon seeing the Supreme Personality of Godhead, Prahlāda Mahārāja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Kṛṣṇa, he felt oneness and imitated the pastimes of the Lord.”

yathā vā —

kvacin naṭati niṣpaṭaṁ kvacid asambhavaṁ stambhate

kvacid vihasati sphuṭaṁ kvacid amandaṁ ākrandati |

lasaty analasaṁ kvacit kvacid apārtham ārtāyate

harer abhinavoddhura-praṇaya-sīdhum atto muniḥ || 3.2.111 ||

Another example:

“Nārada, drunk with the nectar of new love for the Lord, sometimes danced naked, sometimes became paralyzed inappropriately, sometimes laughed loudly, sometimes shouted intensely, sometimes played about without fatigue, and sometimes wandered about as if in pain, when there was no cause for pain.”

moha, yathā hari-bhakti-sudhodaye —

ayogyam ātmānam itīśa-darśane

sa manyamānas tad-anāpti-kātarah |

udbela-duḥkhārṇava-magna-mānasah

śrutāśrudhāro dvija mūrcchitāpatat || 3.2.112 ||

An example of *moha* [blank mind, fainting] in *utkaṇṭham*, from *Hari-bhakti-sudhodaya*:

“O *brāhmaṇa*! Thinking himself unqualified for seeing the Lord, *Prahlāda*, grieved because he could not attain Him, drowned in an ocean of intense suffering. Tears flowing from his eyes, he fainted.”

yathā vā —

hari-caraṇa-vilokābdhi-tāpāvalībhir
bata vidhūta-cid-ambhasy atra nas tīrtha-varye |
śruit-puta-parivāheneśanāmāmṛtāni
kṣipata nanu satīrthās ceṣṭatām prāṇa-hamsaḥ | |3.2.113| |

Another example:

“O students! Our revered *guru* has dried up like a *tīrtha* devoid of its sacred water, which is its very life. This has happened because of the heat of separation on not seeing the feet of the Lord. Pour into that *tīrtha* the nectar of the Lord’s name by means of the canal of his ear, and then the swan of his life will be revived.”

atha viyogaḥ —

viyogo labdha-saṅgena vicchedo danuja-dvidhā | |3.2.114| |

“When one attains the association of the Lord and then becomes separated from Him, that separation is called *viyoga*.”

yathā —

bali-suta-bhuja-śaṇḍa-khaṇḍanāya
kṣataja-puraṁ puruṣottame prayāte |
vidhūta-vidhura-buddhir uddhavo’yaṁ
viraha-niruddha-manā niruddhavo’bhūt | |3.2.115| |

An example of *viyoga*:

“When *Kṛṣṇa* went to *Śonitapura* to cut the arms of *Bāṇa* [the son of *Bali*], *Uddhava*’s mind became overwhelmed with separation. His intelligence was shaken because of suffering, and he became devoid of bliss.”

*aṅgeṣu tāpaḥ kṛṣatā jāgaryālamba-śūnyatā |
adhṛtir jaḍatā vyādhir unmādo mūrcchitaṁ budhaiḥ |
viyoge sambhrama-prīter daśāvasthāḥ prakīrtitāḥ || 3.2.116 ||*

There are ten conditions of sambhrama-prīti in viyoga: heat in the body, thinness, insomnia, instability of the mind, lack of interest in anything, dullness [jaḍatā], sickness [vyādhī], insanity [unmāda], fainting and death-like symptoms [mr̥ti].

*anavasthitṛ ākhyātā cittasyālamba-śūnyatā |
arāgitā tu sarvasmīn adhṛtiḥ kathitā budhaiḥ |
anye'ṣṭau prakāṣārthatvāt tāpādyā na hi lakṣitāḥ || 3.2.117 ||*

“Alamba-śūnyatā means instability of the mind and adhṛti means lack of attraction for anything. Since the meanings of the other words are clear, they are not explained here.”

*tatra tāpo, yathā —
asmān dunoti kamalaṁ tapānasya mitraṁ
ratnākaraś ca baḍavānala-gūḍha-mūrtiḥ |
indīvaraṁ vidhu-suhr̥t katham īśvaraṁ vā
taṁ smārayan munipate dahatīha sabhyān || 3.2.118 ||*

An example of heat in viyoga:

“O best of sages! The lotus [though it reminds us of Your eyes] will give us pain because it is the friend of the sun, and the ocean [though it reminds us of Your complexion] gives us pain because it is dominated by the vāḍaba fire. But why does the blue lotus, friend of the moon, making us remember the Lord, also cause us burning pain?”

*kṛṣatā, yathā —
dadhati tava tathādya sevakānām
bhūja-parighāḥ kṛṣatām ca pāṇḍutām ca |
patati bata yathā mṛṇāla-buddhyā
sphuṭam iha pāṇḍava-mitra pāṇḍu-pakṣaḥ || 3.2.119 ||*

An example of thinness in *viyoga*:

“O friend of the Pāṇḍavas! The arms of all Your servants have become thin and pale in separation from You. The swans have come down, thinking that those arms are stems of the water lily.”

jāgaryā, yathā —

virahān mura-dviṣaś ciraṁ vidhurāṅge parikhinna-cetasi |
kṣaṇadāḥ kṣaṇa-dāyitojjhitā bahulāśve bahulās tadābhavan || 3.2.120 ||

An example of sleeplessness in *viyoga*:

“King Bahulāśva, in long separation from Kṛṣṇa, became distressed in body and mind. Many of his nights gave up their pleasurable nature of sleep.”

āvalambana-śūnyatā, yathā —

vijaya-ratha-kuṭumbinā vinānyan
na kila kuṭumbam ihāsti nas trilokyām |
bhramad idam anavekṣya yat-padābjam
kvacid api na vyavatiṣṭhate'dya cetah || 3.2.121 ||

An example of instability of mind in *viyoga*:

“I do not have any other family in the three worlds except Kṛṣṇa, the charioteer of Arjuna. Not seeing His lotus feet, my mind wanders about, not being fixed anywhere.”

adhṛtiḥ, yathā —

prekṣya piñcha-kulam akṣi pidhatte
naicikī-nicayam ujjhati dūre |
vaṣṭi yaṣṭim api nāḍya murāre
raktakas tava padāmbuja-raktaḥ || 3.2.122 ||

An example of detachment in *viyoga*:

“O Murāri! In separation from You, Your servant Raktaka, devoted to Your lotus feet, closed his eyes on seeing a peacock feather. He has given up all the attractive cows and has no desire to take up his herding stick.”

jaḍatā, yathā —
yaudhiṣṭhiraṁ puram uṇeyuṣi padmanābhe
khedānala-vyatikarair ativiklavasya |
svedāśrubhir na hi paraṁ jalatām avāpur
aṅgāni niṣkriyatayā ca kiloddhavya || 3.2.123 ||

An example of *jaḍatā* [lack of judgment] in *viyoga*:

“When Kṛṣṇa went to Indraprastha, Uddhava, disturbed by grief, became wet with tears and perspiration, and ceased to move at all.”

vyādhir, yathā —
cirayati maṇim anveṣṭuṁ
calite murabhidi kuśasthalī-purataḥ |
samajani dhṛta-nava-vyādhīḥ
pavana-vyādhir yathārthākhyah || 3.2.124 ||

An example of *vyādhī* [sickness] in *viyoga*:

“When Kṛṣṇa went to find the Syamantaka jewel and was absent a long time, Uddhava became afflicted with a new sickness out of separation, and was thus appropriately called ‘he who was afflicted by wind disease’.”

unmādo, yathā —
proṣite bata nijādhidivate
raivate navam avekṣya nīradam |
bhrānta-dhīr ayam adhīram uddhavaḥ
paśya rauti ramate namasyati || 3.2.125 ||

An example of *unmāda* [insanity] in *viyoga*:

“When his personal Deity went away, Uddhava became confused in mind. Look, seeing a fresh cloud on Raivata Mountain, he is praising it, frolicking about, and offering his respects to it.”

mūrcchitam, yathā —

*samajani daśā viśleṣāt te paḍāmbuja-sevinām
vraja-bhuvi tathā nāsīn nidrā-lavo’pi yathā purā |
yadu-vara dara-śvāsenāmī vitarkita-jīvitāḥ
satatam adhunā niśceṣṭāṅgās taṭāny adhiśerate || 3.2.126 ||*

An example of *moha* or *mūrcchitam* [fainting] in *viyoga*:

“O best of the Yadus! Those who were serving You got no sleep when You were in Vraja. In separation from You, they had reached a similar state. But now, by their slight breathing, it is questionable whether they are living or not. They lie on the bank of the Yamunā with unconscious bodies.”

mṛtiḥ, yathā —

*danuja-damana yāte jīvane tvayy akasmāt
pracura-viraha-tāpair dhvanta-hṛt-pankajāyām |
vrajam abhi paritas te dāsa-kāsāra-panktau
na kila vasatim ārtāḥ kartum icchanti haṁsāḥ || 3.2.127 ||*

An example of *mṛti* [death-like symptoms]:

“O killer of demons! You are their very life! Since You departed so suddenly from Vraja, the lotuses of their hearts in the lakes of their bodies have been dried up by the fire of separation. The swans of their life airs, being unhappy in that situation, no longer want to live there.”

*aśivatvān na ghaṭate bhakte kutrāpy asau mṛtiḥ |
kṣobhakatvād viyogasya jāta-prāyetyi kathyate || 3.2.128 ||*

“Because of its inauspiciousness, death is impossible for these [*nitya-siddha*] devotees. But when there are death-like symptoms caused by extreme disturbance due to separation from Kṛṣṇa, it is called *mṛti*.”

atha yogaḥ —

*kṛṣṇena saṅgamo yas tu sa yoga iti kīrtyate |
yoge’pi kathitaḥ siddhis tuṣṭiḥ sthitir iti tridhā || 3.2.129 ||*

“Meeting with Kṛṣṇa is called *yoga*. There are three types of *yoga*: *siddhi*, *tuṣṭi* and *sthitī*.”

tatra siddhiḥ —

utkaṇṭhite hareḥ prāptiḥ siddhir ity abhidhīyate || 3.2.130 ||

“Attaining the Lord after a state of great longing, not having met Him before, is called *siddhi* [attaining one’s desire].”

yathā śrī-kṛṣṇa-karṇāmṛte [57] —

*mauliś candraka-bhūṣaṇo marakata-stambhābhirāmaṁ vapur
vaktraṁ citra-vimugdha-hāsa-madhuraṁ bāle vilole dṛṣau |
vācaḥ śaiśava-śītayā mada-gaja-ślāghyā vilāsa-sthitir
mandaṁ mandam aye ka eṣa mathurā-vīthīm mitho gāhate || 3.2.131 ||*

An example of *siddhi*, from Kṛṣṇa-kārṇāmṛta:

“On His head there is a peacock-feather ornament. His body is firm and blue, like an emerald pillar. His face is sweet with an attractive, variegated smile. His eyes are soft and playful. His childish voice removes all suffering. The movements of His body are more praiseworthy than the gait of a mad elephant. Who is this solitary person who moves softly about Vṛndāvana?”

yathā vā śrī-daśame [10.38.34] —

*rathāt tūrṇam avaplutya so’krūraḥ prema-vihvalaḥ |
paṭāta caraṇopānte daṇḍavad rāma-kṛṣṇayoḥ || 3.2.132 ||*

Another example of *siddhi*, from the Tenth Canto of Śrīmad-Bhāgavatam [10.38.34]:

“Akrūra, overwhelmed with affection, quickly jumped down from his chariot and fell at the feet of Kṛṣṇa and Balarama like a rod.”

tuṣṭiḥ —

jāte viyoge kaṁsāreḥ samprāptis tuṣṭir ucyate || 3.2.133 ||

“Meeting Kṛṣṇa after separation from Him is called *tuṣṭi*.”

yathā prathame [1.11.10] —
katham vayaṁ nātha ciroṣite tvayi
prasanna-dṛṣṭyākṣhila-tāpa-śoṣaṇam |
jīvema te sundara-hāsa-śobhitam
apaśyamānā vadanam manoharam || 3.2.134 ||

An example of *tuṣṭi* from the First Canto of *Śrīmad-Bhāgavatam* [1.11.10]:

“O Master, if You live abroad all the time, then we cannot look at Your attractive face, whose smiles vanquish all our sufferings. How can we exist without Your presence?”

yathā vā —
samakṣam akṣamaḥ prekṣya harim aṅjali-bandhane |
dāruko dvārakā-dvāri tatra citra-daśam yayau || 3.2.135 ||

Another example of *tuṣṭi*:

“Seeing Kṛṣṇa in front of him at the gate of Dvārakā, Dāruka reached such an astonishing condition that he could not even greet Kṛṣṇa with folded hands.”

sthitih —
saha-vāso mukundena sthitir nigaditā budhaiḥ || 3.2.136 ||

“The wise call living together with Kṛṣṇa permanently *stithi*.”

yathā haṁsadūte [50] —
purastād ābhīrī-gaṇa-bhayada-nāmā sa kaṭhino
maṇi-stambhālambī kuru-kula-kathām saṅkalayitā |
sa jānubhyām aṣṭāpada-bhuvanam avaṣṭabhya bhavitā
guroḥ śiṣyo nūnam pada-kamala-saṁvāhana-rataḥ || 3.2.137 ||

An example of *stithi*, from *Haṁsadūta*:

“That cruel person given a fearful name by the *gopīs* [Akrūra], leaning against a jewel pillar, is discussing with Kṛṣṇa about the Kurus. Uddhava the disciple of Bṛhaspati is sitting on the golden floor, massaging the lotus feet of the Lord.”

nijāvasara-śuśrūṣā-vidhāne sāvadhānatā |
ṭuras tasya niveśādyā yoge'miśāṁ kriyā matāḥ || 3.2.138 ||

“In association with Kṛṣṇa, the *anubhāvas* of the *dāsa-bhaktas* are such things as carefully performing their services and sitting in front of Him.”

kecid asyā rateḥ kṛṣṇa-bhakty-āsvāda-bahirmukhāḥ |
bhavatvam eva niścītya na rasāvasthatām jaguḥ || 3.2.139 ||

“Some persons with no taste for *kṛṣṇa-bhakti*, on considering *dāsyā-rati*, conclude that it does not reach a state of *rasa*.”

iti tāvad asādhīyo yat ṭurāṇeṣu keṣucit |
śrīmad-bhāgavate caiṣa ṭrakaṭo dṛśyate rasaḥ || 3.2.140 ||

“Their opinion is unfounded, because this *dāsyā-rasa* is clearly seen in many *Purāṇas* and the *Śrīmad-Bhāgavatam*.”

tathā hi ekādaśe [11.3.32] —
kvacit rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ |
nṛtyanti gāyanty anuśīlayanty ajam
bhavanti tūṣṇīm ṭaram etya nirvṛtāḥ || 3.2.141 ||

Thus it is said in the Eleventh Canto of *Śrīmad-Bhāgavatam* [11.3.32]:

“Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.”

saptame ca [7.7.34] —
niśamya karmāṇi guṇān atulyān
vīryāṇi līlā-tanubhiḥ kṛtāni |
yadātiharṣotpulakāśru-gadgadaṁ
protkaṇṭha udgāyati rauti nṛtyati || 3.2.142 ||

Also it is stated in the Seventh Canto [7.7.34]:

“One who is situated in devotional service is certainly the controller of his senses, and thus he is a liberated person. When such a liberated person, the pure devotee, hears of the transcendental qualities and activities of the Lord’s incarnations for the performance of various pastimes, his hair stands on end on his body, tears fall from his eyes, and in his spiritual realization his voice falters. Sometimes he very openly dances, sometimes he sings loudly, and sometimes he cries. Thus he expresses his transcendental jubilation.”

eṣātra bhaktābhāvānām prāyakī prakriyoditā |
kintu kālādi-vaiśiṣṭhyāt kvacit syāt sīma-laṅghanam || 3.2.143 ||

“The usual emotions of the *dāsya-bhāva* have been given in these verses. There will be exceptions to the general behavior at particular times.”

atha gaurava-prītiḥ —
lālyābhimāninām kṛṣṇe syāt prītir gauravottarā |
sā vibhāvādibhiḥ puṣṭā gaurava-prītir ucyate || 3.2.144 ||

“Affection for Kṛṣṇa by those who identify themselves as His objects of indulgence is called *gauravottara*. When this affection is nourished by elements [of *rasa*] starting with *vibhāva* it is called *gaurava-prīti-rasa*.”

tatra ālambanāḥ —
hariś ca tasya lālyās ca bhavanty ālambanā iha || 3.2.145 ||

“The *ālambanas* of this *rasa* are the Lord [*viṣaya*] and the sons or younger brothers and sisters under His affectionate care.”

tatra hariḥ, yathā —
āyam upahita-karṇaḥ prastute vṛṣṇi-vṛddhair
yadupatir itihāse manda-hāsojvalāsyah |
upadiśati sudharmā-madhyam adhyāsyā dīvyan
hitam iha nijayāgre ceṣṭayaivātmajān naḥ || 3.2.146 ||

The Lord:

“When the elder Vṛṣṇis raise some proposal Kṛṣṇa hears attentively. When a humorous topic arises, a gentle smile appears on His face. Enjoying Himself in this way while sitting in the assembly hall, He is giving beneficial instructions to us, His sons, by such conduct.”

mahā-gurur mahā-kīrtir mahā-buddhir mahā-balaḥ |
rakṣi lālaka ity ādyair guṇair ālambano hariḥ || 3.2.147 ||

“In this *gaurava-prīti-rasa*, Kṛṣṇa is the *viṣaya*, endowed with qualities of being a great father, having great fame, great intelligence, great strength, being a protector and caresser of His children.”

atha lālyāḥ —
lālyāḥ kila kaniṣṭhatva-putratvādy-abhimāninaḥ |
kaniṣṭhāḥ sārāṇa-gada-subhadra-pramukhāḥ smṛtāḥ |
pradyumna-cārudeṣṇādyāḥ sāmābādyāś ca kumārakāḥ || 3.2.148 ||

“Those who think that they are the younger brothers or sisters or that they are His sons, are the *āśrayas* of this *rasa*. Among them Sārāṇa, Gada and Subhadra are the chief younger brothers and sisters, and Pradyumna, Cārudeṣṇa and Sāmba are His sons.”

*eṣāṁ rūpaṁ, yathā —
api murāntaka-pārṣada-maṇḍalād
adhika-maṇḍana-veśa-guṇa-śriyaḥ |
āsata-pīta-sita-dyutibhir yutā
yadu-kumāra-gaṇāḥ puri remire || 3.2.149 ||*

“These children possess more clothing, ornaments, qualities and effulgence than the *pāriśadas*. They have black, yellow and white complexions, and they play in *Dvārakā*.”

*eṣāṁ bhaktiḥ, yathā —
sagdhim bhajanti hariṇā mukham unnamayya
tāmbūla-carvitam adanti ca dīyamānam |
ghrātās ca mūrdhni parirabhya bhavanty adasrāḥ
sāmbādayaḥ kati purā vidadhus tapāṁsi || 3.2.150 ||*

Their devotion:

“*Sāmba* and others eat with *Kṛṣṇa*, with their heads raised. They eat His betel remnants. When *Kṛṣṇa* embraces them or smells their heads, they burst into tears. How much austerity they must have done previously to attain this position!”

rukmiṇī-nandanas teṣu lālyeṣu pravaro mataḥ || 3.2.151 ||

“Among all the *lālyas*, *Rukmiṇī*’s son *Pradyumna* is the chief.”

*tasya rūpaṁ —
sa jayati śambara-damaṇaḥ sukumāro yadu-kumāra-kula-mauliḥ |
janayati janeṣu janaka-bhrāntim yaḥ suṣṭhu rūpeṇa || 3.2.152 ||*

His form:

“All glories to the young boy, crown jewel of the young *Yadu* princes, *Pradyumna*, killer of *Śambara*, who is mistaken for *Kṛṣṇa* because of his beautiful form.”

*asya bhaktiḥ —
prabhāvati samīkṣyatām divi kṛpāmbudhir mādṛśām
sa eṣa paramo gurur garuḍa-go yadūnām patiḥ |
yataḥ kim api lālanām vayam avāpya daroddhurāḥ
purārim api saṅgare guru-ruṣaṁ tiraskurmahe || 3.2.153 ||*

His devotion:

“O Prabhāvati! See the Lord of the Yadus in the sky, our *guru*, the ocean of mercy riding on Garuḍa. Cared for by Him with the greatest affection, I have attained such confidence that I defeated the ferocious Tripurāri in battle.”

*ubhayeṣāṁ sadārādhyā-dhiyaiva bhajatām api |
sevakānām ihaīśvarya-jñānasyaiva pradhānatā |
lālyānām tu sva-sambandha-sphūrter eva samantataḥ || 3.2.154 ||*

“Though both the servants and the *lālyas* worship Kṛṣṇa constantly as the person most worthy of worship, awareness of the Lord’s majesty is more prominent in the servants. Identification as the relatives of Kṛṣṇa [His children] is more prominent in the minds of His *lālyas*.”

*vraja-sthānām paraiśvarya-jñāna-śūnya-dhiyām api |
asty eva vallavādhiśa-putratvaiśvarya-vedanam || 3.2.155 ||*

“Though awareness of Kṛṣṇa as the Lord is absent in the servants in Vraja, they are aware that He has powers, since He is the son of the cowherd leader.”

*atha uddīpanāḥ —
uddīpanās tu vātsalya-smita-prekṣādayo hareḥ || 3.2.156 ||*

“The *uddīpanas* for *gaurava-prīti-bhaktas* are such things as the Lord’s glance mixed with affection and smiling.”

*yathā —
agre sānugrahaṁ paśyann agrajaṁ vyagra-mānasaḥ |
gadaḥ padāravinde’sya vidadhe daṇḍavan-natim || 3.2.157 ||*

“Seeing Kṛṣṇa with His affectionate glance in front of him, Gada, with confused mind, offered his respects at Kṛṣṇa’s lotus feet.”

atha anubhāvāḥ —

*anubhāvās tu tasyāgre nīcāsana-niveśanam |
guror vartmānusāritvaṁ dhuras tasya parigrahaḥ |
svairācāra-vimokṣādyāḥ śītā lālyeṣu kīrtitāḥ || 3.2.158 ||*

Anubhāvas:

“Sitting on a seat lower than Kṛṣṇa, following after Kṛṣṇa, following His order and giving up their own wishes are the *śīta-anubhāvas* of the *lālyas*.”

tatra nīcāsana-niveśanam, yathā —

*yadu-sadasi surendrair drāg upavrajyamānāḥ
sukhada-karaka-vārbhir brahmaṇābhyukṣitāṅgaḥ |
madhurīpum abhivandya svarṇa-pīṭhāni muñcan
bhuvam abhi makarāṅko rāṅkavaṁ svīcakāra || 3.2.159 ||*

Sitting lower than Kṛṣṇa:

“Following behind the best of the *devatās* and sprinkled with water by Brahmā, Pradyumna entered the assembly and offered respects to Kṛṣṇa. Avoiding a golden seat, he sat on a deerskin spread on the floor.”

*dāsaiḥ sādharāṇās cānye procyante’ mīṣu kecana |
praṇāmo mauna-bāhulyaṁ saṅkocaṁ praśrayādhyatā |
nija-prāṇa-vyayenāpi tad-ājñā-paripālanam || 3.2.160 ||
adho-vadanatā sthairyam kāsa-hāsādi-varjanam |
tadīyātirahaḥ-keli-vārtādy-uparamādayaḥ || 3.2.161 ||*

“The *lālyas* share other *anubhāvas* in common with the *dāsas*: offering respects, keeping very silent in front of the Lord, crouching down, humility, carrying out the Lord’s order even if it means giving up their lives, lowering their heads, firmness, not laughing or coughing on front of the Lord, and not listening in on Kṛṣṇa’s private joking conversations.”

atha sāttvikāḥ —

*kandarpa vindati mukunda-padāravinda-
dvandve dṛṣoḥ padam asau kila niṣprakampā |
prāleya-bindu-nicitaṁ dhṛta-kaṇṭakā te
svinnādya kaṇṭaki-phalaṁ tanur anvakārṣīt || 3.2.162 ||*

An example of sāttvika-bhāvas:

“Having seen the lotus feet of Mukunda, your body has become immobile, covered with perspiration, with hairs standing on end. Your body is imitating a flowering thorn bush spread with snow.”

atha vyabhicāriṇaḥ —

anantaroktāḥ sarve’tra bhavanti vyabhicāriṇaḥ || 3.2.163 ||

“All vyabhicārī-bhāvas described for those with sambhrama-prīti also manifest in those with gaurava-prīti.”

tatra harṣo, yathā —

*dūre darendrasya nabhasy udīrṇe
dhvanau sthitānāṁ yadu-rājadhanyām |
tanūruhais tatra kumārakāṇām
natāis ca hṛṣyadbhir akāri nṛtyam || 3.2.164 ||*

Harṣa [joy]:

“When the conch Pāñcājanya sounded in the sky from far off, all the hairs on the bodies of the young Yadu princes in Dvārakā began to dance with the dancers.”

nirvedo, yathā —

*dhanyaḥ sām̐ba bhavān sa-riṅgaṇam ayan pārśve rajah-karbūro
yas tātena vikṛṣya vatsalatayā svotsaṅgam āropitaḥ |
dhiṁ māṁ durbhagam atra śaṅkara-mayair durdaiva-visphūrjitaiḥ
prāptā na kṣaṇikāpi lālana-ratiḥ sā yena bālye pituḥ || 3.2.165 ||*

Nirveda [self-deprecation]:

“O Sām̐ba! You are very fortunate, because when you crawl to Kṛṣṇa with your body covered with dust, He picks you up with great affection and puts you on His lap. I am unfortunate.

Because of the unfortunate actions of the expansions of the demon Śambara, I did not receive that loving care from my father even for a moment.”

atha sthāyī —

*deha-sambandhitāmānād guru-dhīr atra gauravam |
tanmayī lālake prītir gaurava-prītir ucyate || 3.2.166 ||*

Sthāyī-bhāva:

“The mentality that the Lord is one’s loving protector, born from the feeling that one belongs to Him as His son is called *gaurava*. Such *prīti* towards the Lord as protector is called *gaurava-prīti-rati*.”

*sthāyī-bhāvo’tra sā caiṣām āmūlāt svayam ucchritā |
kañcid viśeṣam āpannā premeti sneha ity api |
rāga ity ucyate cātra gaurava-prītir eva sā || 3.2.167 ||*

“This *gaurava-prīti-rati* that spontaneously appears and spreads in the devotee’s heart is the *sthāyī-bhāva* of the *rasa*. This *prīti*, becoming excellent, becomes *prema*. When it becomes more elevated it becomes *sneha*, and when it becomes even more elevated it is called *rāga*.”

tatra gaurava-prītiḥ, yathā —

*mudrāṁ bhinatti na rada-cchadayor amandām
vaktraṁ ca nonnamayati sravad-asra-kīrṇam |
dhīraḥ paraṁ kim api saṅkucatīm jhaṣāṅko
dṛṣṭīm kṣipaty aghabhidaś caraṇāravinde || 3.2.168 ||*

Gaurava-prīti-sthāyī-bhāva:

“The most sober Pradyumna could not open his mouth to speak to his father. He did not lift his tear-filled eyes, and threw only furtive glances at Kṛṣṇa’s lotus feet.”

premā, yathā —

*dviṣadbhiḥ kṣodiṣṭhair jagad-avihitecchasya bhavataḥ
karād ākrṣyaiva prasabham abhimanyāv api hate |
subhadrāyāḥ prītir danuja-damana tvad-viṣayikā
prapede kalyāṇi na hi malinimānaṁ lavam api || 3.2.169 ||*

Prema:

“O killer of demons! The feeble enemies managed to take Abhimanyu from Your hands and killed him, though You desire to protect the whole world. However, Subhadra’s auspicious affection for You did not decrease by one degree.”

sneho, yathā —

*vimuñca pr̥thu-vepathum visr̥ja kaṇṭhākuṇṭhāyitaṁ
vim̐jya mayi nikṣīpa prasaraḍ-aśru-dhāre dṛṣau |
karaṁ ca makara-dhvaja prakṛṣṭa-kaṇṭakālāṅkṛtaṁ
nidhehi savidhe pituḥ kathaya vatsa kaḥ sambhramaḥ || 3.2.170 ||*

Sneha:

“O Pradyumna! Stop that excessive trembling and relieve your choking voice. Wipe the tears from your eyes and look at Me. Give Me your hand full of goosebumps. O child! What is this veneration for your father?”

rāgo, yathā —

*viṣam api sahasā sudhām ivāyaṁ
nīpibati cet pitur īṅgitaṁ jhaṣāṅkaḥ |
viṣṭjati tad-asammatir yadi syād
viṣam iva tām tu sudhām sa eva sadyaḥ || 3.2.171 ||*

“If indicated by his father, Pradyumna will immediately drink poison as if it were nectar, and if his father does not permit it, he will reject nectar as if it were poison.”

triṣv evāyoga-yogādyaḥ bhedaḥ pūrvavad īritāḥ || 3.2.172 ||

“The different definitions of *ayoga* and *yoga*, and their subdivisions for *gaurava-prīti*, *preyo-* and *vatsala-rasa* are the same as those for *sambhrama-prīti-rasa*.”

tatra utkaṇṭhitam, yathā —
śambaraḥ sumukhi labdha-durvipaḍ-
ḍambaraḥ sa ripur ambarāyitaḥ |
ambu-rāja-mahasam kadā guruh
kambu-rāja-karam īkṣitāsmahe || 3.2.173 ||

Separation before first meeting:

“O beautiful-faced Rati! The ferocious enemy Śambara, who was a pile of dangers, has been destroyed. But when will we see Kṛṣṇa, my father, with the complexion of a rain cloud, holding the Pāñcājanya conch?”

atha viyogaḥ —
mano mameṣṭām api geṇḍu-līlām
na vaṣṭi yogyām ca tathāstra-yogyām |
gurau puram kauravam abhyuṣete
kārām iva dvāravatīm avaiti || 3.2.174 ||

Separation after meeting:

“Since our father went to Indraprastha, my mind has no desire to practice weaponry or to play ball, though I am very fond of it. Dvārakā now seems like a prison.”

siddhiḥ —
militaḥ śambara-purato madanaḥ purato vilokayan pitaram |
ko’ham iti svaṁ pramadān na dhīr adhīr apy asau Veda || 3.2.175 ||

Meeting for the first time:

“When Pradyumna, arriving from Śambara’s city, saw his father in front of him [for the first time], though he was by nature very sober, out of great joy, he forgot himself and thought, ‘Who am I?’ ”

tuṣṭiḥ —

*militam adhiṣṭhita-garuḍaṁ prekṣya yudhiṣṭhira-purān murārātim |
ajani mudā yadu-nagare sambhrama-bhūmā kumārāṇām || 3.2.176 ||*

Meeting Kṛṣṇa again:

**“When Kṛṣṇa arrived from Indraprastha riding on Garuḍa, all
His sons became very excited with bliss.”**

sthiṭiḥ —

*kuñcayann akṣiṇī kiñcid bāṣpa-niṣpandi-pakṣiṇī |
vandate pādayor dvandvaṁ pituḥ prati-dinaṁ smarāḥ || 3.2.177 ||*

Permanent association:

**“Slightly contracting his eyes while his eyelids became soaked
with tears, Pradyumna offered his obeisances to his father’s two
lotus feet every day.”**

*utkaṇṭhita-viyogādye yad yad vistāritaṁ na hi |
sambhrama-prītivaj jñeyaṁ tat tad evākhilaṁ budhaiḥ || 3.2.178 ||*

**“The wise will understand that *utkaṇṭhitam*, *viyoga* and *yoga* for
gaurava-prīti-rasa which have here been described very briefly
are similar to the *utkaṇṭhitam*, *viyoga* and *yoga* of *sambhrama-
prīti-rasa*.”**

*iti śrī-śrī-bhakti-rasāmṛta-sindhau paścima-vibhāge
mukhya-bhakti-rasa-ṣaṅcaka-nirūpaṇe prīti-bhakti-rasa-laharī dvitīyā
||*

**“Thus ends the Second Wave of the Western Ocean of Śrī
Bhakti-rasāmṛta-sindhu, concerning *prīti-bhakti-rasa*.”**

Third Wave: Preyo-rasa [Sakhya-rasa]

*sthāyī-bhāvo vibhāvādyaiḥ sakhyam ātmocitair iha |
nītaś citte satām puṣṭim rasaḥ preyān udīryate || 3.3.1 ||*

“When the *sthāyī-bhāva* of *sakhya-rati* is nourished by suitable *vibhāvas* and the other elements of the devotee, it is known as *preyo-bhakti-rasa* [*sakhya-rasa*].”

*tatra ālambanāḥ —
hariś ca tad-vayasyāś ca tasminn ālambanā matāḥ || 3.3.2 ||*

“The Lord and His friends of the same age are the *ālambanas*.”

*tatra hariḥ —
dvibhujatvādi-bhāg atra prāgvad ālambano hariḥ || 3.3.3 ||*

The Lord [viṣaya]:

“The two-armed and four-armed forms of the Lord as previously described in *pṛīti-bhakti-rasa* are also the forms of the Lord in *ālambana* [of *preyo-bhakti-rasa*].”

*tatra vraje, yathā —
mahendra-maṇi-maṇjula-dyutir amanda-kunda-smitaḥ
sphurat-puraṭa-ketakī-kusuma-ramya-ṣaṭṭāmbaraḥ |
srag-ullasad-uraḥ-sthalaḥ kvaṇita-veṇur atrāvrajan
vrajād aghaharo haraty ahaha naḥ sakhīnām manaḥ || 3.3.4 ||*

The form in Vraja:

“As the slayer of Agha returns from the cow pens, with His complexion like a delicate blue sapphire, His brilliant white smile like a *kunda* flower, His cloth yellow like the golden *ketakī* flower, forest garland shining on His chest, He steals the mind of us cowherd friends.”

anyatra, yathā —

*cañcat-kaustubha-kaumudī-samudayaṁ kaumodakī-cakrayoḥ
sakhyenojjvalitais tathā jalajayoṛ āḍhyaṁ caturbhir bhujaiḥ |
dṛṣṭvā hāri-harin-maṇi-dyuti-haraṁ śauriṁ hiraṇyāmbaraṁ
jagmuḥ pāṇḍu-sutāḥ pramoda-sudhayā naivātma-sambhāvanām ||
3.3.5 ||*

In other places:

“Seeing Kṛṣṇa in a yellow cloth, with complexion defeating the effulgence of a beautiful emerald, with Kaustubha jewel flashing rays of moonlight, holding the club, *cakra*, lotus and conch in His four hands, the Pāṇḍavas forget themselves in the sweet experience of bliss.”

*suveśaḥ sarva-sal-lakṣma-lakṣito balinām varaḥ |
vividhādbhuta-bhāṣā-vid vāvadūkaḥ supaṇḍitaḥ || 3.3.6 ||*

*vīpula-pratibho dakṣaḥ karuṇo vīra-śekharaḥ |
vidagdhō buddhimān kṣantā rakta-lokaḥ samṛddhimān |*

sukhī varīyān ity ādyā guṇās tasyeha kīrtitā || 3.3.7 ||

“The qualities of the Lord in *preyo-bhakti-rasa* are: dressing attractively, possessing all good qualities, being best of the strong, being knowledgeable of many languages, being talkative, fully learned in all branches of knowledge, quick-witted, skillful, merciful, most courageous, learned in arts, intelligent, tolerant, attractive to all people, prosperous, jovial, and the most prominent among all persons.”

atha tad-vayasyāḥ —

*rūpa-veśa-guṇādyais tu samāḥ samyag-ayantritāḥ |
viśrambha-sambhṛtātmāno vayasyās tasya kīrtitāḥ || 3.3.8 ||*

His friends [*āśraya*]:

“Those whose form, qualities and dress are similar to Kṛṣṇa’s, who are not restricted like the *dāsas* because they are endowed

with deep trust and familiarity [*viśrambha*] in relation to the Lord, are known as *vayasya* or friends.”

yathā —

*sāmyena bhīti-vidhureṇa vidhīyamāna-
bhakti-prapañcam anudañcad-anugraheṇa |
viśrambha-sāra-nikuramba-karambitena
vandetarām aghaharasya vayasya-vṛndam || 3.3.9 ||*

This is expressed in the following verse:

“I offer my respects to the friends of Kṛṣṇa, who serve Him with deep trust, without restriction, without fear, while thinking the He is their equal.”

te pura-vraja-sambandhād dvi-vidhāḥ prāya īritāḥ || 3.3.10 ||

“There are two types of friends: those in the city and those in Vraja.”

tatra pura-sambandhinaḥ —

*arjuno bhīmasenaś ca duhitā drupadasya ca |
śrīdāma-bhūsuraḍyāś ca sakhāyaḥ pura-saṁśrayāḥ || 3.3.11 ||*

“Arjuna, Bhīmasena, Draupadī, Śrīdāma *brāhmaṇa* are some of the friends in the city.”

eṣāṁ sakhyam, yathā —

*śirasi nṛpatir drag aghrāsīd aghārim adhīra-dhīr
bhuja-parighayoḥ śliṣṭau bhīmārjunau pulakojjvalau |
pada-kamalayoh sāsrau dasrātmajau ca nīpetatus
tam avasādhiyaḥ prauḍhānandād arundhata pāṇḍavāḥ || 3.3.12 ||*

Their friendship:

“When Kṛṣṇa arrived in Indraprastha, Yudhiṣṭhīra, with unsteady mind, immediately smelled His head. Bhīma and Arjuna, with hairs standing on end, embraced His iron arms. Nakula and Sahadeva fell at His feet with tears in their eyes. In

this way the Pāṇḍavas, with hearts agitated with joy, impeded Kṛṣṇa's entry into the city.”

śreṣṭhaḥ pura-vayasyeṣu bhagavān vānaradhvajah || 3.3.13 ||

“Among the friends in the city, the Pāṇḍava Arjuna is the best.”

*asya rūpaṁ, yathā —
gāṇḍīva-pāṇiḥ kari-rāja-śuṇḍā
ramyorur indīvara-sundarābhaḥ |
rathāṅginā ratna-rathādhirohī
sa rohitākṣaḥ sutarām arājīt || 3.3.14 ||*

Arjuna's form:

“Arjuna, with Gāṇḍīva bow in hand, with thighs like elephant trunks, with the complexion of a blue lotus, and with reddish eyes, looked splendid as he mounted the jewel-studded chariot with Kṛṣṇa, holder of the *cakra*.”

*sakhyam, yathā —
paryañke mahati surāri-hantur aṅke
niḥśaṅka-praṇaya-niṣṭa-pūrva-kāyaḥ |
unmīlan-nava-narma-karmaṭho'yaṁ
gāṇḍīvī smita-vadanāmbujo vyarājīt || 3.3.15 ||*

Arjuna's friendship:

“Arjuna, with smiling face, looked splendid as he sat on the same large seat as Kṛṣṇa, placing his head on His bosom in affection without fear, expertly joking in original ways.”

*atha vraja-sambandhinaḥ —
kṣaṇādarśanato dīnāḥ sadā saha-vihāriṇaḥ |
tad-eka-jīvitāḥ proktā vayasyā vraja-vāsinaḥ |
ataḥ sarva-vayasyeṣu pradhānatvaṁ bhajanty amī || 3.3.16 ||*

The friends in Vraja:

“The friends in Vraja suffer from not seeing Kṛṣṇa even for a moment. They play with Him at all times and their very lives

depend on Kṛṣṇa. For this reason, they are considered chief among all the friends.”

*eṣāṁ rūpaṁ, yathā —
balānuja-sadṛg-varo-guṇa-vilāsa-veṣa-śriyaḥ
priyaṅkaraṇa-vallakī-dala-viṣāṇa-veṇv-aṅkitāḥ |
mahendra-maṇi-hāṭaka-sphaṭika-padma-rāga-tviṣaḥ
sadā praṇaya-śālinaḥ sahacarā hareḥ pāntu vaḥ || 3.3.17 ||*

Their forms:

“The cowherd friends of Kṛṣṇa are the same age as Kṛṣṇa, with similar qualities, activities, clothing and beauty. They are equipped with pleasing flutes, horns and vallakī leaves, and have complexions of dark blue, gold, crystal and ruby. Always filled with love of Kṛṣṇa, may they protect you!”

*sakhyaṁ, yathā —
unnidrasya yayus tavātra viratiṁ sapta kṣapās tiṣṭhato
hanta śrānta ivāsi nikṣīpa sakhe śrīdāma-pāṇau girim |
ādhir vidhyati nas tvam arṇaya kare kiṁ vā kṣaṇaṁ dakṣiṇe
doṣṇas te karavāma kāmam adhunā savyasya saṁvāhanam || 3.3.18 ||*

Their friendship:

“You have spend seven nights standing constantly without sleep holding up Govardhana. You must be very tired. O my friend Kṛṣṇa, throw the mountain into Śrīdāma’s hand. Our minds are very disturbed seeing You in this condition. Or at least place the mountain in Your right hand. Then we will be able to massage Your left hand.”

*yathā vā śrī-daśame [10.12.11] —
itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyāṁ gatānāṁ para-daivatena |
māyāśrītānāṁ nara-dārakeṇa
sārdham vijahruḥ kṛta-puṇya-puñjāḥ || 3.3.19 ||*

Another example, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.12.11]:

“In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?”

*eṣu kṛṣṇasya sakhyam, yathā —
sahacara-nikurambaṁ bhrātar ārya praviṣṭam
drutam agha-jaṭharāntaḥ-koṭare prekṣamāṇaḥ |
skhalad-aśīśira-bāṣpa-kṣālita-kṣāma-gaṇḍaḥ
kṣaṇam aham avasīdan śūnya-cittas tad āsam || 3.3.20 ||*

Kṛṣṇa’s friendship with the boys:

“O brother! O respected one! On seeing all My friends quickly enter into the stomach of the Agha demon, hot tears began flowing from My eyes, and My cheeks became thin. Being despondent, for some time My mind became vacant.”

*suhṛdaś ca sakhyāś ca tathā priya-sakhāḥ pare |
priya-narma-vayasyāś cety uktā goṣṭhe catur-vidhāḥ || 3.3.21 ||*

“There are four types of friends in Gokula: *suhṛt*, *sakha*, *priya-sakha* and *priya-narma-sakha*.”

*tatra suhṛdaḥ —
vātsalya-gandhi-sakhyām tu kiñcit te vayasādhikāḥ |
sāyudhās tasya duṣṭebhyaḥ sadā rakṣā-parāyaṇāḥ || 3.3.22 ||*

“The *suhṛts* have friendship mixed with a tinge of *vatsala*. They are slightly older than Kṛṣṇa, and carry weapons, always ready to protect Kṛṣṇa from demons.”

subhadra-maṇḍalibhadra-bhadravardhana-gobhaṭāḥ |
yakṣendrabhaṭa-bhadrāṅga-vīrabhadra mahā-guṇāḥ |
vijayo balabhadrādyāḥ suhṛdas tasya kīrtitāḥ || 3.3.23 ||

“Subhadra, Maṇḍalibhadra, Bhadravardhana, Gobhaṭa, Yakṣa, Indrabhaṭa, Bhadrāṅga, Vīrabhadra, Mahāguṇa, Vijaya and Balabhadra are some of the *suhṛts*.”

eṣāṁ sakhyam, yathā —
dhunvan dhāvasi maṇḍalāgram amalāṁ tvam maṇḍalibhadra kim
gurvīm nārya gadām gṛhāṇa vijaya kṣobham vṛthā mā kṛthāḥ |
śaktim na kṣīpa bhadravardhana puro govardhanam gāhate
garjann eṣa ghano balī na tu balīvardākṛtir dānavah || 3.3.24 ||

Their friendship:

“O Maṇḍalibhadra! Why are you running around swinging that sword? O respectable Balarāma! Don’t take up that heavy club. Vijaya! Do not uselessly become agitated. Bhadravardhana! Do not throw your strength around. What is approaching Govardhana and making a powerful roaring sound is not the powerful demon Ariṣṭāsura with a bull shape, but only a cloud.”

suhṛtsu maṇḍalibhadra-balabhadrau kilottamau || 3.3.25 ||

“Among the *suhṛts*, Maṇḍalibhadra and Balarāma are the best.”

atra maṇḍalibhadrasya rūpam, yathā —
pātala-pātala-sad-aṅgo lakuṭa-karaḥ śekhara śikhaṇḍena |
dyuti-maṇḍalī-mali-nibhām bhāti dadhan maṇḍalibhadraḥ || 3.3.26 ||

The form of Maṇḍalibhadra:

“Maṇḍalibhadra appears with a pink cloth decorating his shining

limbs, club in hand, peacock feather on his head, with the shining black complexion of a bee.”

*asya sakhyaṁ, yathā —
vana-bhramaṇa-kelibhir gurubhir ahni khinnīkṛtaḥ
sukhaṁ svapitu naḥ suhṛd vraja-niśānta-madhye niśi |
ahaṁ śīrasi mardanaṁ mṛdu karomi karṇe kathāṁ
tvam asya viṣṭjann alaṁ subala sakthinī lālaya || 3.3.27 ||*

The friendship of Maṇḍalibhadra:

“Our friend Kṛṣṇa has become very tired because of wandering around playing in the forest for a long time. Now He should sleep comfortably in His house in Vraja at night. I will gently massage His head. Subala! You should massage His legs while speaking in His ear.”

*baladevasya rūpaṁ, yathā —
gaṇḍāntaḥ-sphurad-eka-kuṇḍalam ali-cchannāvataṁsotpalaṁ
kastūrī-kṛta-citrakaṁ pṛthu-hṛdi bhrājiṣṇu guñjā-srajam |
taṁ vīraṁ śarad-ambuda-dyuti-bharaṁ saṁvīta-kālāmbaraṁ
gambhīra-svanitaṁ pralamba-bhujam ālambe pralamba-dviṣam ||
3.3.28 ||*

The form of Balarāma:

“I take shelter of Baladeva, the enemy of Pralambha. On the edge of His cheek dangles one earring. The lotuses decorating His ears are covered with bees. His *tilaka* is made of musk. On His broad chest shines a *guñja*-berry necklace. His complexion is as white as an autumn cloud. His cloth is blue, His voice is deep, and His arms hang down to His knees.”

*asya sakhyaṁ, yathā —
jani-tithir iti putra-prema-saṁvītayāhaṁ
snapayitum iha sadmany ambayā stambhito'smi |
iti subala girā me sandiśa tvaṁ mukundaṁ
phaṇi-pati-hrada-kacche nādyā gaccheḥ kadāpi || 3.3.29 ||*

Baladeva's friendship:

“Today is My birth tithi; therefore My affectionate mother has kept me at home to bathe Me. Subala! Tell Kṛṣṇa that I said that He should by no means go to Kāliya's lake today.”

atra sakhāyaḥ —

*kaniṣṭha-kalpāḥ sakhyena sambandhāḥ prīti-gandhinā |
viśāla-vṛṣabhaurjasvi-devaprashta-varūthapāḥ || 3.3.30 ||
maranda-kusumāpīḍa-maṇibandha-karandhamāḥ |
ity-ādayaḥ sakhāyo'sya sevā-sakhyaika-rāgiṇaḥ || 3.3.31 ||*

The sakhas:

“Friends who are slightly younger than Kṛṣṇa, who have a touch of *dāsya* in relation with Kṛṣṇa are called *sakhas*. They are very attached to the happiness derived from serving Kṛṣṇa. Among them are Viśāla, Vṛṣabha, Ojasvi, Devaprashta, Varūthapa, Maranda, Kusumāpīḍa, Maṇibandha and Karandhama.”

eṣāṁ sakhyaṁ, yathā —

*viśāla visinī-dalaiḥ kalaya bijana-prakriyāṁ
varūthapa vilambitālaka-varūtham utsāraya |
mṛṣā vṛṣabha jalpitaṁ tyaja bhajāṅga-saṁvāhanaṁ
yad-ugra-bhuja-saṅgare gurum agāt klamaṁ naḥ sakhā || 3.3.32 ||*

Their friendship:

“Today our friend has become very tired because of intense combat. Viśāla, fan Him with a lotus leaf. Varūthapa, tidy up His hair! Vṛṣabha, massage His limbs without unnecessary talk!”

sarveṣu sakhiṣu śreṣṭho devapras tho'yam īritaḥ || 3.3.33 ||

“Among the *sakhas*, Devaprashta is known as the best.”

*tasya rūpaṁ, yathā —
bibhrad geṇḍum pāṇḍurodbhāsa-vāsāḥ
pāśā-baddhottuṅga-maulir balīyān |
bandhūkābhaḥ sindhur aspardi-līlo
devaprasthaḥ kṛṣṇa-pārśvaṁ pratasthe || 3.3.34 ||*

Devaprastha's form:

“With a ball in his hand, with light yellow cloth, topknot tied with a cord and red complexion, strong Devaprastha, romping around like the king of the elephants, walks by Kṛṣṇa's side.”

*asya sakhyaṁ, yathā —
śrīdāmaḥ pṛthulāṁ bhumāṁ abhi śīro vinyasya viśrāmiṇaṁ
dāmaḥ savya-kareṇa ruddha-hṛdayaṁ śayyā-virājat-tanum |
madhye sundari kandarasya padayoḥ saṁvāhanena priyaṁ
devaprastha itaḥ kṛtī sukhayati premṇā vrajendrātmajam || 3.3.35 ||*

Devaprastha's friendship:

“O beautiful young woman! In a mountain cave, Kṛṣṇa lay down and rested His head in the broad arms of Śrīdāma, with Dāma's left hand covering His chest. Expert Devaprastha gave pleasure to his beloved Kṛṣṇa by massaging His feet with affection.”

*atha priya-sakhāḥ —
vayas-tulyāḥ priya-sakhā sakhyaṁ kevalam āśritāḥ |
śrīdāmā ca sudāmā ca dāmā ca vasudāmakāḥ || 3.3.36 ||
kiṅkiṇi-stokakṛṣṇāṁśu-bhadrāsena-vilāsinaḥ |
puṇḍarīka-viṭaṅkākaṣa-kalabiṅkādayo'py amī || 3.3.37 ||*

Priya-sakhas:

“Those who are the same age as Kṛṣṇa, with only pure sakhya-rati, are called priya-sakhas. Śrīdāma, Sudāma, Dāma, Vasudāma, Kiṅkiṇi, Stokakṛṣṇa, Aṁśu, Bhadrāsena, Vilāsī, Puṇḍarīka, Viṭaṅka and Kalabiṅka are priya-sakhas.”

*ramayanti priya-sakhāḥ kelibhir vividhaiḥ sadā |
niyuddha-daṇḍa-yuddhādi-kautukair api keśavam || 3.3.38 ||*

“The *priya-sakhas* give pleasure to Kṛṣṇa by hand-to-hand combat, stick fighting and other sports.”

*eṣāṁ sakhyaṁ, yathā —
sagadgada-padair harim hasati ko’pi vakroditaiḥ
prasārya bhujayor yugaṁ pulaki kaścīd āśliṣyati |
kareṇa calatā dṛṣau nibhṛtam etya rundhe paraḥ
kṛṣāṅgi sukhayanty amī priya-sakhāḥ sakhāyaṁ tava || 3.3.39 ||*

Their friendship:

“One *priya-sakha* jokes using puns in a choked voice. Another embraces Kṛṣṇa with arms full of goosebumps. Another sneaks up behind Kṛṣṇa and covers His eyes with his quick hands. O thin-waisted woman! In this way the *priya-sakhas* give pleasure to Your friend Kṛṣṇa.”

eṣu priya-vayasyeṣu śrīdāmā pravaro mataḥ || 3.3.40 ||

“Among the *priya-sakhas*, Śrīdāma is the chief.”

*tasya rūpam, yathā —
vāsaḥ piṅgam bibhrataṁ śṛṅga-pāṇim
baddha-spardhaṁ sauhṛdān mādhavena |
tāmroṣṇīṣaṁ śyāma-dhāmābhīrāmaṁ
śrīdāmānam dāma-bhājam bhajāmi || 3.3.41 ||*

Śrīdāma’s form:

“I worship Śrīdāma, with greenish-yellow cloth and dark blue complexion, holding a horn in his hand, wearing a copper-colored turban and a flower garland. Out of friendship, he competes with Kṛṣṇa.”

*sakhyaṁ, yathā —
tvaṁ naḥ projjhya kaṭhōra yāmuna-taṭe kasmād akasmād gato
diṣṭyā dṛṣṭim ito’si hanta niviḍāśleṣaiḥ sakhīn prīṇaya |
brūmaḥ satyam adarśane tava manāk kā dhenavaḥ ke vayaṁ
kim goṣṭhaṁ kim abhīṣṭam ity acirataḥ sarvaṁ viṇyasyati || 3.3.42 ||*

His friendship:

“You are so cruel! Why did You suddenly leave us at the bank of the Yamunā and go away? We are very fortunate to have seen You. Now, please us by giving us a strong embrace. Not seeing You for even a short time, the cows, ourselves, the cowsheds, and Your *gopīs* all fall into the worst misfortune.”

*atha priya-narma-vayasyāḥ —
priya-narma-vayasyās tu pūrvato'py abhito varāḥ |
ātyantika-rahasyeṣu yuktā bhāva-viśeṣiṇaḥ |
subalārjuna-gandharvās te vasantojjvalādayaḥ || 3.3.43 ||*

“The *priya-narma-sakhas* are superior to the *suhṛts*, *sakhas* and *priya-sakhas*, and possess a very special *bhāva*. They engage in the most confidential pastimes. Subala, Arjuna, Gandharva, Vasanta and Ujjvala are *priya-narma-sakhas*.”

*eṣāṁ sakhyam, yathā —
rādhā-sandeśa-vṛndam kathayati subalaḥ paśya kṛṣṇasya karṇe
śyāmā-kandarpa-lekham nibhṛtam upaharaty ujjvalaḥ pāṇi-padme |
pālī-tāmbūlam āsyē vitarati caturaḥ kokilo mūrdhni dhatte
tārā-dāmeti narma-ṣraṇayi-sahacarās tanvi tanvanti sevām || 3.3.44 ||*

Their friendship:

“O thin-waisted woman! Subala is whispering information about Rādhā in Kṛṣṇa’s ear. Ujjvala is handing Śyāma’s love letter to Kṛṣṇa in a solitary place. Catura is offering betel nut given by Pālī into Kṛṣṇa’s mouth. Kokila is putting a garland sent by Tārā over Kṛṣṇa’s head. In this way the *priya-narma-sakhas* serve Kṛṣṇa.”

priya-narma-vayasyeṣu prabalau subalārjunau || 3.3.45 ||

“Among the *priya-narma-sakhas*, Subala and Ujjvala are the chief.”

*tatra subalasya rūpaṁ, yathā —
tanu-ruci-vijita-hiraṇyaṁ hari-dayitaṁ hāriṇaṁ harid-vasanam |
subalaṁ kuvalaya-nayanaṁ naya-nandita-bāndhavaṁ vande ||
3.3.46 ||*

Subala's form:

“I offer my respects to Subala, with a complexion that conquers gold, who wears a pearl necklace and a green cloth, whose eyes are like blue lotuses, and who gives joy to his friends by his conduct.”

*asya sakhyaṁ, yathā —
vayasya-goṣṭhyāṁ akhileṅgiteṣu
viśāradāyāṁ api mādhasya |
anyair durūhā subalena sārdaṁ
saṁjñā-mayī kāpi babhūva vārtā ||3.3.47||*

Subala's friendship:

“Mādhava discussed topics full of allusions difficult to understand by others with Subala, since Subala was most expert among all the friends in grasping Kṛṣṇa's hints.”

*ujjvalasya rūpaṁ, yathā —
aruṇāmbaram uccalekṣaṇaṁ
madhu-ṣuṣpa-balibhiḥ prasādhitaṁ |
hari-nīla-ruciṁ hari-priyaṁ
maṇi-hārojjvalam ujjvalaṁ bhaje ||3.3.48||*

The form of Ujjvala:

“I worship Ujjvala, dear to the Lord, with his orange cloth, restless eyes, complexion dark blue like Kṛṣṇa's. He is decorated with spring flowers and wears a jewel necklace.”

*asya sakhyaṁ, yathā —
śaktāsmi mānam avitum katham ujjvalo'yaṁ*

dūtaḥ sameti sakhi yatra milaty adūre |
sāpatrapāpi kulajāpi ṭativratāpi
kā vā vṛṣasyati na goṇa-vṛṣaṁ kiśorī || 3.3.49 ||

Ujjvala's friendship:

**“O friend! Not far off, Kṛṣṇa's messenger Ujjvala is approaching.
How will I protect My honor? Is there any chaste, shy,
respectable woman here who would remain without desiring the
best of cowherd boys, as he approaches?”**

ujjvalo'yaṁ viśeṣeṇa sadā narmokti-lālasaḥ || 3.3.50 ||

“Ujjvala always has a particular longing for joking.”

yathā —
sphurad-atanu-taraṅgāvardhitānalpa-velaḥ
sumadhura-rasa-rūṇo durgamāvāra-pāraḥ |
jagati yuvati-jātir nimnagā tvaṁ samudras
tad iyaṁ aghahara tvām eti sarvādhvanaiva || 3.3.51 ||

An example:

**“O killer of Agha! You are an incomparable ocean of sweet *rasa*,
and like the high tide, You transgress all the boundaries of
morality. The young women of this world are rivers filled with
the waves of love. Whatever path they take, they wind up
meeting You.”**

eteṣu ke'pi śāstreṣu ke'pi lokeṣu viśrutāḥ || 3.3.52 ||

**“Among all the friends, some are famous in the scriptures and
some are famous through local stories.”**

nitya-priyāḥ sura-carāḥ sādhakāś ceti te tridhā |
kecid eṣu sthirā jātyā mantrivat tam upāsate || 3.3.53 ||
taṁ hāsayanti cāpalāḥ kecid vaihāsikopamāḥ |
kecid ārjava-sāreṇa saralāḥ śīlayanti tam || 3.3.54 ||

*vāmā vakrīma-cakreṇa kecid vismāyayanty amum |
kecit pragalbhāḥ kurvanti vitanḍām amunā |
saumyāḥ sūṇṭayā vācā dhanyā dhinvanti taṁ pare || 3.3.55 ||*

“There are three types of friends: *nitya-priya* [*nitya-siddha*], *devatā* [described previously] and *sādhana-siddha*. Some, steady and acting like advisors, worship Kṛṣṇa. Others have a fickle nature and make Kṛṣṇa laugh in the manner of jesters. Others, with meek nature, make Him happy by their serious behavior. Others astonish Him by their crooked behavior. Other confident friends argue with Him. Some peaceful, fortunate boys please Him with truthful, pleasing words.”

*evaṁ vividhayā sarve prakṛtyā madhurā amī |
pavitra-maitrī-vaicitrī-cārutām upacinvate || 3.3.56 ||*

“The sweet friends increase the wonder and pleasure of pure friendship with Kṛṣṇa by possessing various natures.”

*atha uddīpanāḥ —
uddīpanā vayo-rūpa-śṛṅga-veṇu-darā hareḥ |
vinoda-narma-vikrānti-guṇāḥ preṣṭha-janās tathā |
rāja-devāvatārādi-ceṣṭānukaraṇādayaḥ || 3.3.57 ||*

“The *uddīpanas* for *preyo-rasa* are the Lord’s age, His form, horn, flute, conch, sports, joking, heroism, His intimate devotees, and imitating the actions of kings and *devatās*.”

*atha vayaḥ —
vayaḥ kaumāra-ṭaṅgaṇḍa-kaiśoraṁ ceha sammatam |
goṣṭhe kaumāra-ṭaṅgaṇḍe kaiśoraṁ pura-goṣṭhayaḥ || 3.3.58 ||*

“According to the wise, Kṛṣṇa has three ages: *kumāra*, *ṭaṅgaṇḍa* and *kaiśora*. Kṛṣṇa is visible in *kumāra* and *ṭaṅgaṇḍa* ages only in Gokula, but He is visible in *kaiśora* age in Gokula, Mathurā and Dvārakā.”

tatra kaumāraṁ, yathā —

kaumāraṁ vatsale vācyaṁ tataḥ saṅkṣīpya likhyate || 3.3.59 ||

“Kumāra age is suitable for vatsala-rasa. Therefore it will be described here only briefly.”

yathā śrī-daśame [10.13.11] —

bibhrad veṇuṁ jaṭhara-ṭaṭayoh śṛṅga-vetre ca kakṣe

vāme pāṇau masṛṇa-kavalaṁ tat-phalāny aṅgulīṣu |

tiṣṭhan madhye sva-ṇṇarīḥ do hāsayan narmabhiḥ svaiḥ

svarge loka miṣati bubhuje yajña-bhug bāla-keliḥ || 3.3.60 ||

An example from the Tenth Canto of Śrīmad-Bhāgavatam [10.13.11]:

“Kṛṣṇa is yajña-bhuk—that is, He eats only offerings of yajña—but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest.”

atha paugandam —

ādyaṁ madhyaṁ tathā śeṣaṁ paugandam ca tridhā bhavet || 3.3.61 ||

“The pauganda age has three divisions: beginning, middle and end.”

tatra ādyaṁ paugandam —

adharādeḥ sulauhityaṁ jaṭharasya ca tānavam |

kambu-grīvodgamādyāṁ ca paugande prathame sati || 3.3.62 ||

“In the first part of *pauganḍa* age, His lips are very red, His waist is thin, and three lines appear on His throat like a conch.”

yathā —

tundaṁ vindati te mukunda śanakair aśvatta-patra-śriyaṁ
kaṇṭhaṁ kambuvad ambujākṣa bhajate rakhā-trayīm ujñvalām |
ārundhe kuruvinda-kandala-ruciṁ bhū-candra danta-cchado
lakṣmīr ādhunikī dhinoti suhṛdām akṣiṇi sā kāpy asau || 3.3.63 ||

An example:

“O Kṛṣṇa! Your has the beauty of an *aśvattha* leaf. O lotus-eyed one! Your throat is beautified by three lines like a conch. O moon on earth! Your lips conquer the red effulgence of fresh rubies. What can be said? This new, indescribable beauty is giving bliss to the eyes of Your friends.”

puṣpa-maṇḍana-vaicitrī citrāṇi giri-dhātubhiḥ |
pīta-paṭṭa-dukūlādyam iha proktaṁ prasāadhanam || 3.3.64 ||

“In the beginning of the *pauganḍa* age, there are varieties of flower ornaments on Kṛṣṇa, markings on His body made of minerals, and yellow silk cloth.”

sarvāṭavī-pracāreṇa naicikī-caya-cāraṇam |
niyuddha-keli-nṛtyādi-śikṣārambho'tra ceṣṭitam || 3.3.65 ||

“The activities of this age are herding the calves in all the forests, learning hand-to-hand combat, playing games and dancing.”

yathā —

vṛndāraṇye samastāt surabhiṇi surabhī-vṛnda-rakṣā-vihārī
guñjāhārī śikhaṇḍa-prakaṭita-mukutaḥ pīta-paṭṭāmbara-śrīḥ |
karṇābhyaṁ karṇikāre dadhad alam urasā phulla-mallīka-mālyam
nṛtyan dor-yuddha-raṇge naṭavad iha sakhīn nandayaty eṣa kṛṣṇaḥ ||
3.3.66 ||

An example:

“Kṛṣṇa wore a *guñja*-berry necklace, a crown of peacock feathers, *karṇika* flowers on His ears, a jasmine garland on His chest, and yellow silk cloth. Absorbed in the pastime of protecting the cows of glorious Vṛndāvan, dancing like an actor in the combat arena, He gave bliss to his friends.”

*atha madhya-paugaṇḍam —
nāsā suśikharā tuṅgā kapolau maṇḍalākṛtī |
pārśvādy-aṅgaṁ suvalitaṁ paugaṇḍe sati madhyame || 3.3.67 ||*

“In the middle of *paugaṇḍa* age, the tip of His nose becomes raised, His cheeks become round and His sides and other bodily parts become graceful.”

*yathā —
tila-kusuma-vihāsi-nāsikā-śrīr
nava-maṇi-darpaṇa-darpa-nāśi-gaṇḍaḥ |
harir iha parimṛṣṭa-pārśva-sīmā
sukhayati suṣṭhu sakhīn sva-śobhayaiva || 3.3.68 ||*

An example:

“The beauty of His nose derides the sesame flower, His cheeks crush the beauty of a mirror made of fresh jewels and His smooth thorax is raised. Kṛṣṇa gave happiness to His friends by this beauty.”

*uṣṇīṣaṁ paṭṭa-sūtrotha-pāśenātra taḍit-tviṣā |
yaṣṭiḥ śyāmā tri-hastocā svarṇāgrety ādi-maṇḍanam |
bhāṇḍīre kṛīḍanaṁ śailoddhāraṇādyam ca ceṣṭitam || 3.3.69 ||*

“The decorations of middle *paugaṇḍa* age are a turban ties with silk cords shining like lightning and a black staff four and a half feet long with golden tips. The activities of the middle *paugaṇḍa* age are playing in the Bhāṇḍīra Forest and climbing Govardhana.”

yathā —

yaṣṭīm hasta-traya-parimitām prāntayoḥ svarṇa-baddhām
bibhral-līlām caṭula-camarī-cāru-cūḍojjvala-śrīḥ |
baddhoṣṇīṣaḥ puraṭa-rucinā paṭṭi-pāṣeṇa pārśve
paśya krīḍan sukhayati sakhe mitra-vṛndaṁ mukundaḥ || 3.3.70 ||

“O friend! Look in that direction. Mukunda, shining brightly with a clump of flower buds on His head, wearing a turban bound by a golden cloth cord, holding a black staff four and a half feet long capped at both ends with gold, is giving bliss to His friends.”

paugaṇḍa-madhya evāyaṁ harir dīvyan virājate |
mādhyuryādbhuta-rūpatvāt kaiśorāgrāmśa-bhāg iva || 3.3.71 ||

“In the middle of the *paugaṇḍa* age the Lord, engaged in playing seems to partake of the first part of the *kaiśora* age because of having an astonishing form caused by His sweetness.”

atha śeṣa-paugaṇḍam —
veṇī nitamba-lambāgrā līlālaka-latā-dyuti |
aṁsayos tuṅgatety ādi paugaṇḍe carama sati || 3.3.72 ||

“At the end of His *paugaṇḍa* age, Kṛṣṇa has a long braid extending to His waist, locks of hair falling playfully, and strong shoulders.”

yathā —
agre līlālaka-latikayālāṅkṛtaṁ bibhrad-āśyaṁ
cañcad-veṇī-śikhara-śikhayā cumbita-śreṇi-bimbaḥ |
uttuṅgāṁśa-cchavir aghaharo raṅgam aṅga-śrīyaiva
nyasyann eva priya-savayasāṁ gokulān nirjihite || 3.3.73 ||

“With His locks of hair falling playfully over His face, with His braid of hair reaching to His hips and full shoulders, the killer of Agha departs from Gokula, giving pleasure to His friends by His physical beauty.”

uṣṇīṣe vakrimā lilā-sarasī-ruha-pāṇitā |
kāśmīreṇordhva-puṇḍrāḍyam iha maṇḍanam īritam || 3.3.74 ||

“The ornaments of late *paugaṇḍa* age are His tilted turban, the play lotus in His hand and saffron *tilaka* on His forehead.”

yathā —
uṣṇīṣe dara-vakrimā kara-tale vyājṛmbhi-lilāmbujam
gaura-śrīr alike kilordhva-tilakaḥ kastūrikā-bindumān |
veśaḥ keśava peśalaḥ subalam apy āghūrṇayaty adya te
vikrāntam kim uta svabhāva-mṛdulām goṣṭhābalānām tatim || 3.3.75 ||

“O Keśava! Your attractive clothing—the tilted turban, the play lotus in Your hand, the golden *tilaka* on Your forehead and the dot of musk—are making me courageous Subala, completely dizzy! How much more will this affect the naturally soft *gopīs*!”

atra bhaṅgī girām narma-sakhaiḥ karṇa-kathā-rasaḥ |
eṣu gokula-bālānām śrī-ślāghety-ādi-ceṣṭitam || 3.3.76 ||

“The activities of the late *paugaṇḍa* age are word play, enjoying intimate conversations with the *narma-sakhas*, and praising the forms of the young girls of Gokula in front of His friends.”

yathā —
dhūrtas tvaṁ yad avaiṣi hṛd-gatam ataḥ karṇe tava vyāhare
keyam mohanatā-samṛddhir adhunā godhuk-kumārī-gaṇe |
atrāpi dyuti-ratna-rohaṇa-bhuvo bālāḥ sakhe pañca-śāḥ
pañceṣur jagatām jaye nija-dhurām yatrārpayan mādyati || 3.3.77 ||

“Kṛṣṇa! You are crafty, because You have understood what is in my heart. Therefore I am whispering in Your ear that the *gopīs* are now showing increased power of bewildering. Among the young girls, five or six have become most attractive. It seems that Cupid has become mad with bliss, giving them his own duty of conquering the world.”

atha kaiśoram —

kaiśoram pūrvam evoktaṁ saṅkṣeṇocyate tataḥ || 3.3.78 ||

“The *kaiśora* age was previously described [beginning with 2.1.313], and thus here it will only be described in brief.”

yathā —

*paśyotsikta-balī-trayī-vara-late vāsas taḍin-mañjule
pronmīlad-vana-mālikā-parimala-stome tamāla-tviṣi |
ukṣaty ambaka-cātakān smīta-rasair dāmodarāmbhodhare
śrīdāmā ramaṇīya-roma-kalikākīrṇāṅga-śākhī babhau || 3.3.79 ||*

“See! The best of creepers with three prominent folds, clothed in attractive lightning, replete with the fragrance of blossoming forest flowers, with the radiance of the black *tamāla* tree, the cloud in the form of Dāmodara, quenches with full delight the thirst of the devotees’ eyes, which are like *cātaka* birds seeing immanent rain. Consequently Śrīdāma remains standing like a tree whose braches are erupting with pleasing bristles.”

*prāyaḥ kiśora evāyaṁ sarva-bhakteṣu bhāsate |
tena yauvana-śobhāsyā neha kācit prapañcitā || 3.3.80 ||*

“Kṛṣṇa of *kaiśora* age is most attractive to all the devotees. Thus the beauty of *yauvana* age does not appear in Him, and is not described herein.”

atha rūpaṁ, yathā —

*alaṅkāram alaṅkṛtvā tavāṅgaṁ paṅkajekṣaṇa |
sakhīn kevalam evedaṁ dhāmnā dhīman dhinoti naḥ || 3.3.81 ||*

The form of Kṛṣṇa as *uddīpana*:

“O lotus-eyed Kṛṣṇa! Intelligent boy! What is the use of decorating Your body with ornaments? Your body pleases us friends with its own luster.”

*atha śṛṅgaṁ, yathā —
vraja-nīja-vaḍabhī-vitardikāyām
uśasi viṣāṇa-vare ruvaty udagram |
ahaha savayasām tadīya-romṇām
api nivahāḥ samam eva jāgrati sma || 3.3.82 ||*

The horn as *uddīpana*:

“When the horn sounded loudly from the steps on the rooftop pavilion in the summer season of Vraja, all the cowherd boys awoke with hair standing on end.”

*veṇur, yathā —
suhṛdo na hi yāta kātārā
harim anveṣṭum itaḥ sutām raveḥ |
kathayann amum atra vaiṇava-
dhvani-dūtaḥ śikhare dhinoti naḥ || 3.3.83 ||*

The flute as *uddīpana*:

“O friends! Do not go to the bank of the Yamunā to search for Kṛṣṇa in despair, for the messenger in the form of the flute sounding from the top of Govardhana is telling us about Him and giving us pleasure.”

*śaṅkho, yathā —
pāñcālī-patayaḥ śrutvā pāñcajanyaśya nisvanam |
pañcāśya paśya muditāḥ pañcāśya-pratimāṁ yayuḥ || 3.3.84 ||*

The conch as *uddīpana*:

“Look, the five Paṇḍavas hearing the sound of the Pāñcajanya conch, become white like Lord Śiva in great joy.”

*vinodo, yathā —
sphurad-aruṇa-dukūlaṁ jāguḍair gaura-gātraṁ
kṛta-vara-kavarikaṁ ratna-tāṭaṅka-karṇam |
madhuripum iha rādhā-veṣam udvīkṣya sākṣāt
priya-sakhi subalo’bhūd vismitaḥ sa-smitaś ca || 3.3.85 ||*

Diversions as *uddīpana*:

“Dear friend! When Kṛṣṇa put on Rādhā’s clothing and appeared with bright pink cloth, golden limbs smeared with kunkuma, hair bound up beautifully and earrings, Subala was astonished and smiled.”

athānubhāvāḥ —

niyuddha-kanduka-dyūta-vāhya-vāhādi-kelibhiḥ |
laguḍālaguḍi-kṛīḍā-saṅgaraiś cāsya toṣaṇam || 3.3.86 ||
ṭalyaṅkāśana-dolāsu saha-svāpōpaveśanam |
cāru-citra-parīhāso vihāraḥ salilāśaye || 3.3.87 ||
yugmatve lāsya-gānādyāḥ sarva-sādhāraṇāḥ kriyāḥ || 3.3.88 ||

“Pleasing Kṛṣṇa with hand-to-hand combat, playing ball and dice, riding on each other’s shoulders, stick fighting, sleeping and sitting with Kṛṣṇa on a bed, seat or swing; telling pleasing jokes, playing in the water and singing and dancing with Kṛṣṇa are the activities [*anubhāvas*] common to all types of friends.”

tatra niyuddhena toṣaṇam, yathā —

aghahara jita-kāśi yuddha-kaṇḍūla-bāhus
tvam aṭasi sakhi-goṣṭhyām ātma-vīryam stuvānaḥ |
kathaya kim u mamoccaiś caṇḍa-dor-daṇḍa-ceṣṭā-
vīramita-raṇa-raṅgo niḥsahāṅgaḥ sthito’si || 3.3.89 ||

Pleasing Kṛṣṇa by combat:

“Killer of Agha! Thinking that You are victorious, with arms itching for battle, You wander among Your friends praising Your prowess. But tell me, seeing the action of my thick arms, having given up all Your eagerness to fight, can You remain standing there with weak limbs?”

yuktāyuktādi-kathanam hita-kṛtye pravartanam |
prāyaḥ pūraḥsaratvādyāḥ suhṛdām īritāḥ kriyāḥ || 3.3.90 ||

“The activities of the *suhṛts* [the friends older than Kṛṣṇa] are giving advice on what should be done or not done, engaging in beneficial acts and being eager to perform all types of service.”

tāmbulādy-arpaṇam vaktre tilaka-sthāsaka-kriyā |
patrāṅkura-vilekhādi sakhinām karma kīrtitam || 3.3.91 ||

“Putting *tāmbula* in Kṛṣṇa’s mouth, applying His *tilaka*, smearing sandalwood paste on His body and painting designs on His face are the activities of the *sakhas* [friends younger than Kṛṣṇa].”

nirjiti-karaṇam yuddhe vastre dhṛtvāsya karṣaṇam |
puṣpādyācchedanaṁ hastāt kṛṣṇena sva-prasādhanaṁ |
hastāhasti-prasaṅgādyāḥ proktāḥ priya-sakha-kriyāḥ || 3.3.92 ||

“Defeating Kṛṣṇa in battle, pulling His cloth, stealing flowers and other things from His hand, being decorated by Kṛṣṇa and hand-to-hand combat are the activities of the *priya-sakhas* [friends of equal age to Kṛṣṇa].”

dūtyam vraja-kīṣorīṣu tāsām praṇaya-gāmitā |
tābhiḥ keli-kalau sāksāt sakhyuḥ pakṣa-parigrahaḥ || 3.3.93 ||
asāksāt sva-sva-yūtheṣā-pakṣa-sthāpana-cāturī |
karṇākaraṇi-kathādyāś ca priya-narma-sakha-kriyāḥ || 3.3.94 ||

“Carrying messages among the young women of Vraja, encouraging the *gopīs*’ love for Kṛṣṇa, taking Kṛṣṇa’s side with the *gopīs* when Kṛṣṇa is not present, showing skill at siding with the chief *gopīs* when Kṛṣṇa is present but the other *gopīs* are not, and arguing intensely by whispering in each others’ ears are the activities of the *priya-narma-sakhas*.”

vanya-ratnālaṅkārair mādhavasya prasādhanaṁ |
purāṣa tauryatrikaṁ tasya gavām sambhālana-kriyāḥ || 3.3.95 ||
aṅga-saṁvāhanaṁ mālya-guṇphaṇam bījanādayaḥ |
etāḥ sādharmaṇā dāsair vayasyānām kriyā matāḥ |
pūrvokteṣv aparāś cātra jñeyā dhīrair yathocitam || 3.3.96 ||

“Decorating Kṛṣṇa with forest flowers and jeweled ornaments, singing and dancing before Kṛṣṇa, caring for the cows, massaging His body, fanning Him are activities that the friends share with the *dāsas*. Among all the *anubhāvas* [activities] mentioned previously, some that are suitable, though not mentioned here, are also accepted by the wise as the *anubhāvas* of the friends.”

*atha sāttvikāḥ, tatra stambho, yathā —
niṣkrāmantam nāgam unmathya kṛṣṇam
śrīdāmāyam drāk pariṣvaktu-kāmaḥ |
labdha-stambhau sambhramārambha-śālī
bāhu-stambhau paśya notkṣeptum iṣṭe || 3.3.97 ||*

Sāttvika-bhāvas, paralysis:

“When Kṛṣṇa emerged from the water after conquering Kālīya, Śrīdāma wanted to embrace Him immediately, but his thick arms became paralyzed and he was unable to lift them.”

*svedo, yathā —
krīḍotsavānanda-rasaṁ mukunde
svāty-ambude varṣati ramya-ghoṣe |
śrīdāma-mūrtir vara-śuktir eṣā
svedāmbu-muktā-paṭalīm prasūte || 3.3.98 ||*

Perspiration:

“When the cloud called Mukunda appeared during the period when the moon entered the Svāti nakṣatra, made pleasant sounds [of rumbling or of the flute] and rained blissful showers of joyful pastimes, the oyster in the form of Śrīdāma [giver of wealth] began to produce pearls of perspiration.”

*romāñco, yathā dāna-keli-kaumudyām [37] —
api guru-puras tvām utsaṅge nidhāya visaṅkaṭe
vipula-pulakollāsaṁ svarā pariṣvajate hariḥ |
praṇayati tava skandhe cāsau bhujaṁ bhujagoṣamaṁ
kva subala purā siddha-kṣetre cakatha kiyat-tapaḥ || 3.3.99 ||*

Hair standing on end, from the *Dāna-keli-kaumudī*:

“O Subala! You are fortunate because in the presence of the elders you embrace Kṛṣṇa freely, spreading out your arms with hairs standing on end, and Kṛṣṇa places His arm on your shoulder. Tell me, at which pure holy place did you perform innumerable austerities?”

*svara-bhedādi catuṣkaṁ, yathā —
praviṣṭavati mādhave bhuja-rāja-bhājam hradam
tadīya-suhṛdas tadā pṛthula-vepathu-vyākulāḥ |
vivarna-vapuṣaḥ kṣaṇād vikaṭa-gharghara-dhmāyino
nīpatya nikaṭa-sthalī-bhuvi suṣuptim ārebhire || 3.3.100 ||*

Trembling, change of color, choking of the voice, fainting:
“When Kṛṣṇa entered into Kālīya’s lake, the friends became afflicted with trembling. They lost their color and could not speak properly for some time. They fell on the ground and became unconscious.”

*aśru, yathā —
dāvaṁ samīkṣya vicarantam iṣīka-tulais
tasya kṣayārtham iva bāṣpa-jharaṁ kirantī |
svām apy upekṣya tanum ambuja-māla-bhāriṇḥ
ābhīra-vīthir abhito harim āvariṣṭa || 3.3.101 ||*

Tears:

“Seeing the forest fire spread around through the cotton from the dry reeds, Kṛṣṇa’s friends, not considering their own bodies, surrounded Kṛṣṇa on all sides, appearing to extinguish the fire with the tears from their eyes.”

*atha vyabhicāriṇaḥ —
augryaṁ trāsaṁ tathālasyaṁ varjayitvākhilāḥ pare |
rase preyasi bhāva-jñaiḥ kathitā vyabhicāriṇaḥ || 3.3.102 ||
tatrāyoge madam harṣaṁ garvaṁ nidrāṁ dhṛtiṁ vinā |
yoge mṛtiṁ klamaṁ vyādhiṁ vināpasmṛti-dīnate || 3.3.103 ||*

“Those knowledgeable of *bhāva* say that all the *vyābhicārī-bhāvas* except *augrya*, *trāsa* and *alāśya* are present in *preyo-rasa*. However in separation from Kṛṣṇa, *mada*, *harṣa*, *garva*, *nidrā* and *dhṛti* do not appear. In union with Kṛṣṇa, *mṛti*, *klama* [*glāni*], *vyādhi*, *apasmṛti* and *dīnatā* [*dainyam*] do not appear.”

tatra harṣo, yathā —
niṣkramayya kila kālīyoragaṁ
vallaveśvara-sute samīyusī |
sammadena suhṛdaḥ skhalat-padās
tad-giraś ca vivaśāṅgatāṁ dadhuh | | 3.3.104 | |

Joy:

“When Kṛṣṇa returned to His friends after driving out Kālīya, they lost control of their bodies in great joy. They could not stand on their feet and their words became incoherent.”

atha sthāyī —
vimukta-sambhramā yā syād viśrambhātmā ratir dvayoḥ |
prāyaḥ samānayoḥ atra sā sakhya-sthāyī-śabda-bhāk | | 3.3.105 | |

Sthāyī-bhāva:

“Where there is a *rati* [attraction] based on mutual trust between two friends as equals without respect, it is called *sakhya-rati*. This becomes the *sthāyī-bhāva* of *sakhya-rasa*.”

viśrambho gāḍha-viśvāsa-viśeṣaḥ yantraṇojjhitah |
eṣā sakhya-ratir vṛddhiṁ gacchantī praṇayaḥ kramāt |
premā snehas tathā rāga iti pañca-bhidoditā | | 3.3.106 | |

“Deep, familiar trust without restriction is called *viśrambhara* [confidence]. This *viśrambhara* or *sakhya-rati* increases gradually through *praṇaya*, *prema*, *sneha* and *rāga*. Thus, *sakhya-rati* has five types.”

tatra sakhya-ratiḥ, yathā —

*mukundo gāndinī-putra tvayā sandiśyatām iti |
garuḍāṅka guḍākeśas tvām kadā parirapsyate || 3.3.107 ||*

Sakhya-rati:

“O Akrūra, son of Gāndinī! You should tell Mukunda, ‘Possessor of the mark of Garuḍa! When will Arjuna be able to embrace You?’ “

praṇayaḥ —

*prāptāyām sambhramādīnām yogyatāyām api sphuṭam |
tad-gandhenāpy asaṁsprṣṭā ratih praṇaya ucyate || 3.3.108 ||*

“When sakhya-rati is completely free of any touch of respect, even though there are clear opportunities to show respect, it is called praṇaya.”

yathā —

*surais triṇpura-jin mukhair api vidhīyamāna-stuter
api prathayataḥ parām adhika-pārameṣṭhya-śriyam |
dadhat-pulakinam harer adhi-śirodhi savyam bhujam
samaskuruta pārṁśumān śirasi candrakān arjunaḥ || 3.3.109 ||*

An example:

“Though the devatās headed by Śiva began praising Kṛṣṇa announcing His supreme position as the Lord, Arjuna, Kṛṣṇa’s friend in Vraja, just put his arm with hairs standing on end upon Kṛṣṇa’s shoulder and wiped the dust from His peacock feather.”

prema, yathā —

*bhavaty udayatīśvare suhṛdi hanta rājya-cyutir
mukunda vasatir vane para-gṛhe ca dāśya-kriyā |
iyam sphuṭam amaṅgalā bhavatu pāṇḍavānām gatih
parantu vavṛdhe tvayi dvi-guṇam eva sakhyāmṛtam || 3.3.110 ||*

Prema:

“O Mukunda! Though You, the Supreme Lord, have appeared as the friend of the Pāṇḍavas, they met with so many calamities

such as losing the kingdom, living in the forest, and acting as servants in someone else’s house. However, in spite of this, their sweet friendship for You doubled.”

sneho, yathā śrī-daśame [10.15.18] —

anye tad-anurūpāṇi manojñāni mahātmanaḥ |

gāyanti sma mahārāja sneha-klinna-dhiyaḥ śanaiḥ || 3.3.111 ||

Sneha, from the Tenth Canto of Śrīmad-Bhāgavatam [10.15.18]:

“My dear King, other boys would sing enchanting songs appropriate to the occasion, and their hearts would melt out of love for the Lord.”

yathā vā —

ārdraṅga-skhalad-accha-dhātuṣu suhr̥d-gotreṣu līlā-rasaṁ

varṣaty ucchvasiteṣu kṛṣṇa-mudire vyaktaṁ babhūvādbhutam |

yā prāg āsta sarasvatī drutam asau līnopakaṇṭha-sthale

yā nāsīd udagād dṛṣoḥ pathi sadā nīrorudhāvātra sā || 3.3.112 ||

Another example:

“When the black cloud [Kṛṣṇa] sprinkled a rain of pastimes, all the mountains [cowherd friends] became wet, colored with various mineral dyes [ecstatic symptoms], becoming disheveled [breathing heavily], and revealing something astonishing. The river Sarasvatī, in charge of words, got blocked up in the valley [throat] of the mountain [friend] and streams of water that previously were invisible began to flow continuously [from the eyes].”

rāgo, yathā —

astreṇa duṣpariharā haraye vyakāri

yā patri-panktir akr̥peṇa kṛpī-sutena |

utplutya gāṇḍiva-bhṛtā hṛdi gṛhyamāṇā

jātāsya sā kusuma-vṛṣṭir ivotsavāya || 3.3.113 ||

Rāga:

“When the cruel Aśvatthāmā showered invincible arrows at

Kṛṣṇa, Arjuna jumped forward and received the arrows on his chest. Those arrows gave pleasure to Arjuna like a shower of flowers.”

yathā vā —

*kusumāny avacinvataḥ samantād
vana-mālā-racanocitāny araṇye |
vṛṣabhasya vṛṣārkajā marīcir
divasārdhe’pi babhūva kaumudīva || 3.3.114 ||*

Another example of *rāga*:

“When Kṛṣṇa’s friend Vṛṣabha arrived at noon to pick flowers for making garlands for Kṛṣṇa by wandering all over the forest, the hot rays of the summer sun in Vṛṣabha [sign of Taurus] were like the cool rays of the moon for him.”

atha ayoge utkaṇṭhitam, yathā —

*dhanur-vedam adhīyāno madhyamas tvayi pāṇḍavaḥ |
bāṣpa-saṅkīrṇayā kṛṣṇaḥ girāśleṣam vyajijñapat || 3.3.115 ||*

Utkāṇṭhitam [separation, not having met Kṛṣṇa before]:

“O Kṛṣṇa! The middle Pāṇḍava, Arjuna, while studying the military arts, embraced You by means of words mixed with tears.”

atha viyoge, yathā —

*aghasya jaṭharānalāt phaṇi-hradasya ca kṣveḍato
davasya kavalād api tvam avitātra yeṣām abhūḥ |
itas tritayato’py atiprakāṣa-ghora-dhātī-dharāt
katham na viraha-jvarād avasitān sakhīn adya naḥ || 3.3.116 ||*

Viyoga [separation after meeting]:

“You protected us, Your friends, from the fire of digestion of Aghāsura, from the poison of Kālīya and from the appetite of the forest fire. But how will You protect us despairing friends from the attack of the fever of separation—which is far more ferocious than any of those three dangers?”

atrāpi pūrvavat proktās tāpādyās tā daśa daśa || 3.3.117 ||

“As previously explained [3.2.116], the ten conditions starting with *tāpa* [pain or heat] appear in this condition of *vīyoga*.”

tatra tāpaḥ —

*prapañnāḥ bhāṇḍīre'py adhika-śīṣire cañḍim abharam
tuṣāre'pi prauḍhim dinakara-sutā-srotasi gataḥ |
apūrvāḥ kaṁsāre subala-mukha-mitrāvalim asau
balīyān uttāpas tava viraha-janmā jvalayati || 3.3.118 ||*

Heat in the body:

“O enemy of Kāṁsa! The strong heat generated by separation from You is most amazing, because it causes even more intense heat in a very cool place. It has multiplied its heat in the cool waters of the Yamunā River, and is burning Your friends headed by Subala.”

kṣatā —

*tvayi prāpte kaṁsa-kṣitipati-vimokṣāya nagarīm
gabhīrād ābhīrāvali-tanuṣu khedād anudīnam |
catūrnām bhūtānām ajani tanimā dānava-ripo
samīrasya ghrānādhvani pṛthulatā kevalam abhūt || 3.3.119 ||*

Thinness:

“O enemy of the demons! When You went to Mathurā to liberate Kāṁsa, the four elements earth, water, fire and ether in the cowherd boys became meager due to their intense sorrow. Only the air element passing through their nostrils became strong. “

jāgaryā, yathā —

*netrāmbuja-dvandvam avekṣya pūrṇam
bāṣpāmbu-pūreṇa varūthapasya |
tatrānuvṛttim kila yādavendra
nirvidya nidrā-madhupī mumoca || 3.3.120 ||*

Insomnia:

“O King of the Yadus! Seeing the tears in the lotus eyes of Your friend Varūthapa, the bees of sleep have given up those lotus eyes out of disgust.”

ālabhana-śūnyatā —

*gate vṛndāraṇyāt priya-suhṛdi goṣṭheśvara-sute
laghu-bhṛtaṁ sadyaḥ patad-atitarāṁ utpatad api |
na hi bhrāmaṁ bhrāmaṁ bhajati caṭulaṁ tulam iva me
nirālambaṁ cetaḥ kvacid api vilambaṁ lavam api || 3.3.121 ||*

Vacant mind:

“Since the son of the King of Vraja, my dear friend Kṛṣṇa, left Vṛndāvan, my fickle mind, without support, has become so light that it rises and falls like a piece of cotton, spins around constantly and cannot find a point of concentration.”

adhṛtiḥ —

*racayati nija-vṛttau pāśupālye nivṛttim
kalayati ca kalānāṁ vismṛtau yatna-koṭim |
kim āparam iha vācyaṁ jīvite’py adya dhatte
yaduvara virahāt te nārthitāṁ bandhu-vargaḥ || 3.3.122 ||*

Detachment:

“O best of the Yadus! In separation from You, Your friends are no longer interested in their occupation of cow herding. They make millions of attempts to forget about singing and dancing. What more can I say? They do not desire to remain alive.”

jaḍatā —

*anāśrita-ṭaricchadāḥ kṛṣā-viśīrṇa-rukṣāṅgakāḥ
sadā viphala-vṛttayo virahitāḥ kila cchāyayā |
virāva-ṭarivarjitās tava mukunda goṣṭhāntare
sphurati suhṛdāṁ gaṇāḥ śikhara-jāta-vṛkṣā iva || 3.3.123 ||*

Dullness:

“O Mukunda! Your friends appear like trees on the top of a

mountain. As the trees have no leaves, they have no clothing. As the tree has no beauty, they have no luster. As the tree is silent without birds, they are silent. As the tree is without fruit, they are without actions. They are thin, with worn, rough limbs.”

vyādhiḥ —

*viraha-jvara-saṁjvareṇa te jvalitā viślatha-gātra-bandhanā |
yaduvīra taṭe viceṣṭate ciram ābhīra-kumāra-maṇḍalī || 3.3.124 ||*

Sickness:

“Hero of the Yadus! Suffering from the heat of fever in separation from You, all Your young cowherd friends have been lying on the bank of the Yamunā with limp limbs for many days.”

unmādaḥ —

*vinā bhavad-anusmṛtiṁ viraha-vibhramenādhunā
jagad-vyavahṛti-kramaṁ nikhilam eva vismāritāḥ |
luṅṭhanti bhuvī śerate bata hasanti dhāvanty amī
rudanti mathurā-pate kim api vallavānām gaṇāḥ || 3.3.125 ||*

Insanity:

“Lord of Mathurā! Unable to think of You because of the confusion caused by separation, the cowherd boys have now forgotten how to conduct themselves in this world. Sometimes they fall on the ground, sometimes they lie down, sometimes they laugh, sometimes they run, and sometimes they weep.”

mūrcchitam —

*dīvyatīha madhure mathurāyām
prāpya rājyam adhunā madhu-nāthe |
viśvam eva muditaṁ ruditāndhe
gokule tu muhur ākulatābhūt || 3.3.126 ||*

Fainting:

“The Lord of the Yadus, having attained a kingdom at sweet Mathurā, now enjoys Himself and gives bliss to the world. But

[the inhabitants of] Gokula have become completely confused, crying and fainting continuously.”

mṛtiḥ —

*kaṁsārer viraha-jvarormi-janita-jvālāvalī-jarjarā
gopāḥ śaila-taṭe tathā śithilita-śvāsāṅkurāḥ śerate |
vāraṁ vāraṁ akharva-locana-jalair āplāvya tān niścalān
śocanty adya yathā ciraṁ paricaya-snigdhāḥ kuraṅgā api || 3.3.127 ||*

Death-like state:

“O enemy of Kāṁsa! Worn out with the pain arising from the waves of fever of separation, the cowherd boys have fallen down on the plateau of Govardhana and are breathing only slightly. Just as people lament with tears in their eyes when they see that an acquaintance has fallen into difficulty, today the deer lament for them, soaking their motionless bodies with their profuse tears.”

*prokteyaṁ virahāvasthā spaṣṭa-līlānusārataḥ |
kṛṣṇena viprayogaḥ syān na jātu vraja-vāsinām || 3.3.128 ||*

“The separation described here is according to the pastimes of the Lord when He appears on earth. However in His eternal pastimes, the inhabitants of Vraja are never separated from Kṛṣṇa.”

*tathā ca skānde mathurā-khaṇḍe —
vatsair vatsatarībhiś ca sadā krīḍati mādhaveḥ |
vṛndāvanāntara-gataḥ sa-rāmo bālakair vṛtaḥ || 3.3.129 ||*

This is stated in the Skanda Purāṇa, Mathurā-khaṇḍa:

“Kṛṣṇa, along with Balarāma, surrounded by the boys of Vraja, plays eternally in Vṛndāvan with the cows and calves.”

atha yoge siddhir, yathā —

*pāṇḍavaḥ puṇḍarikākṣaṁ prekṣya cakri-niketane |
citrākāraṁ bhajann eva mitrākāraṁ adarśayat || 3.3.130 ||*

Siddhi [meeting Kṛṣṇa for the first time]:

“Arjuna, seeing Kṛṣṇa in the house of the potter in Drupada’s town, became motionless like a picture, and thus revealed himself as a true friend.”

*tuṣṭir, yatha śrī-daśame [10.71.27] —
taṁ mātuleyaṁ parirabhya nirvṛto
bhīmaḥ smayan prema-javākulendriyaḥ |
yamau kirīṭi ca suhṛttamaṁ mudā
prabṛddha-bāṣpaḥ parirebhire’cyutam || 3.3.131 ||*

Tuṣṭi [meeting Kṛṣṇa after separation] from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.71.27]:

“Then Bhīma, his eyes brimming with tears, laughed with joy as he embraced his maternal cousin, Kṛṣṇa. Arjuna and the twins—Nakula and Sahadeva—also joyfully embraced their dearmost friend, the infallible Lord, and they cried profusely.”

*yathā vā —
kurujāṅgale harim avekṣya puraḥ
pṛiya-saṅgamaṁ vraja-suhṛn-nikarāḥ |
bhūja-maṇḍalena maṇi-kunḍalinaḥ
pūlakāñcitenā pariśaṣvajire || 3.3.132 ||*

Another example:

“His friends from Vraja, who had longed to see Him for so long, seeing Kṛṣṇa at Kurukṣetra, embraced Him with all their arms erupting in goosebumps.”

*sthitir, yathā śrī-daśame [10.12.12] —
yat-pāda-pāṁsur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alabhyaḥ |
sa eva yad-dṛg-viśayaḥ svayaṁ sthitaḥ
kiṁ varṇyate diṣṭam ato vrajaukasām || 3.3.133 ||*

Sthiti [permanent association] from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.12.12]:

“Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṇḍāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?”

*dvayor apy eka-jātīya-bhāva-mādhurya-bhāg asau |
preyān kām api puṣṇāti rasaś citta-camatkṛtim | |3.3.134| |*

“This *preyo-rasa* or *sakhya-rasa*, in which Kṛṣṇa and the devotee partake of the sweetness of one type of love, nourishes astonishing bliss in the heart.”

*prīte ca vatsale cāpi kṛṣṇa-tad-bhaktayoḥ puṇaḥ |
dvayor anyonya-bhāvasya bhinna-jātīyatā bhavet | |3.3.135| |*

“In *prīti-rasa* [*dāsyā-rasa*] and *vātsalya-rasa*, Kṛṣṇa’s and the devotee’s love are of different types.”

*preyān eva bhavet preyān ataḥ sarva-raseṣv ayam |
sakhya-sampṛkta-hṛdayaiḥ sadbhir evānubudhyate | |3.3.136| |*

“For this reason, the devotees devoted to *sakhya-rasa* understand that this *sakhya-rasa* is the best of all *rasas*.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau paścima-vibhāge
mukhya-bhakti-rasa-ṣaṅcaka-nirūpaṇe preyo-bhakti-rasa-laharī tṛtīyā
||*

“Thus ends the Third Wave in the Western Ocean of Śrī Bhakti-rasāmṛta-sindhu, concerning *preyo-bhakti-rasa*.”

Fourth Wave: Vatsala-rasa

*vibhāvādyais tu vātsalyaṁ sthāyī puṣṭim upāgataḥ |
eṣa vatsala-nāmātra prokto bhakti-raso budhaiḥ || 3.4.1 ||*

“When *vatsala-sthāyī-bhāva* is nourished by *vibhāva* and other elements [of *bhakti*], it is called *vatsala-bhakti-rasa* by the wise.”

*tatra ālambanāḥ —
kṛṣṇaṁ tasya gurūṁś cātra prāhur ālambanān budhāḥ || 3.4.2 ||*

“The learned say that Kṛṣṇa and the devotees acting as elders are the *ālambana* for this *rasa*.”

*tatra kṛṣṇo, yathā —
nava-kuvalaya-dāma-śyāmalaṁ komalāṅgaṁ
vicalad-alaka-bhṛṅga-krānta-netrāmbujāntam |
vraja-bhuvi viharantaṁ putram ālokayantī
vraja-pati-dayitāsīt prasnavotpīḍa-digdhā || 3.4.3 ||*

Kṛṣṇa as the *viśaya* of *vātsalya-rasa*:

“On seeing her son, who had the complexion of a fresh blue lotus, who had a soft body with lotus eyes touched by bee-like locks of hair, Yaśodā became wet with milk flowing forcefully from her breasts.”

*śyāmāṅgo ruciraḥ sarva-sal-lakṣaṇa-yuto mṛduḥ |
priya-vāk saralo hrīmān vinayī mānya-māna-kṛt |
dātety-ādi-guṇo kṛṣṇo vibhāva iti kathyate || 3.4.4 ||*

“The *vibhāva* of the *vātsalya-rasa* is Kṛṣṇa, with attractive dark, soft body, endowed with all wonderful characteristics, speaking lovely words. He is honest, shy, obedient, respectful and generous.”

*evaṁ guṇasya cāsyānugrāhyatvād eva kīrtitā |
prabhāvānāspadatayā vedyasyātra vibhāvataḥ || 3.4.5 ||*

“Kṛṣṇa, endowed with the above-mentioned qualities, but without manifesting powers, is famous as the *vibhāva* of the *vatsala-rasa* by accepting Himself as the object of compassion.”

tathā śrī-daśame [10.8.45] —

trayyā copaniṣadbhiś ca sāṅkhya-yogaiś ca sātvataiḥ |
upagīyamāna-māhātmyaṁ hariṁ sāmānyatātmajam || 3.4.6 ||

From the Tenth Canto of *Śrīmad-Bhāgavatam* [10.8.45]:

“The glories of the Supreme Personality of Godhead are studied through the three *Vedas*, the *Upaniṣads*, the literature of *Sāṅkhya-yoga*, and other *Vaiṣṇava* literature, yet mother Yaśodā considered that Supreme Person her ordinary child.”

yathā vā —

viṣṇur nityam upāsyate sakhi mayā tenātra nītāḥ kṣayaṁ
śaṅke pūtanikādayaḥ kṣiti-ruhau tau vātyayonmūlitau |
pratyakṣaṁ girir eṣa goṣṭa-patinā rāmeṇa sārdhaṁ dhṛtas
tat-tat-karma duranvayaṁ mama śiṣoḥ kenāsya sambhāvyate || 3.4.7 ||

Another example:

“Because my husband and I have worshiped Viṣṇu constantly, Pūtana and other demons have been destroyed. The two arjuna trees were uprooted by the wind [and Viṣṇu protected Him]. I saw with my own eyes that Govardhana was held up by my husband with Balarāma’s help, because of worshipping Viṣṇu. How would it be possible for my baby to perform all those difficult tasks?”

atha guravaḥ —

adhikaṁ-manyā-bhāvena śikṣā-kāritayāpi ca |
lālatatvādināpy atra vibhāvā guravo matāḥ || 3.4.8 ||

The elders [*āśraya*]:

“The elders become *vibhāva* of *vatsala-rasa* by thinking

themselves greater than Kṛṣṇa, protecting Him and teaching Him.”

yathā —

bhūry-anugraha-citena cetasā

lālanotkam abhitaḥ kṛpākulam |

gauraveṇa guruṇā jagad-guror

gauravaṁ gaṇam agaṇyam āśraye || 3.4.9 ||

An example:

“I take shelter of the countless elders, full of desire to remove Kṛṣṇa’s sorrow, who are eager to care for Him, with hearts filled with great desire to protect Him, though He is the *guru* for the entire universe.”

te tu tasyātra kathitā vraja-rājñī vrajeśvaraḥ |

rohiṇī tās ca vallavyo yāḥ padmaja-hṛtātmajāḥ || 3.4.10 ||

devakī tat-sapatnyaś ca kuntī cānakadundubhiḥ |

sāndīpani-mukhāś cānye yathā-pūrvam amī varāḥ |

vrajeśvarī-vrajādhīśau śreṣṭhau gurujaneṣv imau || 3.4.11 ||

“The elders of Kṛṣṇa are Yaśodā, Nanda, Rohiṇī, the *gopīs* whose sons were stolen by Lord Brahmā, Devakī and other wives of Vasudeva, Kuntī, Vasudeva and Sāndīpani Muni. Among the elders, the first in the list are superior to the later ones.”

tatra vrajeśvaryā rūpaṁ, yathā śrī-daśame [10.9.3] —

kṣaumaṁ vāsaḥ pṛthu-kaṭi-taṭe bibhratī sūtra-naddhaṁ |

putra-sneha-snuta-kuca-yugaṁ jāta-kampaṁ ca subhrūḥ || 3.4.12 ||

The form of Yaśodā, from the Tenth Canto of Śrīmad-Bhāgavatam [10.9.3]:

“Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very

beautiful eyebrows, was wet with perspiration, and mālātī flowers were falling from her hair.”

yathā vā —

*ḍorī-juṭita-vakra-keśa-ṭaṭalā sindūra-bindūllasat-
sīmānta-dyutir aṅga-bhūṣaṇa-vidhiṁ nāti-prabhūtaṁ śritā |
govindāśya-niṣṭṣṭa-sāśru-nayana-dvandvā navendīvara-
śyāma-śyāma-rucir vicitra-sicayā goṣṭheśvarī pātu vaḥ || 3.4.13 ||*

Another description of her form:

“The queen of the cowherds, Yaśodā, has wavy hair bound by cords, with a dot of sindhura at the part of her hair. She does not wear many ornaments. Her eyes become filled with tears on seeing Kṛṣṇa. Her complexion is dark like a blue lotus, radiating a dark glow, and she wears colorful clothing. May she protect us!”

vātsalyam, yathā —

*tanau mantra-nyāsaṁ praṇayati harer gadgadamayī
sa-bāṣpākṣī rakṣā-tilakam alike kalpayati ca |
snuvānā pratyūṣe diśati ca bhuje kārmaṇam asau
yaśodā mūrteva sphurati suta-vātsalya-ṭaṭalī || 3.4.14 ||*

Yaśodā’s motherly affection:

“Early in the morning, with milk dripping from her breasts, with choked voice and tears in her eyes, Yaśodā uttered mantras on Kṛṣṇa’s limbs, placed tilaka on His forehead for His protection, and tied protective herbs on His arm. She was the personification of maternal love.”

vrajādhīśasya rūpaṁ, yathā —

*tila-taṇḍulitaiḥ kacaiḥ sphurantam
nava-bhāṇḍīra-ṭalāśa-cāru-celam |
ati-tundilam indu-kānti-bhājam
vraja-rājam vara-kūrcam arcayāmi || 3.4.15 ||*

Nanda’s form:

“I worship Nanda, the corpulent king of Vraja, who has a mixture of black and white hair on his head, an attractive beard as white as the moon, and clothing the color of a new banyan leaf.”

*vātsalyam, yathā —
avalambya karāṅgulīm nijām
skhalad-aṅghri prasasantam aṅgane |
urasi sravad-aśru-nirjharo
mumude prekṣya sutaṁ vrajādhipaḥ || 3.4.16 ||*

His parental affection:

“Kṛṣṇa held the fingers of Nanda as He walked about the yard on unsteady feet. Seeing his son begin to walk, Nanda was inundated with bliss, and his chest became covered with tears.”

*atha uddīpanāḥ —
kaumāraḍi-vayo-rūpa-veśāḥ śaiśava-cāpalam |
jalpita-smita-līlādyāḥ budhair uddīpanāḥ smṛtāḥ || 3.4.17 ||*

Uddīpanas:

“The *uddīpanas* for *vatsala-rasa* are said to be Kṛṣṇa’s three ages starting with *kaumāra*, His form, His cloth, His naughty activities, His laughing and His playing.”

*tatra kaumāram —
ādyam madhyam tathā śeṣam kaumāram tri-vidham matam || 3.4.18 ||*

“The *kaumāra* age has three stages: beginning, middle and end.”

*tatra ādyam —
sthūla-madhyorutāpāṅga-śvetimā svalpa-dantatā |
pravyakta-mārdavatvaṁ ca kaumāre prathame sati || 3.4.19 ||*

The first part of *kaumāra*:

“At the beginning of the *kaumāra* age, His waist and thighs are

chubby. The edges of His eyes are white, His teeth begging to appear slightly and His body is very tender.”

yathā —

*tri-catura-daśana-sphuran-mukhendurṇ
pṛthutara-madhya-kaṭi-rakoru-sīmā |
nava-kuvalaya-komalaḥ kumāro
mudam adhikāṇ vraja-nāthayor vyatānūt || 3.4.20 ||*

An example:

“This young boy, showing three or four teeth, with chubby waist and thighs, who was as soft as a fresh blue lotus, gave extraordinary joy to Nanda and Yaśodā.”

*asmin muhuḥ pada-kṣepa-kṣaṇike rudita-smite |
svāṅguṣṭha-pānam uttāna-śayanādyam ca ceṣṭitam || 3.4.21 ||*

“Kṛṣṇa’s activities at the beginning of the *kaumāra* age are kicking up His legs, momentary crying or laughing, sucking His thumb and sleeping on His back.”

yathā —

*mukha-puta-kṛta-pādāmbhoruhāṅguṣṭha-mūrdha-
pracala-caraṇa-yugmaṇ putram uttāna-suptam |
kṣaṇam iha virudantaṁ smerā-vaktraṁ kṣaṇam sā
tilam api viratāsīn nekṣituṁ goṣṭha-rājñī || 3.4.22 ||*

An example:

“Yaśoda could not stop looking at Her son sucking His big toe, throwing His two feet in the air, lying on His back, sometimes crying and sometimes laughing.”

*atra vyāghra-nakhaṁ kaṇṭhe rakṣā-tilaka-maṅgalam |
paṭṭa-ḍorī kaṭau haste sūtram ity ādi maṇḍanam || 3.4.23 ||*

“The ornaments of the *kaumāra* age are a tiger claw around His neck, *tilaka* for protection, mascara on His eyes, a cord around His waist and a string tied on His wrist.”

yathā —

tarakṣu-nakha-maṇḍalaṁ nava-tamāla-patra-dyutiṁ
śiṣuṁ rucira-rocanā-kṛta-tamāla-patra-śriyam |
dhṛta-pratisaraṁ kaṭi-sphurita-paṭṭa-sūtra-srajaṁ
vrajeṣa-grhiṇī sutaṁ na kila vīkṣya tṛptiṁ yayau || 3.4.24 ||

An example:

“Looking at her son possessing the complexion of a new *tamāla* leaf, with a tiger claw around His neck, with yellow *gorocana* *tilaka*, with a string tied around His wrist and a silk cord around His waist, Yaśoda could never satisfy her eyes.”

atha madhyamam —

ḍṛk-taṭi-bhāga-lakatā-nagnatā cchidri-karṇatā |
kalokti-riṅganādyaṁ ca kaumāre sati madhyame || 3.4.25 ||

Middle *kaumāra* age:

“In the middle *kaumāra* age, Kṛṣṇa has locks of hair falling to His eyes. He appears with partial clothing, He has pierced ears, He utters sweet, unclear words, and He begins to crawl.”

yathā —

vicalad-alaka-ruddha-bhrū-kuṭi cañcalākṣaṁ
kala-vacanam udañcan nūtana-śrotra-randhram |
alaghu-racita-riṅgaṁ gokule dig-dukūlaṁ
tanayam amṛta-sindhau prekṣya mātā nyamāṅkṣīt || 3.4.26 ||

“Mother Yaśodā drowned in an ocean of bliss on seeing her partially naked son with locks hanging down to His brow, with darting eyes, inarticulate words and fresh holes in His ears, as He crawled about more frequently.”

ghrāṇasya śikhare muktā nava-nītaṁ karāmbuje |
kiṅkiṇy-ādi ca kaṭyāḍau prasādhanam ihoditam || 3.4.27 ||

“The decorations of the middle *kaumāra* period are a pearl at the tip of His nose, butter in His hand and bells around His waist.”

yathā —

kvaṇita-kanaka-kiṅkiṇī-kalāpaṁ
smita-mukham ujjala-nāsikāgram uktam |
kara-dhṛta-navanīta-piṇḍam agre
tanayam avekṣya nananda nanda-patnī ||3.4.28||

An example:

“Nanda’s wife derived great pleasure from seeing Kṛṣṇa in front of her, with small gold bells jingling around His waist, with a pearl in His nose and butter in His hand.”

atha śeṣam —

atra kiñcit kṛṣaṁ madhyam īṣat-prathima-bhāg uraḥ |
śiraś ca kāka-pakṣāḍhyaṁ kaumāre carame sati ||3.4.29||

Late kaumāra age:

“During the last part of the *kaumāra* age, Kṛṣṇa’s waist becomes slightly thinner, His chest becomes slightly broader, and three braids hang down His back.”

yathā —

sa manāg apacīyamāna-madhyah
prathimopakrama-śikṣaṇārthi-vakṣāḥ |
dadhad-ākula-kāka-pakṣa-lakṣmīṁ
jananīm stambhayati sma divya-ḍimbhaḥ ||3.4.30||

An example:

“The sight of the charming child with thin waist, slightly broadened chest, and three braids tied at the back of His head completely stunned His mother.”

dhaṭi phaṇa-paḍi cātra kiñcid-vanya-vibhūṣaṇam |
laghu-vetraka-ratnādi maṇḍanaṁ parikīrtitam ||3.4.31||

“A long narrow cloth wrapped around the waist, cloth folded to resemble a serpent’s head at the front, flower ornaments and a

small stick in His hand are considered the ornaments of the last part of the *kaumāra* age.”

*vatsa-rakṣā vrajābhyarṇe vayasyaiḥ saha khelanam |
pāva-śṛṅga-dalādīnām vādanādy atra ceṣṭitam || 3.4.32 ||*

“The activities of the last part of *kaumāra* age are herding the calves near Vraja, playing with friends, and playing on small flutes, horns and leaves.”

*yathā —
śikhaṇḍa-kṛta-śekharaḥ phaṇa-paṭīm dadhat
kare ca laguḍīm laghuṁ savayasām kulair āvṛtaḥ |
avann iha śakṛt-karīn parisare vrajasya priye
sutas tava kṛtārthayaty ahaha paśya netrāṇi naḥ || 3.4.33 ||*

An example of activities of late *kaumāra*:

“O dear wife! Just look! Your son, with a peacock feather on His head and the hood-shaped cloth decoration, carrying a stick and surrounded by His friends, is herding the calves at the edge of Vraja. By seeing Him, our eyes have become successful.”

*atha paugaṇḍam —
paugaṇḍādi puraivoktaṁ tena saṅkṣīpya likhyate || 3.4.34 ||*

Paugaṇḍa age:

“Since the *paugaṇḍa* age was described previously [as the *uddīpana* for *sakhya-rasa*, 3.3.61-77], it is only summarized here.”

*yathā —
pathi pathi surabhīṇān aṁśukottaṁsi-mūrdhā
dhavalim ayug-apāṅgo maṇḍitaḥ kaṅcukena |
laghu laghu pariguṇjan-mañju-mañjīra-yugmaṁ
vraja-bhuvi mama vatsaḥ kacca-deśād upaiti || 3.4.35 ||*

An example:

“My son with white edges on His eyes, wearing a turban and

jacket, is returning to Vraja from the riverbank, following behind the cows while His attractive ankle bells jingle.”

atha kaiśoram —

*aruṇima-yug-aṇḍas tuṅga-vakṣaḥ-kapāṭi-
viluṭhad-amala-hāro ramya-romāvali-śrīḥ |
puruṣa-maṇir ayaṁ me devaki śyāmalāṅgas
tvad-udara-khani-janmā netram uccair dhinoti || 3.4.36 ||*

Kaiśora age:

“O Yaśoda! That jewel of a man, dark in color, who came from the mine of your womb, with reddish edges on His eyes, with raised chest and necklace hanging on His throat, and a line of hair raising on His belly, is giving pleasure to my eyes.”

*navyena yauvanenāpi dīvyan goṣṭhendra-nandanah |
bhāti kevala-vātsalya-bhājāṁ paugaṇḍa-bhāg iva || 3.4.37 ||*

“Though Kṛṣṇa is beautiful in the age of *nava-yauvana* [late *kaiśora*], He appears as if He were still in the *paugaṇḍa* age for those fixed in pure *vātsalya-rasa*.”

*sukumāreṇa paugaṇḍa-vayasā saṅgato'py asau |
kiśorābhaḥ sadā dāsa-viśeṣāṇaṁ prabhāsate || 3.4.38 ||*

“And when Kṛṣṇa is in the delicate *paugaṇḍa* age, He appears to be in the *kaiśora* age for certain types of persons in *dāsyā-rasa*.”

atha śaiśava-cāpalam —

*pārīr bhinatti vikraty ajire dadhīni
santānikāṁ harati kṛntati mantha-daṇḍam |
vahnau kṣipaty avirataṁ nava-nītam ittham
mātuḥ pramoda-bharam eva haris tanoti || 3.4.39 ||*

The insolence of His *kaiśora* age:

“Kṛṣṇa gave bliss to Mother Yaśodā by breaking the milk pots, scattering the yogurt, stealing the cream off the milk, breaking the churning rod and constantly throwing butter on the fire.”

yathā vā —

*prekṣya prekṣya diśaḥ sa-śaṅkam asakṛṇ mandam padam nikṣipan
nāyāty eṣa latāntare sphuṭam ito gavyam hariṣyan hariḥ |
tiṣṭha svairam ajānatīva mukhare caurya-bhramad-bhrū-lataṁ
trasyal-locanam asya śuṣyad-adharam ramyaṁ didṛkṣe mukham ||
3.4.40 ||*

Another example:

“O Mukharā! Kṛṣṇa, looking all around in fear and walking softly, has certainly come to steal the butter by darting out from behind the creepers. Remain here, pretending not to know. I desire to see His attractive face, dry and with frightened eyes as He moves His brows, thinking of how to steal the butter.”

atha anubhāvāḥ —

*anubhāvāḥ śiro-ghrāṇam kareṇāṅgābhimārjanam |
āśīrvādo nideśaś ca lālanam pratipālanam |
hitopadeśa-dānādyā vatsale parikīrtitāḥ ||3.4.41||*

“The *anubhāvas* in *vatsala-rasa* are smelling Kṛṣṇa’s head, rubbing His body with one’s hands, giving blessings to Him, giving Him orders, caring for Him, protecting Him and giving beneficial instructions.”

atra śiro-ghrāṇam, yathā śrī-daśame [10.13.33] —

*tad-ikṣaṇotprema-rasāplutāsayā
jātānurāgā gata-manyavo’rbhakān |
uduhya dorbhiḥ parirabhya mūrdhani
ghrāṇair avāpuḥ paramām mudam te ||3.4.42||*

Smelling His head, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.13.33]:

“At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons’ heads.”

yathā vā —
dugdhenā digdhā kuca-vicyutena
samagram āghrāya śiraḥ sapiccham |
kareṇa goṣṭheṣitū aṅganeyam
aṅgāni putrasya muhur mamārja || 3.4.43 ||

Another example:

“Nanda’s wife, with milk flowing from her breasts and soaking her body, after after smelling His head bedecked with peacock feather, began to rub His limbs with her hands repeatedly.”

cumbāśleṣau tathāhvānaṁ nāma-grahaṇa-pūrvakam |
upāmbhādayaś cātra mitraiḥ sādharmaṇāḥ kriyāḥ || 3.4.44 ||

“The elders’ activities of kissing Him, embracing Him, calling out His name and criticizing Him are *anubhāvas* in common with the friends.”

atha sāttvikāḥ —
navātra sāttvikāḥ stanya-srāvaḥ stambhādayaś ca te || 3.4.45 ||

Sāttvika-bhāvas:

“The *sāttvika-bhāvas* of *vātsalya-bhakti-rasa* are the eight starting with *stambha* [paralysis] and also milk flowing from the breasts of the women.”

tatra stanya-srāvo, yathā śrī-daśame [10.13.22] —
tan-mātaro veṇu-rava-tvarotthitā
utthāpya dorbhiḥ parirabhya nirbharam |
sneha-snuta-stanya-payaḥ-sudhāsavaṁ
matvā paraṁ brahma sutān apāyayan || 3.4.46 ||

Milk flowing from the breasts, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.13.23]:

“The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced

them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa. Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the ParaBrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.”

*yathā vā lalita-mādhava [1.46] —
niculita-giri-dhātu-sphīta-patrāvalīkān
akhila-surabhi-reṇūn kṣālayadbhir yaśodā |
kuca-kalasa-vimuktaiḥ sneha-mādhvīka-madhyais
tava navam abhiṣekaṁ dugdha-pūraiḥ karoti || 3.4.47 ||*

Another example, from Lalita-Mādhava:

“O Kṛṣṇa! Yaśodā, by most pure streams of milk mixed with the honey of her affection flowing from the pots of her breasts, is washing away the dust raised by the cows’ hooves which covers the painted patterns on Your body, derived from the minerals found in the mountains. In this way she performs Your first bath.”

*stambhādayo, yathā —
katham api parirabdhuṁ na kṣamā stabdha-gātrī
kalayitum api nālaṁ bāṣpa-pura-plutākṣī |
na ca sutam upadeṣṭuṁ ruddha-kaṇṭhī samarthā
dadhatam acalam āsīd vyākulā gokuleśā || 3.4.48 ||*

Stambha and other sāttvika-bhāvas:

“The disturbed queen of Gokula could not embrace Kṛṣṇa, the lifter of Govardhana, because her limbs were paralyzed. Nor could she gaze upon Him, because her eyes were filled with tears. Nor could she instruct Him, because her voice was choked up.”

*atha vyabhicāriṇaḥ —
tatṛāpasmāra-sahitāḥ prītuktāḥ vyabhicāriṇaḥ || 3.4.49 ||*

Vyabhicārī-bhāvas:

“The *vyabhicārī-bhāvas* of *vātsalya-bhakti-rasa* are the same as those for *prīti-bhakti-rasa*, with the addition of *apasmāra*.”

tatra harṣo, yathā śrī-daśame [10.17.19] —
yaśodāpi mahābhāgā naṣṭa-labdha-prajā satī |
pariṣvajāṅkam āroṣya mumocāśru-kalām muhuḥ || 3.4.50 ||

Harṣa [joy], from the Tenth Canto of Śrīmad-Bhāgavatam [10.17.20]:

“The greatly fortunate mother Yaśodā, having lost her son and then regained Him, placed Him on her lap. That chaste lady cried constant torrents of tears as she repeatedly embraced Him.”

yathā vā vidagdha-mādhava [1.20] —
jīta-candra-parāga-candrikā
naladendīvara-candana-śriyam |
parito mayi śaitya-mādhurīm
vahati sparśa-mahotsavas tava || 3.4.51 ||

Another example, from *Vidagdha-mādhava*:

“O Kṛṣṇa! The great bliss generated from Your touch produces in me the most pleasant coolness, which conquers the coolness of abundant camphor, moonlight, the herb *uśīra* [spikenard], the blue lotus or sandalwood.”

atha sthāyī —
sambhramādi-cyutā yā syād anukampe'nukampituḥ |
ratiḥ saivātra vātsalyam sthāyī bhāvo nigadyate || 3.4.52 ||

Sthāyī-bhāva:

“The *rati* of a person dispensing compassion directed toward a worthy object is called *vatsala-rati*. This *vatsala-rati* is said to be the *sthāyī-bhāva* for *vatsala-rasa*.”

*yaśodādes tu vātsalya-ratiḥ prauḍhā nisargataḥ |
premavat snehavad bhāti kadācit kila rāgavat || 3.4.53 ||*

“The *vatsala-rati* of Yaśodā and others is at the stage of very intense *rāga* by its very nature. Just as other *ratis* gradually increase to *prema* and then *sneha*, sometimes *vatsala-rati* also appears externally to increase to *prema*, *sneha* and *rāga*, but internally it is always on the level of *rāga*.”

*tatra vātsalya-ratir, yathā śrī-daśame [10.6.43] —
nandaḥ sva-putram ādāya pretyāgatam udāra-dhīḥ |
mūrdhny upāghrāya paramāṁ mudam lebhe kurūdvaha || 3.4.54 ||*

Vatsala-rati, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.6.43]:

“O Mahārāja Parikṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son’s head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss.”

*yathā vā —
vinyasta-śruti-pāliḥ adya muralī-nisvāna-śuśrūṣā
bhūyaḥ prasava-varṣiṇī dviguṇītotkaṇṭhā pradoṣodaye |
gehād aṅganam aṅganāt punar asau gehaṁ viśanty ākulā |
govindasya muhur vrajendra-gṛhiṇī panthānam ālokate || 3.4.55 ||*

Another example:

“Today, Mother Yaśodā pricked up her ears in order to hear the sound of the flute. But as evening approached, her longing doubled in intensity. Milk flowed from her breasts, and repeatedly she went out of the house into the yard and then reentered the house. In complete anxiety, she constantly gazed at the path by which Kṛṣṇa would return.”

*premavad, yathā —
prekṣya tatra muni-rāja-maṇḍalaiḥ
stūyamānam asi mukta-sambhramā |
kṛṣṇam aṅkam abhi gokuleśvarī
prasnutā kuru-bhuvi nyavīviśat ||3.4.56||*

Yaśodā's appearing to have *prema*:

“Knowing from talking to others that Kṛṣṇa was being glorified by the sages at that place, Yaśodā, milk flowing from her breasts, entered Kurukṣetra without reverence for Him as the Lord.”

*yathā vā —
devakyā vivṛta-prasū-caritayāpy unmrjyamānānane
bhūyobhir vasudeva-nandanatayāpy udghūṣyamāṇe janaiḥ |
govinde mihira-grahotsukatayā kṣetraṁ kuror āgate
premā vallava-nāthayor atitarām ullāsam evāyayau ||3.4.57||*

Another example:

“When Kṛṣṇa went to Kurukṣetra with eager heart to observe the solar eclipse, people glorified Him as the son of Vasudeva. Devakī, performing activities suitable for a mother, wiped the tears from His face, while Nanda and Yaśodā's *prema* simply increased even more.”

*snehavat, yathā —
pṛyūṣa-dyutibhiḥ stanādri-patitaiḥ kṣīrotkarair jāhnavī
kāḷindī ca vilocanābja-janitair jātāñjana-śyāmalaiḥ |
ārān-madhyama-vedim āpatitayoḥ klinnā tayoh saṅgame
vṛttāsi vraja-rājñi tat-suta-mukha-prekṣāṁ sphuṭaṁ vāñchasi ||
3.4.58||*

Yaśodā appearing to have *sneha*:

“O queen of Vraja! The Gaṅgā River has sprung up through streams of sweet milk falling from the mountains of your breasts, and the Yamunā has sprung up through the tears mixed with black mascara falling from your lotus eyes. Those rivers are

mixing on the altar of your torso. Being bathed at the junction of the two rivers, you clearly desire to see the face of your son.”

rāgavat, yathā —

*tuṣāvati tuṣāṇalo’py upari tasya baddha-sthitir
bhavantam avalokate yadi mukunda goṣṭheśvarī |
sudhāmbudhir api sphuṭaṁ vikaṭa-kāla-kūṭaty alaṁ
sthitā yadi na tatra te vadana-padmaṁ udvīkṣyate || 3.4.59 ||*

Yaśodā appearing to manifest *rāga* [though she always has *rāga*]:
“O Mukunda! If Yaśodā is placed on a fire made from grain chaff, but can see You, the fire becomes as cool as ice. If she is placed in an ocean of nectar, but cannot see You, the ocean of nectar becomes as sharp as Kālakūṭa poison.”

atha ayoge utkaṇṭhitam, yathā —

*vatsasya hanta śarad-indu-vinindi-vaktraṁ
sambhodayiṣyati kadā nayanotsavaṁ naḥ |
ity acyute viharati vraja-bāṭikāyām
ūrvī tvarā jayati devaka-nandinīnām || 3.4.60 ||*

Utkaṇṭhita [separation before meeting for the first time]:
“When Kṛṣṇa was playing on the grounds of Vraja, the daughters of Devaka thought ‘O! When will we see the face of Kṛṣṇa, which conquers the autumn moon?’ All glories to their great impatience!”

yathā vā —

*bhrātas tanayaṁ bhrātur mama sandiṣa gāndinī-putra |
bhrātṛvyeṣu vasantī didṛkṣate tvāṁ hare kuntī || 3.4.61 ||*

Another example:

“O Akrūra! Tell Kṛṣṇa, the son of my brother, that Kuntī, dwelling among the enemy, is longing to see Him.”

viyogo, yathā śrī-daśame [10.46.28] —
yaśodā varṇyamānāni putrasya caritāṇi ca |
śṛṇvaty aśrūṇy asrākṣīt sneha-snuta-payodharā || 3.4.62 ||

Viyoga [separation after meeting], from the Tenth Canto of Śrīmad-Bhāgavatam [10.46.28]:

“As mother Yaśodā heard the descriptions of her son’s activities, she poured out her tears, and milk flowed from her breasts out of love.”

yathā vā —
yāte rāja-puraṁ harau mukha-taṭi vyākīrṇa-dhūmrākā
paśya srasta-tanuḥ kaṭhora-luṭhanair dehe vṛṇaṁ kurvatī |
kṣīṇā goṣṭha-mahī-mahendra-mahiṣī hā putra putrety asau
krośantī karayor yugena kurute kaṣṭād uras-tāḍanam || 3.4.63 ||

Another example:

“Just see! Now that Kṛṣṇa has gone to Mathurā, thin Yaśodā, her face covered by scattered gray hair, injures her body by falling roughly on the ground. She shouts ‘O my son! O my son!’ and beats her chest with her two hands.”

bahūnām api sad-bhāve viyoge’tra tu kecana |
cintā viśāda-nirveda-jāḍya-dainyāni cāpalam |
unmāda-mohāv ity ādyā atyudrekaṁ vrajanty amī || 3.4.64 ||

“Though many *vyābhicārī-bhāvas* are possible in *vatsala-rasa*, during *viyoga* only *cintā*, *viśāda*, *nirveda*, *jāḍyam*, *dainyam*, *cāpalya*, *unmāda* and *moha* are prominent.”

atra cintā —
manda-spandam abhūt klamair alaghubhiḥ sandānitaṁ mānasaṁ
dvandvaṁ locanayoś cirād avicala-vyābhugna-tāraṁ sthitam |
niśvāsaiḥ sravad eva pākam ayate stanyaṁ ca taptair idaṁ
nūnaṁ vallava-rājñi putra-virahodghūrṇābhir ākramyase || 3.4.65 ||

Cintā [pondering]:

“O Yaśoda! Your mind, tied up with heavy fatigue, has become

devoid of function. The pupils of your eyes remain motionless, staring in a crooked manner. The milk flowing from your breasts has become cooked by your hot breathing. Certainly you are afflicted by unsteadiness due to separation from your son.”

viṣādaḥ —

*vadana-kamalaṁ putrasyāhaṁ nimīlati śaiśave
nava-taruṇimārambhonmṛṣṭaṁ na ramyam alokayam |
abhinava-vadhū-yuktaṁ cāmuṁ na harmyam aveśayaṁ
śirasi kuliśaṁ hanta kṣiptaṁ śvaphalka-sutena me || 3.4.66 ||*

Viṣāda [remorse]:

“I have not seen the attractive, shining face of my son in His period of new youth [late *kaiśora* period] after His childhood. I have not performed the *gṛha-praveśa* of my son when He got married. Oh! Akrūra has struck my head with a thunderbolt.”

nirvedaḥ —

*dhig astu hata-jīvitaṁ niravadhi-śriyo’py adya me
yayā na hi hareḥ śiraḥ snuta-kucāgram āghrāyate |
sadā nava-sudhā-duhām api gavāṁ parārdhaṁ ca dhik
sa luṅcati na cañcalaḥ surabhi-gandhi yāsāṁ dadhi || 3.4.67 ||*

Nirveda [self-disgust]:

“What an unfortunate life, in spite of all unlimited wealth, for I did not smell Kṛṣṇa’s head while milk flows from my breast. How unfortunate are the millions of cows that give continual milk like fresh nectar, for fickle Kṛṣṇa does not steal their fragrant yogurt.”

jāḍyam —

*yaḥ puṇḍarīkekṣaṇa tiṣṭhataḥ te
goṣṭhe karāmbhoruha-maṇḍano’bhūt |
taṁ prekṣya daṇḍa-stimitendriyād yad
daṇḍākṛtiḥ te jananī babhūva || 3.4.68 ||*

Jādyam [inaction]:

“O lotus-eyed one! Seeing Your stick that was the ornament of Your lotus hand while You were in Gokula, Your mother has today become like a stick, with all her senses stopped.”

dainyam —

*yācate bata vidhātar udasrā tvām radais tṛṇam udasya yaśodā |
gocare sakṛd api kṣaṇam adya matsaram tyaja mamānaya vatsam | |
3.4.69 | |*

Dainyam [lowness]:

“O selfish Lord! With tears in her eyes and grass in her teeth, Yaśodā prays to You, ‘Give up Your hatred of me and bring my son within my vision, just once for a short time today.’”

cāpalam —

*kim iva kurute harmye tiṣṭhann ayaṁ nirāpatraṇo
vrajaṇpatir iti brūte mugdho’yam atra mudā janah |
ahaha tanayaṁ prāṇebhyo’pi priyaṁ parihr̥tya taṁ
kaṭhina-hṛdayo goṣṭhe svairi praviśya sukhīyati | | 3.4.70 | |*

Cāpalyam [insolence]:

“What is this shameless person doing sitting in the mansion? Ignorant people call him the lord of Vraja while smiling. How astonishing! [It is true.] Giving up a son dearer than life, this hard-hearted person, entering the village freely, thinks he is happy.”

unmādaḥ —

*kva me putro nīpāḥ kathayata kuraṅgāḥ kim iha vaḥ
sa babhrāmābhyaṇe bhaṇata taṁ udantaṁ madhukarāḥ |
iti bhrāmaṁ bhrāmaṁ bhrama-bhara-vidūnā yadupate
bhavantaṁ pr̥cchanti diśi diśi yaśodā vicarati | | 3.4.71 | |*

Unmāda [insanity]:

“ ‘O kadamba trees, where is my son? O deer, is my son wandering about near you? O bees! Please tell us some news

about Him.’ O Lord of the Yadus, in this way, with completely confused mind, the suffering Yaśodā wandered about in all directions asking for news of You.”

mohaḥ —

*kuṭumbini manas taṭe vidhuratām vidhatse katham p
rasāraya dṛṣaṁ manāk tava sutaḥ puro vartate |
idaṁ gṛhiṇi gṛhaṁ na kuru śūnyam ity ākulaṁ
sa śocati tava prasūṁ yadu-kulendra nandaḥ pitā || 3.4.72 ||*

Moha [vacant mind]:

“ ‘Dear wife! Why are you suffering so much in your mind? Open your eyes and see. Your son is standing in front of you. Dear wife! Do not make this house empty.’ O king of the Yadu dynasty! In this way, Your father Nanda reveals his grief to your mother.”

atha yoge siddhiḥ —

*vilokya raṅga-sthala-labdha-saṅgamaṁ
vilocanābhīṣṭa-vilokanaṁ harim |
stanyair asiñcan nava-kañcukāñcalaṁ
devyāḥ kṣaṇād ānakadundubhi-priyāḥ || 3.4.73 ||*

Siddhi [meeting Kṛṣṇa for the first time]:

“When Vasudeva’s wives saw that Kṛṣṇa, object of their eyes’ desire, had entered the arena, for a short time their flowing breast milk dampened their new bodices.”

tuṣṭir, yathā prathame [1.11.30] —

*tāḥ putram aṅkam āroṣya sneha-snuta-payodharāḥ |
harṣa-vihvalitātmanāḥ siṣicur netrajair jalaiḥ || 3.4.74 ||*

Tuṣṭi [meeting Kṛṣṇa after separation] from First Canto of Śrīmad-Bhāgavatam [1.11.30]:

“The mothers, after embracing their son, sat Him on their laps. Due to pure affection, milk sprang from their breasts. They were

overwhelmed with delight, and the tears from their eyes wetted the Lord.”

yathā vā lalita-mādhava [10.14] —
nayanayoḥ stanayor api yugmataḥ
paripatadbhir asau payasām jharaiḥ |
ahaha vallava-rāja-gṛheśvarī
sva-tanayaṁ praṇayād abhiṣiñcati || 3.4.75 ||

Another example, from *Lalita-Mādhava* [10.14]:

“Out of affection, the wife of Nanda began to bathe her son in the water streaming from her eyes and the milk streaming from her breasts.”

sthitir, yathā vidagdha-mādhava [1.19] —
ahaha kamala-gandher atra saundarya-vṛnde
vinihita-nayaneyaṁ tvan-mukhendora mukunda |
kuca-kalasa-mukhābhyām ambara-knopam ambā
tava muhur atiharṣād varṣati kṣīra-dhārām || 3.4.76 ||

Sthiti [permanent association] from *Vidagdha-mādhava* [1.19]:

“O Mukunda! Our mother, fixing her eyes on the beauty of Your moon-like face, fragrant as a lotus, out of great jubilation continually pours forth streams of milk from the mouths of two pots of her breasts. In this way her clothing becomes soaked.”

svīkurvate rasam imaṁ nāṭya-jñā api kecana || 3.4.77 ||

“Some literary experts accept *vatsala-bhakti-rasa* as one of the *rasas*.”

tathāhuḥ [*Sāhitya-darṣana* 3.201] —
sphuṭaṁ camatkāritayā vatsalaṁ ca rasaṁ viduḥ |
sthāyī vatsalatāsyeha putrādy-ālabhanaṁ matam || 3.4.78 ||

“The learned recognize *vatsala-rasa* as one of the *rasas* because of its clear expression of bliss. In this *rasa*, the *sthāyī-bhāva* is *vatsala-rati* and the *ālabhana* is the son or other offspring.”

kiṁ ca —

apratītau hari-rateḥ prītasya syād apuṣṭatā |
preyasas tu tirobhāvo vatsalaysāsyā na kṣatiḥ || 3.4.79 ||

Moreover:

“When a *dāsyā*- or *sakhyā-bhakta* cannot discern if the Lord has *rati* for himself, his *prīti-rasa* weakens and *preyo-rasa* disappears, but even if the *vatsala-bhakta* cannot discern the Lord’s *rati*, *vatsala-rasa* is not affected at all.”

eṣā rasa-trayī proktā prītādiḥ paramādbhutā |
tatra keṣucid apy asyāḥ saṅkulatvam udīryate || 3.4.80 ||

“What is astonishing is that all the three *rasas* just described—*prīti-rasa*, *preyo-rasa* and *vatsala-rasa*—are said to appear mixed together in some devotees.”

saṅkarṣaṇasya sakhyas tu prīti-vātsalya-saṅgatam |
yudhiṣṭhirasya vātsalyaṁ prītyā sakhyena cānvitam || 3.4.81 ||

**“Balarāma’s *sakhyā-rasa* is mixed with *dāsyā* and *vatsala-rasa*.
Yudhiṣṭhīra’s *vatsala* is mixed with *dāsyā* and *sakhyā*.”**

āhuka-prabhṛtīnām tu prītir vātsalya-miśritā |
jarad-ābhīrikādīnām vātsalyaṁ sakhyā-miśritam || 3.4.82 ||

“Ugrasena and others have *dāsyā*, mixed with some *vatsala*. Aged *gopīs* have *vatsala* mixed with *sakhyā*.”

mādreya-nāradādīnām sakhyāṁ prītyā karambitam |
rudra-tārksyoddhavādīnām prītiḥ sakhyena miśritā || 3.4.83 ||

“Nakula, Sahadeva, Nārada and others have *sakhyā* mixed with *prīti* [*dāsyā*]. Śiva, Garuḍa, Uddhava and others have *prīti* [*dāsyā*] mixed with *sakhyā-rasa*.”

aniruddhāpi-naṭpṛṇām evaṁ kecid babhāṣire |
evaṁ keṣucid anyeṣu vijñeyaṁ bhāva-miśraṇam || 3.4.84 ||

“Some say that Aniruddha and other grandsons have *dāśya* mixed with some *sakhya-rasa*. In this way the mixture of *rasa* should be understood in other devotees also.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhau paścima-vibhāge mukhya-bhakti-rasa-
pañcaka-nirūpaṇe vatsala-bhakti-rasa-laharī caturthī ||*

“Thus ends the Fourth Wave of the Western Ocean of Śrī *Bhakti-rasāmṛta-sindhu*, concerning *vatsala-bhakti-rasa*.”

Fifth Wave: Madhura-rasa

*ātmocitair vibhāvādyaiḥ puṣṭim nītā satām hr̥di |
madhurākhyo bhaved bhakti-raso'sau madhurā ratiḥ || 3.5.1 ||*

“When *madhura-rati* is nourished by suitable *vibhāva* and other elements [of *rasa*] in the devotees’ hearts, it is called *madhura-bhakti-rasa*.”

*nivṛttānupayogitvād durūhatvād ayaṁ rasaḥ |
rahasyatvāc ca saṁkṣīpya vitatāṅgo vilikhyate || 3.5.2 ||*

“Though this *rasa* has many components, it will be described in summary because it is difficult to describe, because it is very confidential, and because it is unsuitable for those who do not have a taste for *madhura-rasa*, since it appears similar to the *rasa* of mundane love.”

*tatra ālambanāḥ —
asmin ālambanaḥ kṛṣṇaḥ priyās tasya tu subhruvaḥ || 3.5.3 ||*

Ālambanas:

“The *ālambanas* in this *rasa* are Kṛṣṇa and His dear, beautiful women.”

*tatra kṛṣṇaḥ —
tatra kṛṣṇaḥ asamānordhva-saundarya-lilā-vaidigdhī-sampadām |
āśrayatvena madhure harir ālambano mataḥ || 3.5.4 ||*

Kṛṣṇa:

“Kṛṣṇa, who is the abode of abundant beauty, pastimes and skill in the arts that cannot be equalled or surpassed, is considered the *ālambana* [viṣaya].”

yathā śrī-gīta-govinde [1.11] —

*viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam |
svacchandam vraja-sundarībhir abhitaḥ praty-aṅgam āliṅgitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati || 3.5.5 ||*

From Gīta-govinda:

“O friend! Attractive Kṛṣṇa, who produces bliss in the hearts of everyone in the universe by inducing their love, who produces the bliss of Cupid in women by His soft limbs the color of a forest of blue lotuses, and whose every limb is embraced spontaneously by the young women of Vraja, sports in the spring season like the incarnation of *madhura-rasa*.”

atha tasya preyasyaḥ —

*nava-nava-vara-mādhurī-dhurīṇāḥ
praṇaya-taraṅga-karambitās taraṅgāḥ |
nija-ramaṇatayā hariṁ bhajantiḥ
praṇamata tāḥ paramādbhutāḥ kiśorīḥ || 3.5.6 ||*

The dear women:

“I offer my respects to the most astonishing young women, who are endowed with the most excellent, freshest sweetness, whose hearts are mixed with waves of *prema*, and who adore Kṛṣṇa as their own lover.”

preyasīṣu harer āsu pravaraḥ vārṣabhānavī || 3.5.7 ||

“Among the lovers of Kṛṣṇa, Rādhā, the daughter of Vṛṣabhānu, is the chief.”

asyā rūpaṁ —

*mada-cakita-cakorī-cārutā-cora-dṛṣṭir
vadana-damita-rākārohiṇī-kānta-kīrtiḥ |
avikala-kala-dhautoddhūti-dhaureyaka-śrīr
madhurima-madhu-pātrī rājate paśya rādhā || 3.5.8 ||*

Rādhā's form:

“Just look at Rādhā, the abode of sweet nectar, whose blissful eyes steal the beauty of a cakorī bird quivering with excitement, whose face defeats the fame of the new moon, and whose excellent beauty exceeds the luster of pure gold.”

asyā ratiḥ —

*narmoktau mama nirmitoru-ṣaṁmānandotsavāyām api
śrotrasyānta-taṭīm api sphuṭam anādhāya sthitodyan-mukhī |
rādhā lāghavam apy anādara-girām bhaṅgībhīr ātanvatī
maitrī-gauravato'py asau śata-guṇām mat-prītim evādadhe || 3.5.9 ||*

Rādhā's rati:

“I derive a hundred time more delight from Rādhā than from respectful friendship, even when She does not hear My jokes filled with the highest pleasure and instead, looking skyward, ignores these jokes with clever words that indicate Her contempt.”

tatra kṛṣṇa-ratir, yathā śrī-gīta-govinde [3.1] —

*kaṁsārīr api saṁsāra-vāsanābaddha-śṛṅkhalām |
rādhām ādhāya hṛdaye tatyāja vraja-sundarīḥ || 3.5.10 ||*

Kṛṣṇa's rati, from Gīta-govinda:

“When Rādhā left the arena of the rāsa dance out of pride, Kṛṣṇa gave up the other beautiful women and left the arena, thinking only of Rādhā who was bound up by the chains of the highest love.”

atha uddīpanāḥ —

uddīpanā iha proktā muralī-nisvanādayaḥ || 3.5.11 ||

Uddīpanas:

“In madhura-bhakti-rasa, the uddīpanas are the sound of the flute and other similar items.”

yathā padyāvalyām [172] —
guru-jana-gaṇjanam ayaśo
gṛha-ṭati-caritaṁ ca dāruṇaṁ kim api |
vismārayati samastaṁ
śiva śiva muralī murārāteḥ || 3.5.12 ||

From Padyāvali [172]:

“How astonishing! The sound of Kṛṣṇa flute makes the *gopīs* forget the scolding of their elders, the infamy from breaking social rules, and the terrifying treatment from their husbands.”

atha anubhāvāḥ —
anubhāvās tu kathitā dṛg-natekṣā-smitādayaḥ || 3.5.13 ||

Anubhāvas:

“The *anubhāvas* of *madhura-rasa* are such things as glancing from the corner of the eyes and smiles.”

yathā lalita-mādhava [1.14] —
kṛṣṇāṇḍa-taraṅgita-dyumaṇijā-sambheda-veṇī-kṛte
rādhāyāḥ smita-candrikā-suradhunī-pure nipīyāmṛtam |
antas toṣa-tuṣāra-samplava-lava-vyālīḍhatāpodgamāḥ
krāntvā sapta jaganti samprati vayaṁ sarvordhvam adhyāsmāhe ||
3.5.14 ||

An example, from Lalita-Mādhava [1.14]:

“By drinking the nectar of the Gaṅgā in the form of Rādhā’s sweet smile, as it mixes at the Trivenī junction with the waves of the Yamunā in the form of the dark tips of Kṛṣṇa’s eyes, and by extinguishing the rising heat by bathing slightly in the cool water of the satisfied mind, we have surpassed the seven worlds and now live in the topmost planet. “

*atha sātṭvikāḥ, yathā padyāvalyām [181] —
kāmaṁ vapuḥ pulakitaṁ nayane dhṛtāsre
vācaḥ sa-gadgada-padāḥ sakhi kampaḥ vakṣaḥ |
jñātaṁ mukunda-muralī-rava-mādhurī te
cetaḥ sudhāmśu-vadane taralīkaroti || 3.5.15 ||*

Sātṭvika-bhāvas, from Padyāvali [181]:

“O moon-faced friend! Seeing Your body with hairs standing on end, Your choked voice and trembling chest, I can understand that the sound of Kṛṣṇa’s flute has melted Your heart.”

*atha vyabhicāriṇaḥ —
ālasyaugrye vinā sarve vijñeyā vyabhicāriṇaḥ || 3.5.16 ||*

Vyabhicārī-bhāvas:

“In mādhyura-bhakti-rasa, all the vyabhicārī-bhāvas manifest except ālasya [sloth] and augrya [ferocity].”

*tatra nirvedo, yathā padyāvalyām [221] —
mā muñca pañcaśara pañca-śarīm śarīre
mā siñca sāndra-makaranda-rasena vāyo |
aṅgāni tat-praṇaya-bhaṅga-vigarhitāni
nālambitum katham api kṣamate’dya jīvaḥ || 3.5.17 ||*

Nirveda [self-deprecation]:

“O Cupid! Do not shoot My body with your five arrows. O Vāyu! Do not wet My body with the sap of forest flowers. How can My wretched limbs that have caused a break in Kṛṣṇa’s love maintain their life?”

*harṣo, yathā dāna-keli-kaumudyām [34] —
kuvalaya-yuvatīnām lehayann akṣi-bhṛṅgaiḥ
kuvalaya-dala-lakṣmī-laṅgimāḥ svāṅga-bhāsaḥ |
mada-kala-kalabhendrollaṅghi-lilā-taraṅgaḥ
kavalayati dhṛtiṁ me kṣmādharaṇya-dhūrtatḥ || 3.5.18 ||*

Harṣa [joy], from Dāna-keli-kaumudī [34]:

“This cheater, standing in the forest on Govardhana Hill,

performing pastimes that surpass those of a young, intoxicated elephant, whose bodily effulgence causes attraction for the bee-like eyes of all the women of the earth, and whose complexion surpasses the luster of a blue lotus petal, has destroyed my self-control.”

atha sthāyī —

sthāyī bhāvo bhavaty atra pūrvoktā madhurā ratiḥ || 3.5.19 ||

Sthāyī-bhāva:

“The *sthāyī-bhāva* of *madhura-rasa* is the previously described *madhura-rati*.”

yathā padyāvalyām [158] —

bhrūvalli-tāṇḍava-kalā-madhurānana-śrīḥ

kaṅkelli-koraka-karambita-karṇa-pūraḥ |

ko'yaṁ navīna-nikaṣopala-tulya-veṣo

vaṁśīraveṇa sakhi mām avaśīkaroti || 3.5.20 ||

From Padyāvalī [158]:

“O friend! Who is this person wearing cloth the color of a gold streak on a touchstone, whose face is sweet with dancing eyebrows, whose ears are decorated with aśoka buds, who has brought Me under control by the sound of His flute?”

rādhā-mādhavayor eva kvāpi bhāvaiḥ kadāpy asau |

sajātīya-vijātīyair naiva vicchidyate ratiḥ || 3.5.21 ||

“That love of Rādhā and Mādhava is never at any time or in any circumstance covered by other similar relationships or by different *sthāyī-bhāvas*.”

yathā —

ito dūre rājñī sphurati parito mitra-ṭaṭālī

dṛṣor agre candrāvalir upari śailasya danujaḥ |

asavye rādhāyāḥ kusumita-latā saṁvṛta-tanau dṛg-

anta-śrīr lolā tadid iva mukundasya valate || 3.5.22 ||

An example:

“At a short distance stands the Queen of Vraja, and all around are Kṛṣṇa’s friends. Candrāvalī is standing right in front of Him, and Arisṭāsura is standing at the edge of Vraja on stony soil. But Kṛṣṇa’s restless glance falls only upon the form of Rādhā, covered by flowering creepers.”

*ghorā khaṇḍita-śaṅkhacūḍam ajiraṁ rundhe śivā tāmasī
brahmiṣṭha-śvasanaḥ śama-stuti-kathā prāleyam āsiṅcati |
agre rāmaḥ sudhā-rucir vijayate kṛṣṇa-pramodocitaṁ
rādhāyās tad api praphullam abhajan mlāniṁ na bhāvāmbujam ||
3.5.23 ||*

“On one side lay dead Śaṅkhacūḍa, whose body was like an arena for pastimes, surrounded by frightful, ferocious, ignorant jackals. In another place, the wind, like a group of sages situated in Brahman realization, recited soothing praises, cool as falling snow. In front stood Balarāma, glowing like the full moon. But the lotus of Rādhā’s love suitable for giving joy unto Kṛṣṇa did not fade, but rather sprang into full bloom.”

sa vipralambha-sambhoga-bhedena dvi-vidho mataḥ || 3.5.24 ||

“Madhura-bhakti-rasa has two types: *vipralambha* [in separation] and *sambhoga* [in union].”

*tatra vipralambhaḥ —
sa pūrva-rāgo mānaś ca pravāsādi-mayas tathā |
vipralambho bahu-vidho vidvadbhir iha kathyate || 3.5.25 ||*

“The wise describe many types of *vipralambha* such as *pūrva-rāga*, *māna* and *pravāsa*.”

*tatra pūrva-rāgaḥ —
prāg-asaṅgatayor bhāvaḥ pūrva-rāgo bhaved dvayoḥ || 3.5.26 ||*

Pūrva-rāga:

“The love between two lovers in separation before they ever meet one another is called *pūrva-rāga*.”

yathā padyāvalyām [181] —

*akasmād ekasmin paṭhi sakhi mayā yāmuna-taṭaṁ
vrajanṭyā dṛṣṭo yo nava-jaladhara-śyāmala-tanuḥ |
sa dṛg-bhaṅgyā kiṁ vākuruta na hi jāne tata idaṁ
mano me vyālolaṁ kvacana gṛha-kṛtyo na lagate || 3.5.27 ||*

An example from Padyāvalī [181]:

“One day while going to the bank of the Yamunā, I suddenly saw one man with the complexion of a new rain cloud. I do not know what He did by moving His eyes playfully, but since then My heart has become unstable, and I no longer partake of household duties.”

yathā śrī-daśame [10.53.2] —

*yathā vinidrā yac cittā rukmiṇī kamalekṣaṇā |
tathāham api tac-citto nidrām ca na labhe niśi |
vedāham rukmiṇyā dveṣān mamodvāho nivāritaḥ || 3.5.28 ||*

An example from the Tenth Canto of Śrīmad-Bhāgavatam [10.53.2]:

“Just as Rukmiṇī’s mind is fixed on Me, My mind is fixed on her. I can’t even sleep at night. I know that Rukmī, out of envy, has forbidden our marriage.”

atha mānaḥ —

mānaḥ prasiddha evātra || 3.5.29 ||

“Māna, described in the following example, is well known, and therefore need not be explained.”

yathā śrī-gīta-govinde [2.1] —

*viharati vane rādhā sādhāraṇa-praṇaye harau
vigalita-nijotkarṣād īṣyā-vaśena gatānyataḥ |
kvacid api latā-kuñje guñjan-madhu-vrata-maṇḍalī-
mukhara-nikhare līnā dīnāpy uvāca rahaḥ sakhīm || 3.5.30 ||*

An example from Gīta-govinda [2.1]:

“When Kṛṣṇa was sporting with all the gopīs in the forest, treating them all with equal affection, Rādhā left that place in anger because of His slighting Her superior position. Later, while hiding in a grove of creepers while bees were buzzing overhead, She spoke to a friend in private of Her grief-stricken state.”

atha pravāsaḥ pravāsaḥ saṅga-vicyutiḥ || 3.5.31 ||

“Pravāsa refers to separation after meeting.”

yathā padyāvalyām [350] —

*hastodare vinihitaika-kapola-pāler
aśrānta-locana-jala-snapitānanāyāḥ |
prasthāna-maṅgala-dīnāvadhi mādhavasya
nidrā-lavo’pi kuta eva saroruhākṣyāḥ || 3.5.32 ||*

An example from Padyāvalī [350]:

“Since the auspicious day when Kṛṣṇa departed for Mathurā, the lotus-faced Rādhā, putting Her left hand on Her left cheek, soaked Her face with unremitting tears. How could She sleep at all?”

yathā prahlāda-saṁhitāyām uddhava-vākyaṁ —

*bhagavān api govindah kandarpa-śara-piḍitaḥ |
na bhuñkte na svaṇṇīti ca cintayan vo hy aharniśam || 3.5.33 ||*

From Prahlāda-saṁhitā, the words of Uddhava:

“Lord Govinda also, being affected by the arrows of Cupid, thinks of You alone day and night, cannot eat or sleep.”

atha sambhogah —

dvayor militayor bhogah sambhoga iti kīrtiyate || 3.5.34 ||

“The enjoyment experienced when two lovers meet is called *sambhoga*.”

yathā padyāvalyām [199] —

paramānurāga-parayātha rādhayā

parirambha-kauśala-vikāśi-bhāvayā |

sa tayā saha smara-sabhājanotsavam

niravāhayac chikhi-śikhaṇḍa-śekharaḥ || 3.5.35 ||

An example from *Padyāvali* [199]:

“Kṛṣṇa, with peacock feather on His head, executed the festival of Cupid with Rādhā, who was endowed with the highest attachment for Kṛṣṇa, and who expressed Her love with skillful embraces.”

śrīmad-bhāgavatādy-arha-śāstra-darśitayā dṛśā |

iyam āviṣkṛtā mukhya-pañca-bhakti-rasā mayā || 3.5.36 ||

“I have described the five principal types of *bhakti-rasa* according to the knowledge given in suitable scriptures such as *Śrīmad-Bhāgavatam*.”

gopāla-rūpa-śobhāṁ dadhad āpi raghunātha-bhāva-vistārī |

tuṣyatu sanātanaātmā paścima-bhāge rasāmbu-nidheḥ || 3.5.37 ||

“May the eternal soul who has the beautiful form of a cowherd boy and who spread the *bhāvas* to Rāma and other forms be pleased with this Western Ocean of the ocean of nectar.”

iti śrī-śrī-bhakti-rasāmṛta-sindhau paścima-vibhāge

madhurākhyā-bhakti-rasa-laharī caturthī ||

“May Sanātana who nourishes the *bhāva* of Gopāla Bhaṭṭa and distributes the *bhāva* of Raghunātha dāsa be pleased with this Western Ocean!”

iti śrī-śrī-bhakti-rasāmṛta-sindhau
mukhya-bhakti-rasa-nirūpakāḥ paścima-vibhāgaḥ samāptaḥ ||

“Thus ends the Fifth Wave in the Western Ocean of Śrī Bhakti-rasāmṛta-sindhu, concerning madhura-bhakti-rasa. Here ends the Western Ocean.”

Northern Ocean: Secondary Bhakti-rasas

First Wave: Hāsyā-rasa

hāsyā-bhakti-rasākhyā prathama-laharī
bhakti-bhareṇa prītiṁ kalayann urarīkṛta-vrajāsaṅgaḥ |
tanutām sanātanātmā bhagavān mayi sarvadā tuṣṭim || 4.1.1 ||

“May the Lord with eternal form who accepts Vraja as His eternal home, being merciful out of great affection for the devotee, be satisfied with me.”

Alternate translation:

“May the person called Sanātana Gosvāmī who, having great joy because of his devotion, was attached to living in the land of Vraja, be satisfied with me.”

rasāmṛtābdher bhāge'tra turīye tūttārābhidhe |
rasaḥ sapta-vidho gauṇo maitrī-vaira-sthitir mithaḥ || 4.1.2 ||
rasābhāsāś ca tenātra laharyo nava kīrtitāḥ |
prāg atrāṇiyatādhārāḥ kadācit kvāpy uditvarāḥ || 4.1.3 ||
gauṇā bhakti-rasāḥ sapta lekhyā hāsyādayaḥ kramāt || 4.1.4 ||

“In the fourth division of the sweet ocean of *rasa*, called the Northern Ocean, the seven secondary *rasas*, plus the mutually friendly and antagonistic *rasas* and *rasābhāsa* will be discussed in nine waves [chapters]. Previously it was said that, unlike the primary *rasas*, these secondary *rasas* do not have fixed *ālambana* and appear occasionally in any of the persons with the primary *rasas*. The seven secondary *rasas* will be discussed in order starting with *hāsyā*.”

bhaktānāṁ pañcadhoktānām eṣāṁ madhyata eva hi |
kvāpy ekaḥ kvāpy anekāś ca gauṇeṣv ālambano mataḥ || 4.1.5 ||

“These secondary *rasas* appear only within the five types of persons possessing the five types of *sthāyī-bhāva*. Sometimes in a

particular situation, one among these five type of persons may experience a particular secondary *rasa*, and at other times all of these types may experience a particular secondary *rasa*.”

tatra hāsyā-bhakti-rasaḥ —

vakṣyamāṇair vibhāvādyaiḥ puṣṭim hāsa-ratir gatā |
hāsyā-bhakti-raso nāma budhair eṣa nigadyate || 4.1.6 ||

“When *hāsa-rati* is nourished by the presence of *vibhāva* and other elements [of *rasa*], it is called *hāsyā-bhakti-rasa* by the wise.”

asminn ālambanaḥ kṛṣṇas tathānyo’pi tad-anvayī |
vṛddhāḥ śiṣu-mukhāḥ prāyaḥ proktā dhīrais tad-āśrayāḥ |
vibhāvanādi-vaiśiṣṭhyāt pravaraś ca kvacin matāḥ || 4.1.7 ||

“In *hāsyā-rasa*, Kṛṣṇa and persons performing humorous actions directed toward Kṛṣṇa are the *ālambana*. The wise say that elders and the chief young children are usually the *āśrayas* of *hāsyā-rasa*. In special circumstances, the chief personalities become the *āśraya* of this *rasa*.”

tatra kṛṣṇo, yathā —

yāsyāmy asya na bhīṣaṇasya savidhaṁ jīrṇasya śīrṇākṛter
mātar neṣyati mām pīdhāya kapaṭād ādhārikāyām asau |
ity uktvā cakitākṣam adbhuta-śiṣāv udvīkṣyamāṇe harau
hāsyam tasya niruddhato’py atitarām vyaktam tadāsin muneh || 4.1.8 ||

Kṛṣṇa as *ālambana*:

“ ‘O mother! I will not go towards that frightful, old withered person! He will craftily put Me in his begging bag.’ When Nārada saw baby Kṛṣṇa say this with frightened eyes, though he tried to suppress his laughter, he could not.”

atha tad-anvayī —

yac ceṣṭā kṛṣṇa-viṣayā proktaḥ so’tra tad-anvayī || 4.1.9 ||

“A person whose actions [of laughter] are directed toward Kṛṣṇa is called *tad-anvayī* [person related to Kṛṣṇa].”

yathā —

*dadāmi dadhi-phāṇitaṁ vivṛṇu vaktram ity agrato
niśamya jaratī-giraṁ vivṛta-komalauṣṭhe sthite |
tayā kusumam arpitāṁ navam avetya bhugnānane
harau jahasur uddhuraṁ kim api suṣṭhu goṣṭhārbhakāḥ || 4.1.10 ||*

Devotee as ālambana:

“‘Open Your mouth. I will give You some yogurt mixed with sugar.’ Hearing the words of the old woman, Kṛṣṇa opened His tender lips, but she put a fresh flower into His mouth. Tasting the bitterness, He puckered His mouth. The young cowherd boys laughed loudly.”

yathā vā —

*asya prekṣya karaṁ śīṣor munipate śyāmasya me kathyatām
tathyaṁ hanta cirāyur eṣa bhavitā kiṁ dhenu-koṭīśvaraḥ |
ity ukte bhagavan mayādya paritaś cīreṇa kiṁ cāruṇā
drāḡ āvirbhavad-uddhura-smitam idaṁ vaktraṁ tvayā rudhyate ||
4.1.11 ||*

Another example:

“O master of the sages! When I asked you to look at the hand of our dark-complexioned child, and to tell me if He will be the Lord of a million cows and have long life, why did you suddenly hide your laughing face completely with your beautiful cloth?”

*uddīpanā hares tādr̥g-vāg-veṣa-caritādayaḥ |
anubhāvās tu nāsauṣṭha-gaṇḍa-niṣpandanādayaḥ || 4.1.12 ||
harṣālasyāvahitthādyā vijñeyā vyabhicārīṇaḥ |
sā hāsa-ratir evātra sthāyī-bhāvatayoditā || 4.1.13 ||*

“The *uddīpanas* for *hāsa-rasa* are the humorous words, clothing and behavior of Kṛṣṇa. The *anubhāvas* are quivering of the nose, lips and cheeks. The *vyabhicārī-bhāvas* are *harṣa* [jubilation],

ālasya [sloth] and *avahitthā* [concealing oneself]. The *sthāyī-bhāva* is *hāsyā-rati*.”

ṣoḍhā hāsa-ratiḥ syāt smita-hasite vihasitāvahasite ca |
apahasitātihasitake jyeṣṭhādīnām kramād dve dve || 4.1.14 ||

“There are six types of *hāsyā-rati*: *smita*, *hasita*, *vihasa*, *avahasita*, *apahasita* and *atihasita*. The first two appear in superiors [such as sages or confidential friends], the second two appear in persons of medium status [messengers or servants] and the third two appear in those of the lowest status [such as children].”

vibhāvanādi-vaicitryād uttamasyāpi kutracit |
bhaved vihasitādyaṁ ca bhāvajñair iti bhaṇyate || 4.1.15 ||

“The wise say that when there is special attraction in the *vibhāva* and other elements, the lower types of *hāsyā* such as *vihasa* also appear in the superior persons.”

tatra smitam —
smitaṁ tv alakṣya-daśanaṁ netra-gaṇḍa-vikāśa-kṛt || 4.1.16 ||

“When the teeth are not seen and the eyes and cheeks become joyful it is called *smita* [slight smile].”

yathā —
kva yāmi jaratī khalā dadhi-haraṁ didhīrṣanty asau
pradhāvati javena mām subala maṅkṣu rakṣām kuru |
iti skhalad-udīrite dravati kāndīśike harau
vikasvara-mukhāmbujaṁ kulam abhūn munīnām divi || 4.1.17 ||

An example:

“ ‘O strong brother! Because I stole some yogurt, the wicked old lady is chasing Me to tie Me up. Where can I go? Please protect Me quickly!’ Saying these words to His elder brother with

choked voice, Kṛṣṇa fled in fear. Seeing this, the faces of the sages in the sky blossomed.”

hasitam —

tad eva dara-samlakṣya-dantāgraṁ hasitaṁ bhavet || 4.1.18 ||

“When teeth are slightly visible, it is called *hasita* [smile].”

yathā —

*mad-vaśena puraḥ-sthito harir asau putro’ham evāsmi te
paśyety acyuta-jalpa-viśvasitayā samrambha-rajyad-dṛṣā |
mām eti skhalad-akṣare jaṭilayā vyākruśya niṣkāsite
putre prāṅgataḥ sakhī-kulam abhūd dantāṁśu-dhautādharam ||
4.1.19 ||*

An example:

“ ‘O mother! I am your son Abhimanyu. Kṛṣṇa is coming here wearing my clothes.’ Believing Kṛṣṇa’s words, Jaṭilā her eyes red with anger, began shouting and driving here real son from the yard, as he tried to say ‘Mother! Mother!’ The lips of Rādhā’s friends became gleaming white with the luster of their teeth.”

vihasitam —

sa-svanam dṛṣṭa-daśanam bhaved vihasitaṁ tu tat || 4.1.20 ||

“When laughing sounds are heard and the teeth are visible it is called *vihasita* [audible laughing].”

yathā —

*muṣāṇa dadhi meduraṁ viphalam antarā śaṅkase
sa-niḥśvasita-ḍambaram jaṭilayātra nidrāyate |
iti bruvati keśave prakāṣa-śīrṇa-danta-sthalam
kṛtaṁ hasitam utsvanam kapaṭa-suptayā vṛddhayā || 4.1.21 ||*

An example:

“ ‘My friends! Steal the thick yogurt. Why are you uselessly showing fear in this house? Jaṭilā is sleeping with loud breathing.’

When Kṛṣṇa said this, the old lady, only pretending to be sleeping, laughed audibly, showing her worn teeth.”

avahasitam —

tac cāvahasitaṁ phulla-nāsaṁ kuñcita-locanam || 4.1.22 ||

“When the nose swells and the eyes squint, it is called *avahasita* [intense laughter].”

yathā —

*lagnas te nitarāṁ dṛśor api yuge kiṁ dhātu-rāgo ghanah
prātaḥ putra balasya vā kim asitaṁ vāsas tvayāṅge dhṛtam |
ity ākarṇya puro vrajeśa-grhiṇī-vācaṁ sphuran-nāsikā
dūtī saṅkucad-ikṣaṇāvahasitaṁ jātā na roddhum kṣamā || 4.1.23 ||*

An example:

“O son! How have Your two eyes become tainted with strong colors early in the morning? Why are You wearing Baladeva’s blue cloth?” Hearing these words of Yaśodā, servants standing there could not suppress their laughter. Their eyes squinted and their noses swelled.”

apahasitam —

tac cāpahasitaṁ sāśru-locanam kampitāṁsakam || 4.1.24 ||

“Laughter with tears in the eyes and shaking shoulders is called *apahasita* [uncontrollable laughter].”

yathā —

*udasraṁ devarṣir divi dara-taraṅgad-bhuja-śirā
yad abhrāṇy uddaṇḍo daśana-rucibhiḥ pāṇḍarayati |
sphuṭaṁ brahmādīnām naṭayitari divye vraja-śīsau
jaratyāḥ prastobhān naṭati tad anaiṣīd dṛśam asau || 4.1.25 ||*

“Seeing the effulgent child of Vraja—Kṛṣṇa, who makes the *devatās* dance—dancing to the verses of an old lady, Nārada, with tears in his eyes and shaking shoulders, began to dance in

an extraordinary fashion, turning the clouds white with his flashing white teeth.”

atihāsita —

sahasra-tālaṁ kṣiptāṅgaṁ tac cātihasitaṁ viduḥ || 4.1.26 ||

“Laughter combined with clapping the hands and bending the body is called *atihāsita* [extreme laughter].”

yathā —

*vṛddhe tvaṁ valitānanāsi valibhiḥ prekṣya suyogyām atas
tvām udvoḍhum asau balī-mukha-varo mām sādhayaty utsukaḥ |
ābhīr vipluta-dhīr vṛṇe na hi paraṁ tvatto bali-dhvaṁsanād
ity uccair mukharā-girā vijahasuḥ sottālikā bālīkāḥ* || 4.1.27 ||

An example:

“‘Old lady! Your skin is all wrinkled. You look like a monkey! The king of the monkeys [with wrinkled faces] has sent me to arrange your marriage to a suitable groom.’ Hearing this the old woman said, ‘By all these wrinkles, I have lost my intelligence. Thus I will not accept anyone but You as a groom, since You are the destroyer of demons [and the destroyer of wrinkles].’ Hearing Mukunda’s words, all the young boys began to clap their hands and laugh loudly.”

*yasya hāsaḥ sa cet kvāpi sākṣān naiva nibadhyate |
tathāpy eṣa vibhāvādi-sāmarthyād upalabhyate* || 4.1.28 ||

“If the person instigating *hāsa* is not directly discernable, that person can be understood by the similarity of the *vibhāva* and other elements with other cases.”

yathā —

śimbī-lambi-kucāsi dardura-vadhū-vispardhi nāsākṛtis
tvam jīryad-duli-dṛṣṭir oṣṭha-tulitāṅgārā mṛdaṅgodarī |
kā tvattaḥ kuṭile parāsti jaṭilā-putri kṣitau sundarī
pūnyena vraja-subhruvām tava dhṛtiṁ hartuṁ na vaṁśī kṣamā ||
4.1.29 ||

“O Kuṭilā [sister of Abhimanyu]! Your breasts a long like beans!
Your nostrils are like those of a female frog! Your eyes are like
old turtles. Your lips are like coals. Your stomach is like a drum.
Who is there in this world that is more beautiful than you? By
the strength of your good works, only you, among all the
beautiful women of Vraja, have withstood the attraction of the
flute.”

eṣa hāsyā-rasas tatra kaiśikī-vṛtti-vistṛtau |
śṛṅgārādi-rasodbhedo bahudhaiva prapañcitaḥ || 4.1.30 ||

“This hāsyā-rasa, which manifests in *madhura* and other *rasas*,
has been described in detail with many forms in the works of
Bharata Muni and the work *Nātāka-candrikā*, in the section
dealing with *kaiśikī-vṛtti* [dramatic form suitable for love].”

iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara-vibhāge
hāsyā-bhakti-rasa-nirūpaṇe adbhuta-bhakti-rasa-laharī prathamā ||

“Thus ends the First Wave of the Northern Ocean of *Śrī Bhakti-
rasāmṛta-sindhu*, concerning *hāsyā-bhakti-rasa*.”

Second Wave: Adbhuta-rasa

*ātmocitair vibhāvādyaiḥ svādyatvaṁ bhakta-cetasi |
sā vismaya-ratir nītād-bhuto-bhakti-raso bhavet || 4.2.1 ||*

“When *vismaya-rati* becomes pleasurable in the devotee’s heart by suitable *vibhāvas* because of His superhuman actions, it is called *adbhuta-bhakti-rasa*.”

*bhaktaḥ sarva-vidho’py atra ghaṭate vismayāśrayaḥ |
lokottara-kriyā-hetur viṣayas tatra keśavaḥ || 4.2.2 ||*

“All types of devotees are the *ālambana* for the *vismaya-rati* of *adbhuta-rasa*, and Kṛṣṇa is the *viṣaya* because of His superhuman actions.”

*tasya ceṣṭā-viśeṣādyās tasminn uddīpanā matāḥ |
kriyās tu netra-vistāra-stambhāśru-pulakādayaḥ || 4.2.3 ||*

“Particular actions of Kṛṣṇa are the *uddīpanas*. Opening the eyes wide is the *anubhāva*. Paralysis, tears and hair standing on end are the *sāttvika-bhāvas*.”

*āvega-harṣa-jāḍyādyās tatra syur vyabhicārīṇaḥ |
sthāyī syād vismaya-ratiḥ sā lokottara-karmataḥ |
sākṣād anumitaṁ ceti tac ca dvividham ucyate || 4.2.4 ||*

“*Āvega*, *harṣa*, *jāḍyam* etc. are the *vyabhicārī-bhāvas*. *Vismaya-rati* caused by Kṛṣṇa’s superhuman actions is the *sthāyī-bhāva*. There are two types of superhuman actions: direct and inferred.”

*tatra sākṣāt, yathā —
sākṣād aindriyakam dṛṣṭa-śruta-saṅkīrtitādikam || 4.2.5 ||*

“When the superhuman actions is perceived by the eye, ear, mouth or other senses, it is called direct.”

*tatra dṛṣṭaṁ, yathā —
ekam eva vividhodyama-bhājaṁ
mandireṣu yugaṇaṁ nikhileṣu |
dvārakāṁ abhi samīksya mukundaṁ
spandanojjhita-tanur munir āsīt ||4.2.6||*

An example of direct perception of wonder by seeing:

“When Nārada saw Kṛṣṇa simultaneously performing various actions with one body in each of the queens’ palaces in Dvārakā, his body began to quiver.”

*yathoktaṁ śrī-daśame [10.69.2] —
citraṁ bataitad ekena vāpuṣā yugaṇat pṛthak |
gṛheṣu dvy-aṣṭa-sāhasraṁ striya eka udāvahat ||4.2.7||*

This is described in the Tenth Canto of Śrīmad-Bhāgavatam [10.69.2]:

“It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace.”

*yathā vā —
kva stanya-gandhi-vadanendur asau śīṣus te
govardhanaḥ śikhara-ruddha-ghanaḥ kva cāyam |
bhoḥ paśya savya-kara-kandūkitācalendraḥ
khelann iva sphurati hanta kim indra-jālam ||4.2.8||*

Another example:

“O Yaśodā! See here your little son with the moonlike face, slightly smelling of milk. And see here Govardhana, whose summit pierces the clouds! See, with His left hand He holds the king of mountains as if it were just play. Is this some magic?”

śrutam, yathā —

*yāny akṣīpaṇ praharaṇāni bhaṭāḥ sa devaḥ
pratyekam acchinadamuni śara-trayeṇa |
ity ākalayya yudhi kaṁsaripoḥ prabhāvaṁ
sphāreḥṣaṇaḥ kṣītipatiḥ ḍulakī tadāsīt || 4.2.9 ||*

From hearing about Kṛṣṇa’s superhuman acts:

“Kṛṣṇa cut down all the arrows fired by eleven *akṣauhiṇī* divisions of troops under Narakāsura with only three arrows. When Parīkṣit heard of the prowess of Kṛṣṇa in battle, his eyes opened wide and his hairs stood on end.”

saṅkīrtitaṁ, yathā —

*ḍimbāḥ svarṇa-nibhāmbarā ghana-ruco jātāś caturbāhavo
vatsāś ceti vadan kṛto’smi vivaśaḥ stambha-śriyā paśyata |
āścaryaṁ kathayāmi vaḥ śṛṇuta bhoḥ pratyekam ekaikaśaḥ
stūyante jagad-aṇḍavadbhir abhitas te hanta padmāsanaiḥ || 4.2.10 ||*

By speaking about Kṛṣṇa’s superhuman acts:

“All the boys and calves had four arms. They were dark in complexion like clouds, and wore yellow cloth. See, speaking in this way I have lost control and become stunned. I will tell you something astonishing, please listen. Each of the masters of the universes on lotus seats, all of the Lord Brahmās, were praising each and every one of these four-armed forms.”

anumitaṁ, yathā —

*unmīlya vraja-śiśavo dṛśaṁ purastād
bhāṇḍīraṁ punar atulya vilokayantaḥ |
sātmānaṁ paśu-paṭalīm ca tatra dāvād
unmuktāṁ manasi camatkriyām avāpuḥ || 4.2.11 ||*

By inference of Kṛṣṇa’s superhuman acts:

“When all the children opened their eyes, they were astonished to see in front of them the incomparable banyan tree called Bhāṇḍīra, and that they and all the cows had been rescued from the forest fire.”

apriyādeḥ kriyā kuryān nālaukiky api vismayam |
asādhāraṇy api manāk karoty eva priyasya sā ||4.2.12||

“When an unloved person performs extraordinary actions it is not astonishing, but when a loved one performs actions that are even a little uncommon, they produce astonishment.”

priyāt priyasya kim uta sarva-lokottarottarā |
ity atra vismaye proktā raty-anugraha-mādhurī ||4.2.13||

“Therefore it goes without saying that if the dearest person performs the most extraordinary actions, it will certainly produce extreme astonishment. Thus the sweetness produced from *rati* [through a primary *rasa* of love] has also been mentioned in this discussion of *vismaya-rasa*.”

iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara-vibhāge
gauṇa-bhakti-rasa-nirūpaṇe adbhuta-bhakti-rasa-laharī dvitīyā ||

“Thus ends the Second Wave in the Northern Ocean of Śrī *Bhakti-rasāmṛta-sindhu*, concerning *adbhuta-bhakti-rasa*.”

Third Wave: Vīra-rasa

saivotsāha-ratiḥ sthāyī vibhāvādyair nijocitaḥ |
ānīyamānā svādyatvaṁ vīra-bhakti-raso bhavet || 4.3.1 ||

“When *utsāha-rati* attains an enjoyable nature by suitable *vibhāvas* and other elements [of *rasa*], it is called *vīra-bhakti-rasa*.”

yuddha-dāna-dayā-dharmais caturdhā-vīra ucyate |
ālambana iha prokta eṣa eva caturvidhaḥ || 4.3.2 ||

“There are four type of *vīra* or valiant persons: *Yuddha-vīra*, *dāna-vīra*, *dayā-vīra* and *dharma-vīra*. These devotees are the *ālambana* for *vīra-bhakti-rasa*.”

utsāhas tv eṣa bhaktānām sarveṣām eva sambhavet || 4.3.3 ||

“It is possible for *utsāha-rati* to appear in all types of devotees.”

tatra yuddha-vīraḥ —
paritoṣāya kṣṇasya dadhad utsāham āhave |
sakhā bandhu-viśeṣo vā yuddha-vīra ihocyate || 4.3.4 ||

Yuddha-vīra:

“Special friends endowed with fortitude in fighting for satisfying Kṛṣṇa are called *yuddha-vīra*.”

pratiyoddhā mukundo vā tasmin vā prekṣake sthite |
tadīyecchāveśenātra bhaved anyañ suhṛd-varaḥ || 4.3.5 ||

“In this *rasa*, the friends fight against Kṛṣṇa, or fight against His best friends in Kṛṣṇa’s presence, according to Kṛṣṇa’s desire.”

*tatra kṛṣṇo, yathā —
aparājita-māninaṁ haṭhāc
caṭulam tvāṁ abhibhūya mādhaba |
dhinuyāṁ adhunā suhṛd-gaṇaṁ
yadi na tvaṁ samarāt parāñcasi || 4.3.6 ||*

Fighting with Kṛṣṇa:

“O Mādhaba! You are very unsteady, but You think that no one can beat You. If You do not flee from the fight, I will now defeat You and please Your friends!”

*yathā vā —
saṁrambha-prakaṭikṛta-pratibhaṭārambha-śrīyoḥ sādbhutaṁ
kāḷindī-puline vayasya-nikarair ālokyamānas tadā |
avyutthāpita-sakhyayor api varāhaṅkāra-visphūrjitaḥ
śrīdāmaś ca bakī-dviśaś ca samarāṭopah paṭīyān abhūt || 4.3.7 ||*

Another example:

“Śrīdāma and Kṛṣṇa who were the very best of friends, displayed the splendor of fighting with anger on the bank of the Yamunā. Their intense pride in fighting with increased desire to win astonished all their friends.”

*suhṛd-varo, yathā —
sakhi-prakara-mārgaṇān agaṇitān kṣīpaṇ sarvatas
tathādya laguḍaṁ kramād bhramayati sma dāmā kṛtī |
amaṁsta racita-stutir vrajapates tanujo’py amuṁ
saṁṛddha-pulako yathā laguḍa-pañjarāntaḥ-sthitam || 4.3.8 ||*

Fighting with His best friends:

“Skillful Śrīdāma stopped the countless arrows with leather tips fired by all his friends by whirling his stick around. The son of Nanda praised him, with hairs standing on end, because it appeared that Śrīdāma was enclosed in a large cage made by the whirling stick.”

prāyaḥ prakṛta-śūrāṇāṃ sva-pakṣair api karhicit |
yuddha-keli-samutsāho jāyate paramādbhutaḥ || 4.3.9 ||

“Sometimes there are astonishing mock battles between two fighters who are naturally on the same side.”

tathā ca hari-varṁśe —
tathā gāṇḍīva-dhanvānaṃ vikrīḍan madhusūdanaḥ |
jigāya bharata-śreṣṭhaṃ kuntyāḥ pramukhato vibhuḥ || 4.3.10 ||

From Hari-varṁśa:

“The Lord Madhusūdana defeated Arjuna, wielder of Gāṇḍīva, the best of the Bharata dynasty, in front of Kuntī in mock battle.”

katthitāsphoṭa-vispardhā-vikramāstra-grahādayaḥ |
pratiyodha-sthitāḥ santo bhavanty uddīpanā iha || 4.3.11 ||

“The uddīpanas of Yuddha-vīra-rasa are boasting, striking the arms in challenge, rivalry, showing strength, taking up weapons and being aroused by the words of the opponent.”

tatra katthitam —
piṇḍīśūras tvam iha subalaṃ kaitavenābalāṅgaṃ
jītvā dāmodara yudhi vṛthā mā kṛthāḥ katthitāni |
mādyann eṣa tvad-alaghu-bhujāsarpa-darṣāpahārī
mandradhvāno naṭati nikaṭe stokakṛṣṇaḥ kalāpī || 4.3.12 ||

Boasting as uddīpana:

“O Dāmodara! You are expert only at eating. Do not boast after winning over the weak Subāla by cheating. This peacock in the form of Stoka-kṛṣṇa, destroyer of the snake of Your long arms, is dancing madly nearby while making loud sounds.”

katthitādyāḥ sva-saṁsthāś ced anubhāvāḥ prakīrtitāḥ |
tathaiivāhopuruṣikā kṣveḍitākrośa-valganam || 4.3.13 ||

*asahāye’pi yuddhecchā samarād apalāyanam |
bhītābhaya-pradānādyā vijñeyās cāpare budhaiḥ || 4.3.14 ||*

“If the above actions such as boasting are only for one’s own awareness they are *anubhāvas*. The wise say that the other *anubhāvas* are self-pride, roaring like a lion, proud words, bounding about, enthusiasm to fight even without assistance, not fleeing from battle, and making the fearful fearless.”

*tatra katthitam, yathā —
protsāhayasyatitarām kim ivāgrahaṇa
mām keśisūdana vidann api bhadrasenam |
yoddhum balena samam atra sudurbalena
divyārgalā pratibhaṭas trapate bhujo me || 4.3.15 ||*

Boasting as *anubhāva*:

“O killer of Keśi! You know that I am Bhadrasena. Why are You eager to fight with weak Baladeva? My arm resembling a shining door bolt is ashamed of this.”

*āhopuruṣikā, yathā —
dhṛtātope gopeśvara-jaladhi-candre parikaram
nibadhnaty ullāsād bhuja-samara-caryā-samucitam |
sa-romāñcam kṣveḍā-niviḍa-mukha-bimbasya naṭataḥ
sudāmnah sotkaṇṭham jayati muhur āhopuruṣikā || 4.3.16 ||*

Show of self-pride:

“O lord of the cowherds! All glories to Sudāma who, displaying great self-confidence and roaring like a lion, danced around until his hairs stood on end and his eagerness of fighting increased, when the proud Kṛṣṇa tightened His belt with great show.”

*catuṣṭaye’pi vīrāṇām nikhilā eva sāttvikāḥ |
garvāvega-dhṛti-vrīḍā-mati-harṣāvahitthikāḥ |
amarṣotsukatāsūyā-smṛty-ādyā vyabhicāriṇaḥ || 4.3.17 ||*

“All the four types of heros show all the *sāttvika-bhāvas* and all the *vyabhicārī-bhāvas* such as *garva*, *āvega*, *dhṛti*, *vṛidā*, *mati*, *harṣa*, *avahitta*, *amarṣa*, *utsukatā*, *asūyā* and *smṛti*.”

yuddhotsāha-ratis tasmin sthāyī-bhāvatayoditā |
yā svaśakti-sahāyādyair āhāryā sahaajāpi vā
jigīṣā stheyasī yuddhe sā yuddhotsāha īryate || 4.3.18 ||

“The steady desire to win at fighting either acquired or natural, induced either by one’s own strength or with encouragement of others’ help, which arises when *yuddhotsāha-rati* becomes the *sthāyī-bhāva*, is called *yuddhotsāha*.”

tatra sva-śaktyā āhāryotsāha-ratir, yathā —
sva-tāta-śiṣṭyā sphuṭam apy anicchann
āhūyamānaḥ puruṣottamena |
sa stoka-kṛṣṇo dhṛta-yuddha-tṛṣṇaḥ
prodyamya daṇḍam bhramayāñcakāra || 4.3.19 ||

Beginning desire to fight on one’s own:

“When his father discouraged him, Stoka-kṛṣṇa was unwilling to fight with Kṛṣṇa. However, when challenged by Kṛṣṇa, he became eager to fight. He took up his stick and began to whirl it around.”

sva-śaktyā sahaajotsāha-ratir, yathā —
śukākāraṁ prekṣya me bāhu-daṇḍam
mā tvaṁ bhaiṣīḥ kṣudra re bhadrasena |
helārambhenādya nirjitya rāmaṁ
śrīdāmāhaṁ kṛṣṇam evāhvayeya || 4.3.20 ||

Natural desire to fight encouraged only by oneself:

“O wimpy Bhadrasena! I am Śrīdāma. Do not be afraid on seeing my arm, think like an elephant’s trunk. Today I will defeat Balarām in mock battle, and then challenge Kṛṣṇa to fight.”

yathā va —

*balasya balino balāt suhṛd-anīkam āloḍayan
payodhim iva mandaraḥ kṛta-mukunda-pakṣa-grahaḥ |
janaṁ vikaṭa-garjitair vadhirayan sa dhīra-svaro
hareḥ pramadam ekakaḥ samiti bhadraseno vyadhāt || 4.3.21 ||*

Another example:

“Deep-voiced Bhadrasena, on Kṛṣṇa’s side, deafening the friends on strong Balarāma’s side by his harsh roaring, churned them all by himself like the Mandara Mountain churning the ocean of milk. This gave great pleasure to Kṛṣṇa.”

*sahāyenāhāryotsāha-ratir, yathā —
mayi valgati bhīma-vikrame
bhaja bhaṅgaṁ na hi saṅgarāditaḥ |
iti mitra-girā varūthapaḥ
sa-virūpaṁ vibruvan harim yayau || 4.3.22 ||*

Regaining enthusiasm for battle by another person’s assistance:

“‘Do not accept defeat in this battle, since I am bursting with fierce prowess!’ After hearing these words from a friend, Varūthapa charged toward the Lord, uttering unnatural sounds.”

*sahāyena sahajotsāha-ratir, yathā —
saṅgrāma-kāmuka-bhujāḥ svayam eva kāmam
dāmodarasya vijayāya kṛtī sudāmā |
sāhāyyam atra subalaḥ kurute balī cej
jāto maṇiḥ sujaṭito vara-hāṭakena || 4.3.23 ||*

Natural enthusiasm for battle, with additional encouragement:

“Expert Sudāma with arms eager for battle had sufficient strength to conquer Kṛṣṇa in battle. If he were to take the help of strong Subala, he would be like a jewel set in gold.”

*suhṛd eva pratibhaṭo vīre kṛṣṇasya na tvarih |
sa bhakta-kṣobha-kāritvād raudre tv ālambano rase |
rāgābhāvo dṛg-ādīnām raudrād asya vibhedakaḥ || 4.3.24 ||*

“In *vīra-bhakti-rasa* the friends are the opponents of Kṛṣṇa. They are not the opponents of enemies. When there is an enemy giving agitation to the devotee, the devotee becomes the *ālambana* of *raudra-rasa*. In *raudra-rasa* the eyes become red, etc. This is absent in *vīra-rasa*. This is the difference between *vīra-rasa* and *raudra-rasa*.”

atha dāna-vīraḥ —

dvi-vidho dāna-vīraḥ syād ekas tatra bahu-pradaḥ |
upasthita-durāpārtha-tyāgī cāpara ucyate || 4.3.25 ||

“There are two types of *dāna-vīras*: the person who gives in plenty [*bahu-prada*] and the renounced person who does not want to accept what is given by the Lord [*upasthita-durāpārtha-tyāgī*].”

tatra bahu-pradaḥ —

sahasā dīyate yena svayaṁ sarvasvam apy uta |
dāmodarasya saukhyāya procyate sa bahu-pradaḥ || 4.3.26 ||

“The person who will give everything immediately for Kṛṣṇa’s pleasure is called *bahu-prada* [generous giver].”

sampradānasya vīkṣādyā asminn uddīpanā matāḥ |
vāñchitādhika-dātṛtvaṁ smita-pūrvābhibhāṣaṇam || 4.3.27 ||

sthairya-dākṣiṇya-dhairyaḍyā anubhāvā ihoditāḥ |
vitarkautsukya-harṣādyā vijñeyā vyabhicāriṇaḥ || 4.3.28 ||

“The *uddīpana* for the *dāna-vīra* is seeing a person worthy of charity. The *anubhāvas* are giving more than asked, talking with a slight smile, steadiness, kindness and patience etc. The *vyabhicārī-bhāvas* are *vitarka*, *autsukya*, *harṣa* and others.”

dānotsāha-ratis tv atra sthāyī-bhāvatayoditā |
pragāḍhā stheyasī ditsā dānotsāha itīryate || 4.3.29 ||

“In the *dāna-vīra*, *dānotsāha-rati* is the *sthāyī-bhāva*. A very steady desire to give is called *dānotsāha*.”

dvidhā bahu-prado'py eṣa vidvadbhir iha kathyate |
syād ābhyudayikas tv ekaḥ paras tat-sampradānakaḥ || 4.3.30 ||

“There are two types of plentiful givers: *ābhyudayika* [giving on auspicious occasions] and *kṛṣṇa-sampradānaka* [giving in surrender to Kṛṣṇa].”

tatra ābhyudāyikaḥ —
kṛṣṇasyābhyudayārthaṁ tu yena sarvasvam arṇyate |
arthibhyo brāhmaṇādibhyaḥ sa ābhyudāyiko bhavet || 4.3.31 ||

“The person who gives everything to the requesters such as *brāhmaṇas* for the sake of Kṛṣṇa is called the *ābhyudāika-dāna-vīra*.”

yathā —
vraja-patir iha sūnor jātakārthaṁ tathāsau
vyatarad amala-cetāḥ sañcayaṁ naicikīnām |
prṥthur api nṛga-kīrtiḥ sāmpratam saṁvṛtāsīd
iti nijagadur uccair bhūsurā yena tṛptāḥ || 4.3.32 ||

An example:

“When the pure-hearted Nanda gave all the best cows to the *brāhmaṇas* on the occasion of Kṛṣṇa’s birth celebration, the surrounding *brāhmaṇas* were so satisfied that they exclaimed loudly that it eclipsed the charity of King Nṛga.”

atha tat-sampradānakaḥ —
jñātaye haraye svīyam ahaṁtā-mamatāspadam |
sarvasvaṁ dīyate yena sa syāt tat-sampradānakaḥ || 4.3.33 ||
tad-dānaṁ prīti-pūjābhyāṁ bhaved ity uditam dvidhā || 4.3.34 ||

“When a person realizes the real nature of the Lord, and gives the Lord all his possessions that are sources of material identity

and possessiveness, he is called *tat-sampradānaka*. There are two types: giving out of affection and giving as worship.”

tatra prīti-dānam —

prīti-dānam tu tasmai yad dadyād bandhv-ādi-rūpiṇe || 4.3.35 ||

Giving in affection:

“What is given to the Lord as an affectionate friend is called *prīti-dāna*.”

yathā —

*cārcikyam vaijayantīm paṭam uru-puraṭodbhāsuram bhūṣaṇānām
śreṇīm māṇikya-bhājam gaja-ratha-turagān karburān karbureṇa |
dattvā rājam kuṭumbaṁ svam āpi bhagavate ditsur apy anyad uccair
deyam kutrāpy adṛṣtvā makha-sadasi tadā vyākulaḥ pāṇḍavo’bhūt ||
4.3.36 ||*

“After completing all the ceremonial functions at the *rājasūya* sacrifice, King Yudhiṣṭhira desired to give Kṛṣṇa sandalwood, a *vaijayantī* garland, ornaments with the best rubies and gold, elephants, chariots and horses bedecked in gold. Not seeing anything else worth giving, he became afflicted.”

pujā-dānam —

pujā-dānam tu tasmai yad vipra-rūpāya dīyate || 4.3.37 ||

“What is given to the Lord Himself, or to his form representing the *devatās* or the *brāhmaṇas* is called *pujā-dāna*.”

yathā aṣṭame [8.20.11] —

*yajanti yajñam kratubhir yam ādṛtā
bhavanta āmnāya-vidhāna-kovidāḥ |
sa eva viṣṇur varado’stu vā paro
dāsyāmy amuṣmai kṣitim īpsitām mune || 4.3.38 ||*

From the Eighth Canto of *Śrīmad-Bhāgavatam* [8.20.11]:

“O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic

ceremonies and yajñas, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.”

yathā vā daśa-rūpake—

lakṣmī-payodharotsaṅga-kuṅkumāruṇito hareḥ |
balinaiva sa yenāsya bhikṣā-pātrikṛtaḥ karaḥ || 4.3.39 ||

From *Daśa-rūpaka*:

“Bali offered the ball of grains to the hand of the Lord, which was colored with the *kuṅkuma* from the breast of Lakṣmī.”

atha upasthita-durāpārtha-tyāgī —

upasthita-durāpārtha-tyagy asau yena neṣyate |
hariṇā dīyamāno’pi sārṣṭy-ādis tuṣyatā varaḥ || 4.3.40 ||

“The person who does not want to accept even the five types of liberation, offered by the Lord who is pleased with him, is called *upasthita-durāpārtha-tyāgī* [one who is resolute to reject things rarely attained by others].”

pūrvato’tra viparyasta-kāraakatvaṁ dvayor bhavet |

asminn uddīpanāḥ kṛṣṇa-kṛpālāpa-smitādayaḥ || 4.3.41 ||

anubhāvās tad-utkarṣa-varṇana-draḍhimādayaḥ |

atra sañcāritā bhūmnā dhṛter eva samīkṣyate || 4.3.42 ||

“This person is the opposite of the *sampradānaka-dānavīra* [who gives to the Lord], for here the donor is the Lord and the beneficiary is the devotee. In this type of *bhakti-rasa*, the *uddīpanas* are the mercy of Kṛṣṇa, conversations of the Lord, and His smiles. The *anubhāvas* are conviction in the descriptions of the Lord’s qualities, and the *vyabhicārī-bhāvas* are such things as *dhṛti* [resoluteness].”

tyāgotsāha-ratir dhīraiḥ sthāyī bhāva ihoditaḥ |
tyāgecchā tādṛṣī prauḍhā tyāgotsāha itīryate || 4.3.43 ||

“The wise say that the *sthāyī-bhāva* of this *rasa* is *tyāgotsāha-rati*. *Tyāgotsāha* means the deep desire to reject things like the five type of liberation.”

yathā hari-bhakti-sudhodaye [7.28] —
sthānābhilāṣī tapasi sthito’haṁ
tvām prāptavān deva-munīndra-guhyam |
kācaṁ vicinvaṁ api divya-ratnaṁ
svāmīn kṛtārtho’smi varaṁ na yāce || 4.3.44 ||

From the *Hari-bhakti-sudhodaya*:

“O Lord! I desired a king’s throne, but I attained You, who are hidden even from the chief *devatās* and sages. As a person, on searching for glass and attaining jewels, no longer desires the glass, having attained You I have become successful and do not desire anything else.”

yathā vā tṛtīye [3.15.48] —
nātyantikam vigaṇayanty api te prasādam
kiṁ vānyad arṇita-bhayaṁ bhrūva unnayais te |
ye’ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ || 4.3.45 ||

From the Third Canto of *Śrīmad-Bhāgavatam* [3.15.48]:

“Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.”

ayam eva bhavann uccaiḥ prauḍha-bhāva-viśeṣa-bhāk |
dhuryādīnām tṛtīyasya vīrasya padavīm vrajet || 4.3.46 ||

“Some of these *tyāgīs*, by partaking of intense *dāsyā-bhāva*, attain the level of *vīra* among the three types of *pāriṣadas* [*dhurya*, *dhīra* and *vīra*].”

atha dayā-vīraḥ —

kṛpārdra-hṛdayatvena khaṇḍaśo deham arpayan |
kṛṣṇāyācchanna-kṛpāya dayā-vīra ihocyate || 4.3.47 ||

“The person who, heart flowing with mercy, offers his body piece by piece to Kṛṣṇa in a disguised form, is called *dayā-vīra* [resolute in showing mercy].”

uddīpanā iha proktās tad-ārti-vyañjanādayaḥ |
nija-prāṇa-vyayenāpi vipanna-trāṇa-śīlatā || 4.3.48 ||
āśvāsanoktayaḥ sthairyam ity ādyās tatra vikriyāḥ |
autsukyam atiharṣādyā jñeyāḥ sañcāriṇo budhaiḥ || 4.3.49 ||

“The *uddīpanas* for the *dāya-vīra* are such things as the appearance of suffering in a person who will be the object of mercy [Kṛṣṇa in disguise]. The *anubhāvas* are steadiness, words of comfort and protecting those in distress, even at the cost of one’s life. The *vyabhicārī-bhāvas* are such things as *autsukya*, *mati* and *harṣa*.”

dayotsāha-ratis tv atra sthāyī-bhāva udīryate |
dayodreka-bhṛd utsāho dayotsāha ihoditaḥ || 4.3.50 ||

“The *sthāyī-bhāva* is *dayotsāha-rati*. Resoluteness endowed with strong compassion is called *dayotsāha*.”

yathā —

vande kuṭmalitāñjalir muhur ahaṁ vīraṁ mayūra-dhvajaṁ
yenārdhaṁ kapaṭa-dvijāya vapuṣaḥ kamsa-dviṣe ditsatā |
kaṣṭhaṁ gadgadikākulo’smi kathanārambhād aho dhīmatā
sollāsaṁ krakacena dāritam abhūt patnī-sutābhyāṁ śivaḥ || 4.3.51 ||

An example:

“I offer my respects with folded hands to Mayūradhvaja. Alas!

Desiring to offer half of his body to Kṛṣṇa disguised as a *brāhmaṇa*, he ordered his wife and son to cleave his head with a saw. Oh! In telling this tale, my voice chokes up.”

hareṣ cet tattva-vijñānam naivāsya ghaṭate dayā |
tad-abhāve tv asau dāna-vīre’ntar-bhavati sphuṭam | |4.3.52| |

“If Mayūadhvaṇa had been aware that the *brāhmaṇa* were actually Kṛṣṇa, he would not have displayed such compassion. Without the display of compassion, he would instead be a clear example of *dāna-vīra*, one who gives to the Lord in surrender.”

vaiṣṇavatvād ratiḥ kṛṣṇe kriyate’nena sarvadā |
kṛtātra dvija-rūpe ca bhaktis tenāsya bhaktatā | |4.3.53| |

“Since the King was a devotee of the Lord, he always had *rati* for Kṛṣṇa. Thus in showing *bhakti* for Kṛṣṇa in the disguised form of a *brāhmaṇa*, it was still an expression of his *bhakti*.”

antar-bhāvaṁ vadanto’sya dāna-vīre dayātmanaḥ |
vopadevādayo dhīrā vīram ācakṣate tridhā | |4.3.54| |

“Vopadeva and other learned persons class the *dāya-vīra* within the *dāna-vīra*. Thus they say there are only three classes of *vīras*.”

atha dharma-vīraḥ —
kṛṣṇaika-toṣaṇe dharme yaḥ sadā pariniṣṭhitaḥ |
prāyeṇa dhīra-śāntas tu dharma-vīraḥ sa ucyate | |4.3.55| |

“The *dhīra-śānta* [peaceful devotee] who is fixed at all times in *dharma* pleasing to Kṛṣṇa alone is called *dharma-vīra*.”

uddīpanā iha proktāḥ sac-chāstra-śravaṇādayaḥ |
anubhāvā nayāstikya-sahiṣṇutva-yamādayaḥ | |4.3.56| |

“The *uddīpanas* for the *dharma-vīra* are activities such as hearing the revealed scriptures. The *anubhāvas* are proper conduct,

adherence to scriptural rules, tolerance and following rules of sense control. The *vyabhicāri-bhāvas* are *matī*, *smṛti* and others.”

dharmotsāha-ratir dhīraiḥ sthāyī bhāva ihocyate |
dharmaikābhīniveśas tu dharmotsāho mataḥ satām || 4.3.57 ||

“The wise say that *dharmotsāha-rati* is the *sthāyī-bhāva* of the *dharma-vīra*. *Dharmotsāha* means to be absorbed only in the subject of *dharma*.”

yathā —
bhavad abhi rati-hetūn kurvātā sapta-tantūn
ṣuram abhi puru-hūte nityam evopahūte |
danuja-damana tasyāḥ pāṇḍu-putreṇa gaṇḍaḥ
suciram araci śacyāḥ savya-hastāṅka-śāyī || 4.3.58 ||

An example:

“O Kṛṣṇa, defeater of demons! When Indra was called by Yudhiṣṭhīra, who performed elaborate sacrifices for Your pleasure, his wife Śacī’s left cheek became marked with her hand print.”

yajñāḥ pūjā-viśeṣo’sya bhujādy-aṅgāni vaiṣṇavaḥ |
dhyātvendrādy-āśrayatvena yad eṣv āhutir arpyate || 4.3.59 ||

“When the Vaiṣṇavas offer a sacrifice to Indra, the Vaiṣṇavas consider the sacrifice as worship of the Lord, and meditate on worshiping the limbs of the Lord, which give shelter to Indra and others.”

ayaṁ tu sākṣāt tasyaiva nideśāt kurute makhān |
yudhiṣṭhiro’mbudhiḥ premṇām mahā-bhāgavatottamaḥ || 4.3.60 ||

“And Yudhiṣṭhīra, who is an ocean of *prema* and a first-class devotee, undertook the sacrifices on the order of Kṛṣṇa alone.”

dānādi-trividhaṁ vīraṁ varṇayantaḥ pariṣphuṭam |
dharma-vīraṁ na manyante katicid dhanikādayaḥ || 4.3.61 ||

“Some experts like Dhanika have accepted three types of *vīra*—*dana-vīra*, *dayā-vīra* and *yuddha-vīra*—and do not accept the *dharma-vīra*.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara-vibhāge
vīra-bhakti-rasa-nirūpaṇe adbhuta-bhakti-rasa-laharī tṛtīyā ||*

“Thus ends the Third Wave of the Northern Ocean of Śrī
Bhakti-rasāmṛta-sindhu, concerning *vīra-bhakti-rasa*.”

Fourth Wave: Karuṇa-rasa

ātmocitair vibhāvādyair nītā puṣṭim satām hṛdi |
bhavec choka-ratir bhakti-raso hi karuṇābhidhaḥ || 4.4.1 ||

“When *śoka-rati* is nourished in the heart of the devotee by suitable *vibhāvas* and other elements [of *bhakti*] it is called *karuṇa-bhakti-rasa*.”

avyucchinna-mahānando’py eṣa prema-viśeṣataḥ |
aniṣṭāpteḥ padatayā vedyah kṛṣṇo’sya ca priyah || 4.4.2 ||

“Though imperishably blissful Kṛṣṇa can never fall from His *svārūpa* of bliss into misery, because of particular varieties of *prema*, Kṛṣṇa and his dear ones take on the appearance of falling into misfortune and become the *viṣaya* of *karuṇa-rasa*.”

tathānavāpta-tad-bhakti-saukhyas ca sva-priyo janaḥ |
ity asya viṣayatvena jñeyā ālambanās tridhā || 4.4.3 ||

“The relatives of the devotee, or those devoid of the happiness of devotion also become the *viṣaya* of *karuṇa-rasa*. Thus there are three types of *viṣaya*.”

tat-tad-vedī ca tad-bhakta āśrayatvena ca tridhā |
so’py aucityena vijñeyah prāyah śāntādi-varjitah |
tat-karma-guṇa-rūpādyā bhavaty uddīpanā iha || 4.4.4 ||

“Three types of devotees who experience *karuṇa* in relation to the three types of *viṣaya* are the three *āśrayas* of *karuṇa-bhakti-rasa*. For the most part this *rasa* does not arise in *śānta* devotees. The *uddīpanas* are Kṛṣṇa’s actions, qualities and form.”

anubhāvā mukhe śoṣo vilāpaḥ srasta-gātratā |
śvāsa-krośana-bhūpāta-ghātoras tāḍanādayaḥ || 4.4.5 ||

“The *anubhāvas* are drying of the mouth, moaning, slackening of the body, heavy breathing, shouting, falling on the ground, beating the ground with the fist and beating the chest.”

atrāṣṭau sāttvikā jādya-nirveda-glāni-dīnatāḥ |
cintā-viśāda-autsukya-cāpalonmāda-mṛtyavaḥ |
ālasyaḥ apasmṛti-vyādhi-mohādyā vyabhicārīṇaḥ || 4.4.6 ||

“The eight *sāttvika-bhāvas* appear and the *vyabhicārī-bhāvas* of *jādyam*, *nirveda*, *glāni*, *dainya*, *cintā*, *viśāda*, *autsukhya*, *cāpalā*, *unmāda*, *mṛti*, *ālasya*, *apasmṛti*, *vyādhi* and *moha* appear.”

hṛdi śokatayā mṛṣṇa gatā pariṇatīm ratīḥ |
uktā śoka-ratīḥ saiva sthāyī bhāva ihocyate || 4.4.7 ||

“When *rati* transforms into lamentation in the heart by one’s perception of another person attaining misfortune, it is called *śoka-rati*. This *śoka-rati* is the *sthāyī-bhāva* of *karuṇa-rasa*.”

tatra kṛṣṇo, yathā śrī-daśame [10.16.10] —
taṁ nāga-bhoga-parivṛtam adṛṣṭa-ceṣṭam
ālokya tat-priya-sakhāḥ paśupā bhṛṣārtāḥ |
kṛṣṇe’rpitātma-suhṛd-artha-kalatra-kāmā
duḥkḥānuśoka-bhayam ūḍha-dhiyo nīpetuḥ || 4.4.8 ||

Kṛṣṇa as an object of lamentation, from the Tenth Canto of *Śrīmad-Bhāgavatam* [10.16.10]:

“When the members of the cowherd community, who had accepted Kṛṣṇa as their dearest friend, saw Him enveloped in the snake’s coils, motionless, they were greatly disturbed. They had offered Kṛṣṇa everything—their very selves, their families, their wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kālīya snake, their intelligence became deranged by grief, lamentation and fear, and thus they fell to the ground.”

yathā vā —

phaṇi-hradam avagādhe dāruṇaṁ piñcha-cūḍe
skhalad-aśisira-bāṣpa-stoma-dhautottarīyā |
nikhila-karaṇa-vṛtti-stambhinīm ālalambe
viśama gatim avasthāṁ goṣṭha-rājasya rājñī || 4.4.9 ||

Another example:

“When Kṛṣṇa entered the fearful lake of Kālīya, Yaśodā’s upper cloth became wet from hot tears. She reached a state in which all her senses ceased to function.”

tasya priya-jano, yathā —

kṛṣṇa-priyāṇām ākarṣe śaṅkha-cūḍena nirmite |
nīlāmbarasya vaktrendur nīlimānaṁ muhur dadhe || 4.4.10 ||

Kṛṣṇa’s devotees as an object of lamentation:

“When the demon Śaṅkhacūḍa took away all of Kṛṣṇa’s girl friends, Balarāma’s moon-like face became increasingly blue with sorrow.”

sva-priyo, yathā haṁsadūte [54] —

virājante yasya vraja-śiśu-kula-steya-vikala-
svayambhū-cūḍāgrair lulita-śikharāḥ pāda-nakharāḥ |
kṣaṇaṁ yān ālokya prakāṣa-paramānanda-vivaśaḥ
sa devarṣir muktān api tanu-bhṛtaḥ śocati bhṛṣam || 4.4.11 ||

Friends as an object of lamentation, from Haṁsadūta:

“Seeing the toenails of Kṛṣṇa, which were touched by the tip of the crown of the repentant Brahmā after he stole the cowherd boys, Nārada lost control of himself in great bliss, and began to lament greatly for his fellow sages who had attained impersonal liberation.”

yathā vā —

mātar mādri gatā kutas tvam adhunā hā kvāsi pāṇḍo pītaḥ
sāndrānanda-sudhābdhir eṣa yuvayor nābhūd dṛśām gocaraḥ |
ity uccair nakulānujo vilapati prekṣya pramodākulo
govindasya padāravinda-yugala-proddāma-kānti-cchaṭām || 4.4.12 ||

Another example [of relatives being the object of *karuṇa-rasa*]:
“Seeing the intense effulgence emanating from the two lotus feet
of Govinda, Sahadeva, overcome with bliss, began to lament. ‘O
mother Mādrī! Where have you gone? O father Paṇḍu! Where
are you? You could not see Kṛṣṇa, the ocean of sweet bliss!’”

ratim vināpi ghaṭate hāsyāder udgamaḥ kvacit |
kadācid api śokasya nāsyā sambhāvanā bhavet || 4.4.13 ||

“Sometimes it is possible for *hāsyā* and other emotions to appear
without *rati*. However, *śoka* cannot manifest without *rati*.”

rater bhūmnā kraśimnā ca śoko bhūyān kṛśaś ca saḥ |
ratyā sahāvinā-bhāvāt kāpy etasya viśiṣṭatā || 4.4.14 ||

“The greater the *rati*, the more the lamentation, and the less the
rati, the less the lamentation. The quality of not manifesting
without *rati* is a special distinction of *śoka*.”

api ca —

kṛṣṇaiśvāryādy-avijñānaṁ kṛtaṁ naiṣāṁ avidyayā |
kintu premottara-rasa-viśeṣeṇaiva tat kṛtaṁ || 4.4.15 ||

“Lack of awareness of Kṛṣṇa’s powers [which causes *śoka-rati*
directed towards Kṛṣṇa] is not created by ignorance. This lack of
awareness of His powers takes place by the special *rasa* of
heightened *prema*.”

ataḥ prādurbhavan śoko labdhāpy udbhaṭatām muhuḥ |
durūhām eva tanute gatiṁ saukhyasya kām api || 4.4.16 ||

“Though lamentation appears and becomes intense, it also spreads a condition of undetected happiness, which is difficult to describe.”

*iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara-vibhāge
gauṇa-bhakti-rasa-nirūpaṇe karuṇa-bhakti-rasa-laharī caturthī ||*

“Thus ends the Fourth Wave of the Northern Ocean of Śrī
Bhakti-rasāmṛta-sindhu, concerning *karuṇa-bhakti-rasa*.”

Fifth Wave: Raudra-rasa

*nītā krodha-ratiḥ puṣṭim vibhāvādyair nijocitaiḥ |
hṛdi bhakta-janasyāsau raudra-bhakti-raso bhavet || 4.5.1 ||*

“When *krodha-rati* is nourished in the devotee’s heart by *vibhāvas* and other elements suitable to himself, it becomes *raudra-bhakti-rasa*.”

*kṛṣṇo hito’hitaś ceti krodhasya viṣayas tridhā |
kṛṣṇe sakhī-jaraty-ādyāḥ krodhasyāśrayatām gatāḥ |
bhaktāḥ sarva-vidhā eva hite caivāhite tathā || 4.5.2 ||*

“There are three *viṣayas* for *krodha-rati*: Kṛṣṇa, friendly persons and unfriendly persons. All types of devotees such as the *sakhīs* and elderly women are *āśrayas* for *krodha* directed toward Kṛṣṇa, and for *krodha* directed against the friendly or unfriendly.”

*tatra kṛṣṇe sakhyāḥ krodhaḥ —
sakhī-krodhe bhavet sakhyāḥ kṛṣṇād atyāhite sati || 4.5.3 ||*

Sakhīs’ anger at Kṛṣṇa:

“The *sakhīs* will manifest anger towards Kṛṣṇa when their leader experiences great alarm caused by Kṛṣṇa.”

*yathā vidagdha-mādhava [2.37] —
antaḥ-kleśa-kalanṅkitāḥ kila vayaṁ yāmo’dya yāmyām purīm
nāyaṁ vañcana-saṅcaya-praṇayinaṁ hāsaṁ tathāpy ujñhati |
asmin sampuṭite gabhīra-kapaṭair ābhīra-pallī-viṭe
hā medhāvini rādhike tava kathaṁ premā garīyān abhūt || 4.5.4 ||*

An example from *Vidagdha-mādhava* [2.37]:

“Today we will die, being afflicted by such great suffering. Kṛṣṇa cannot stop His cheating smiles. O intelligent Rādhā! Why were You in so much love with the lusty cowherd Kṛṣṇa covered with so much deceit?”

tatra jaratyāḥ krodhaḥ —

krodho jaratyā vadv-ādi-sambandhe prekṣite harau || 4.5.5 ||

Anger of old women:

“Old women become angry with Kṛṣṇa when they see Him associating with women.”

yathā —

are yuvati-taskara prakāṣam eva vadvāḥ paṭas

tavorasi nirīkṣyate bata na neti kiṁ jalpasi |

aho vraja-nivāsinaḥ śṛṇuta kiṁ na vikrośanaṁ

vrajeśvara-sutena me suta-gṛhe’gnir utthāpitaḥ || 4.5.6 ||

Govardhana’s mother:

“Young thief! I clearly see a woman’s shawl on Your chest. Why are You denying this? People of Vraja! Hear my shouting! Can you not hear? The son of Nanda set fire to my son’s house.”

govardhanaṁ mahā-mallaṁ vinānyeṣāṁ vrajaukasāṁ |

sarveṣāṁ eva govinde ratiḥ prauḍhā virājate || 4.5.7 ||

“Except for strong Govardhana [Candrāvalī’s husband] all the inhabitants of Vraja possess the highest stage of *rati* for Govinda.”

atha hitaḥ —

hitas tridhānavahitaḥ sāhasī cerṣyur ity api || 4.5.8 ||

“There are three kinds of friendly persons who become objects of anger: *anavahita* [inattentive], *sāhasī* [rash] and *irṣyu* [spiteful].”

tatra anavahitaḥ —

kṛṣṇa-pālana-kartāpi tat-karmābhiniveśataḥ |

kvacit tatra pramatto yaḥ prokto’navahito’tra saḥ || 4.5.9 ||

The inattentive person:

“Those who are responsible for protecting Kṛṣṇa but, because of

being absorbed in some service, become careless in their duties are called *anavahita* [inattentive].”

yathā —

*uttiṣṭha mūḍha kuru mā vilambam
vṛthaiva dhik paṇḍita-māninī tvam |
kṛatyat-palāśi-dvayam antarā te
baddhaḥ suto'sau sakhi bambhramīti || 4.5.10 ||*

An example:

“Oh! You have fainted! Get up, and do not delay uselessly. You think yourself so skillful in teaching your son! O friend! Your bound-up son is moving between the two broken *arjuna* trees.”

atha sāhasī —

yaḥ prerako bhaya-sthāne sāhasī sa nigadyate || 4.5.11 ||

The rash person:

“A person who sends Kṛṣṇa to a dangerous place, thinking Him to be strong, is called *sāhasī* [rash].”

yathā —

*govindaḥ priya-suhṛdām giraiva yātas
tālānām vipinam iti sphuṭam niśamya |
bhrū-bheda-sthapuṭita-dṛṣṭir ādyam eṣām
ḍimbhānām vraja-pati-gehinī dadarśa || 4.5.12 ||*

“‘Kṛṣṇa has gone to Tālavan on the instructions of His dear friends.’ Hearing this, Yaśodā began staring at the faces of the boys while her eyebrows moved up and down with a frown.”

atha īrṣyuh —

īrṣyur māna-dhanā proktā prauḍhersyākrānta-mānasā || 4.5.13 ||

Spiteful persons:

“The woman with abundant pride and deep malice is called *īrṣyu* [spiteful]”

yathā —

durmāna-mantha-mathite kathayāmi kiṁ te
dūraṁ prayāhi savidhe tava jājjvalīmi |
hā dhik priyeṇa cikurāñcita-piñcha-koṭyā
nirmañchitāgra-caraṇāpy aruṇānanāsi || 4.5.14 ||

An example:

“O Rādhā! You were agitated by the churning rod of indignation. What shall I say to You? Go away! I am burning up just being near You! Though the peacock feather decorating Kṛṣṇa’s hair was fanning the tips of Your toes when He bowed down to You, You were red-faced with anger.”

atha ahitaḥ —

ahitaḥ syād dvidhā svasya hareṣ ceti prabhedataḥ || 4.5.15 ||

Unfriendly persons:

“There are two types of unfriendly persons: those unfriendly to oneself and those unfriendly to Kṛṣṇa.”

tatra svasyāhitaḥ —

ahitaḥ svasya sa syād yaḥ kṛṣṇa-sambandha-bādhakaḥ || 4.5.16 ||

“Those who act as an obstacle for attaining Kṛṣṇa are unfriendly to oneself.”

yathā uddhava-sandeśe [74] —

kṛṣṇaṁ muṣṇan akarūṇa-balād goṇa-nārī-vadhārthī
mā maryādām yadu-kula-bhuvām bhindhire gāndineyaḥ |
iti uttuṅgā mama madhu-pure yātrayā tatra tāsām
vitrastānām parivavalire vallavīnām vilāpāḥ || 4.5.17 ||

From Uddhava-sandeśa:

“O Akrūra! Look closely! When you mount your chariot and go to Mathurā, millions of our life airs will also depart. O merciless one, Akrūra! You are cruel, forcibly taking Kṛṣṇa away from Vraja. Do not destroy respect for the Yadu dynasty!”

atha harer ahitaḥ —

ahitas tu hares tasya vairi-pakṣo nigadyate || 4.5.18 ||

“Those who are enemies of Kṛṣṇa are called unfriendly to Kṛṣṇa.”

yathā —

harau śruti-śiraḥ-śikhā maṇi-marīci-nīrājita

sphurac-caraṇa-paṅkajē’py avamatiṁ vyanakty atra yaḥ |

ayaṁ kṣīpati pāṇḍavaḥ śamana-daṇḍa-ghoraṁ haṭhāt

trir asya mukuṭopari sphuṭam udīrya savyaṁ padam || 4.5.19 ||

An example:

“Bhīma, forcefully placing his left foot, fearful as the punishment of Yama, on top of Śiśupāla’s crown, kicked him decisively three times. This Śiśupāla had insulted the Lord whose lotus feet are lit by and worshiped with the rays emanating from the crest jewels of the Vedas [the Upaniṣads].”

solluṅṭha-hāsa-vakrokti-kaṭākṣānādarādayaḥ |

kṛṣṇāhita-hitasthāḥ syur amī uddīpanā iha || 4.5.20 ||

“In *raudra-bhakti-rasa*, the *uddīpanas* for becoming angry are sarcastic laughs, deceptive speaking, frowns and disrespect expressed by various enemies of Kṛṣṇa and by friendly persons.”

hasta-niṣpeṣaṇaṁ danta-ghaṭṭanaṁ rakta-netratā |

daṣṭauṣṭhatātibhrū-kuṭī bhujāsphālana-tāḍanāḥ || 4.5.21 ||

tuṣṇikatā natāsyatvaṁ niśvāso bhugna-dṛṣṭitā |

bhartsanaṁ mūrdha-vidhūtir dṛg-ante pātala-cchaviḥ || 4.5.22 ||

bhrū-bhedādhara-kampādyā anubhāvā ihoditāḥ |

atra stambhādayaḥ sarve prākāṭyaṁ yānti sāttvikāḥ || 4.5.23 ||

“The *anubhāvas* of *raudra-bhakti-rasa* are wringing the hands, grinding the teeth, reddening of the eyes, biting the lips, deeply contracting the brows, flinging the arms, beating others, silence, hanging the head down, heavy breathing, glancing with hostility,

cursing, shaking the head, having the edges of the eyes turn pink, frowning, and quivering of the lower lip. All of the *sāttvika-bhāvas* such as paralysis manifest.”

āvego jaḍatā garvo nirvedo moha-cāpale |
asūyaugryaṁ tathāmarṣa-śramādyā vyabhicāriṇaḥ ||4.5.24||

“Typical *vyabhicārī-bhāvas* are *āvega*, *jaḍatā*, *garva*, *nirveda*, *moha*, *cāpalya*, *asūyā*, *augrya*, *amarṣa* and *śrama*.”

atra krodha-ratiḥ sthāyī sa tu krodhas tridhā mataḥ |
kopa manyus tathā roṣas tatra kopa tu śatru-gaḥ ||4.5.25||
manyur bandhuṣu te pūjya-sama-nyūnās tridhoditāḥ |
roṣas tu dayite strīṇām ato vyabhicaraty asau ||4.5.26||

“In *raudra-bhakti-rasa*, *krodha-rati* is the *sthāyī-bhāva*. It has three types: *kopa*, *manyu* and *roṣa*. *Kopa* is anger directed toward enemies. *Manyu* is anger directed toward one’s friends. Friends are of three types: superior, equal and inferior. *Roṣa* is a woman’s anger directed toward Kṛṣṇa. This actually becomes a *vyabhicārī-bhāva* in *madhura-rasa*.”

hasta-ṭṣṇādayaḥ kope manyau tuṣṇikatādayaḥ |
dṛg-anta-pāṭalatvādyā roṣe tu kathitāḥ kriyāḥ ||4.5.27||

“The *anubhāvas* of *kopa* are wringing the hands and other actions. The *anubhāvas* of *manyu* are silence and other actions, and the *anubhāvas* of *roṣa* are the edges of the eyes turning pink.”

tatra vairiṇi, yathā —
nirudhya puram unmade harim agādha-sattvāśrayaṁ
mṛdhe magadha-bhūpatau kim api vaktram ākroṣati |
dṛṣaṁ kavalita-dviṣad-visara-jāṅgale lāṅgale
nunoda dahad-iṅgala-pravala-piṅgalām lāṅgalī ||4.5.28||

Koṇa against an enemy:

“When crazy Jarāsandha, surrounding Mathurā, hurled unspeakable abuses at Kṛṣṇa, who possesses unfathomable strength in battle, Balarāma, with eyes as red as burning coals, glanced at His plow capable of devouring the flesh of a multitude of enemies.”

*pūjyo, yathā vidagdha-mādhava [2.22] —
krośantyām kara-pallavena balavān sadyaḥ pidhatte mukhaṁ
dhāvantyām bhaya-bhāji viśṛta-bhujo rundhe puraḥ paddhatim |
pādānte viluḥaty asau mayi muhur daṣṭādhārāyām ruṣā
mātaś caṇḍi mayā śikhaṇḍa-mukuṭād ātmābhirakṣyaḥ katham ||
4.5.29 ||*

Manyu against elders, from *Vidagdha-mādhava* [2.22]:

“O angry mother! When I shout to call someone, strong Kṛṣṇa immediately covers My mouth with His soft hand. When I try to flee in fear, He stretches His arms and blocks the path. When I bite My lower lip in anger, He falls down at My feet repeatedly. Please tell Me, how can I protect Myself from Kṛṣṇa?”

*same, yathā —
jvalati durmukhi marmaṇi murmuras
tava girā jaṭile niṭile ca me |
gīridharaḥ spṛśati sma kadā madād
duhiarāṁ duhitur mama pāmari || 4.5.30 ||*

Manyu against equals:

Jaṭilā: “Ugly-faced Mukharā! Hearing your words the core of my life is burning up.”

Mukharā: “O Jaṭilā! Hearing your words, my head is burning up. Tell me, fool, when did Kṛṣṇa arrogantly touch my grand-daughter?”

nyūne, yathā —
hanta svakīya-kuca-mūrdhni manoharo'yaṁ
hāraś cakāsti hari-kaṇṭha-taṭī-cariṣṇuḥ |
bhoḥ paśyata svakula-kajjala-mañjarīyaṁ
kuṭena māṁ tad api vañcayate vadhūṭi || 4.5.31 ||

Manyu against inferiors:

“Hey everyone! Look! This attractive necklace from Kṛṣṇa’s throat looks so nice on Rādhā’s breast! Aagh! This little girl, a black sprout in my family, is cheating me with duplicity.”

asmin na tādṛśo manyau vartate raty-anugrahaḥ |
udāharaṇa-mātrāya tathāpy eṣa nidarśitaḥ || 4.5.32 ||

“Rati [love for Kṛṣṇa] does not clearly manifest in this manyu [anger against friends]. Thus, manyu is discussed here just to give examples.”

krodhāśrayāṇāṁ śatrūṇāṁ caidyādīnāṁ svabhāvataḥ |
krodho rati-vinābhāvān na bhakti-rasatāṁ vrajet || 4.5.33 ||

“The inherent anger of enemies like Śiśupāla, being devoid of rati, does not become bhakti-rasa.”

iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara-vibhāge
gauṇa-bhakti-rasa-nirūpaṇe raudra-bhakti-rasa-laharī pañcamī ||

“Thus ends the Fifth Wave of the Northern Ocean of Śrī Bhakti-rasāmṛta-sindhu, concerning raudra-bhakti-rasa.”

Sixth Wave: Bhayānaka-rasa

*vakṣyamāṇair vibhāvādyaiḥ puṣṭim bhaya-ratir gatā |
bhayānakābhidho bhakti-raso dhīrair udīryate || 4.6.1 ||*

“The wise say that when *bhaya-rati* is nourished by the *vibhāvas* and other elements [of *rasa*] it becomes *bhanāyaka-bhakti-rasa*.”

*kṛṣṇaś ca dāruṇāś ceti tasminn ālambanā dvidhā |
anukampyeṣu sāgassu kṛṣṇas tasya ca bandhuṣu || 4.6.2 ||
dāruṇāḥ snehataḥ śaśvat-tad-anīṣṭhāpti-darśiṣu |
darśanāc chravaṇāc ceti smaraṇāc ca prakīrtitāḥ || 4.6.3 ||*

“The *viṣayas* in *bhayānaka-rasa* are Kṛṣṇa and the demons. When *āśrayas* such as *dāsas* or sons commit offense to Kṛṣṇa, He becomes the *viṣaya* of this *rasa*. Since Kṛṣṇa’s friends always worry out of affection that He will be harassed by the demons, through seeing, hearing and remembering, the demons become the *viṣaya* of this *rasa*.”

*tatra anumampyeṣu kṛṣṇo, yathā —
kiṁ śuṣyad-vadano’pi muñca khacitaṁ citte pṛthum vepathum
viśvasya prakṛtiṁ bhajasva na manāg apy asti mantum tava |
uṣma-mrakṣitam ṛkṣa-rāja rabhasād vistīrya vīryaṁ tvayā
pṛthvī pratyuta yuddha-kautuka-mayī sevaiva me nirmitā || 4.6.4 ||*

An example of fear in those who have committed offense, concerning their own fear:

“O king of the *ṛkṣas*! Why has your face become dried up? Stop the wild palpitations of your heart. Have faith in Me, and recover your composure. You have not committed any offense at all. On the contrary, by boldly displaying your valor mixed with anger, you have actually served Me greatly with this sporting fight.”

yathā vā —

*mura-mathana puras te ko bhujaṅgas tapasvī
laghu-haram iti kārṣīr mā sma dīnāya manyum |
gurur ayam aparādhas tathyam ajñānato'bhūd
aśaraṇam atimūḍhaṁ rakṣa rakṣa prasīda ||4.6.5||*

Another example:

“O Murāri! Before You, what am I but a vile snake? Do not become angry with this most fallen and miserable person. Not understanding who You were, I have committed a great offense. Being the greatest fool, I have no protector. You should therefore protect me. Be pleased with me.”

*bandhuṣu dāruṇā darśanād, yathā —
hā kiṁ karomi taralaṁ bhavanāntarāle
gopendra gopaya balād uparudhya bālam |
kṣmā-maṇḍalena saha cañcalayan mano me
śṛṅgāṇi laṅghayati paśya turaṅga-daityaḥ ||4.6.6||*

An example of demons as the cause of fear for Kṛṣṇa’s devotees, Kṛṣṇa as viśaya, through seeing:

“O Nanda, what shall I do? Protect this restless child by keeping Him within the house. The Keśi demon is agitating my mind as well as the whole earth. See! He is jumping over the trees.”

*śravaṇād, yathā —
śṛṅvantī turaga-dānavaṁ ruṣā
gokulaṁ kila viśantam uddhuraṁ |
drāḡ abhūt tanaya-rakṣaṇākulā
śuśyad-āsya-jalajā vrajeśvarī ||4.6.7||*

Demon as the cause of fear, Kṛṣṇa as viśaya, through hearing:

“Hearing the intolerable Keśi demon had entered Gokula with anger, Yaśodā suddenly became alarmed to protect her son, and he lotus-like face dried up.”

smaraṇād, yathā —

virama virama mātāḥ pūtanāyāḥ prasaṅgāt
tanum iyaṁ adhunāpi smaryamāṇā dhunoti |
kavalayitum ivāndhīkṛtya bālaṁ ghurantī
vaṇṇaṁ atipuruṣaṁ yā ghoram āviścakāra || 4.6.8 ||

Demon as the cause, Kṛṣṇa as the viṣaya, by remembering:
“O mother, let us stop this topic of Pūtanā. Even now,
remembering about her, my body begins to shake. When Pūtanā
put Kṛṣṇa on her lap to devour Him, she manifested a fearful,
rough body while making terrible sounds.”

vibhāvasya bhrū-kuṭy-ādyās tasminn uddīpanā matāḥ |
mukha-śoṣaṇam ucchvāsaḥ parāvṛtya vilokanam || 4.6.9 ||
sva-saṅgopanam udghūrṇā śaraṇānveṣaṇaṁ tathā |
krośanādyāḥ kriyāś cātra sātत्वikāś cāśru-varjitāḥ || 4.6.10 ||

**“The uddīpanas for bhayānaka-rasa are frowns and other threats
in the objects of fear. The anubhāvas are drying of the face,
heavy breathing, looking backwards, hiding oneself, becoming
unsteady, looking for shelter and shouting. All the sātत्वika-
bhāvas except tears appear in bhayānaka-rasa.”**

iha santrāsa-maraṇa-cāpalāvega-dīnatāḥ |
viṣāda-mohāpasmāra-śaṅkādyā vyabhicāriṇaḥ || 4.6.11 ||

**“Among the vyabhicārī-bhāvas of bhayānaka-rasa are trāsa, mṛti,
cāpalā, āvega, dainya, viṣāda, moha, apasmāra and śaṅka.”**

asmin bhagna-ratiḥ sthāyī bhāvaḥ syād aparādhataḥ |
bhīṣaṇebhyaś ca tatra syād bahudhaivāparādhitā || 4.6.12 ||

**“The sthāyī-bhāva of bhayānaka-rasa is bhaya-rati, which arises
from offenses and fearful persons. There are many types of
offenses.”**

taj-jā bhīr nāparatra syād anugrāhya-jaṇān vinā |
ākṛtyā ye prakṛtyā ye ye prabhāveṇa bhīṣaṇāḥ || 4.6.13 ||

etad-ālambanā bhītiḥ kevala-prema-śāliṣu |
nārī-bālādiṣu tathā prāyeṇātroṇapajāyate || 4.6.14 ||

“This *bhaya-rati* or fear does not appear in any persons except the devotees. Fear arising from the fearful forms, qualities and powers generally arises in women and small children out of pure *prema* for Kṛṣṇa.”

ākṛtyā pūtanādyāḥ syuḥ prakṛtyā duṣṭa-bhū-bhujah |
bhīṣaṇās tu prabhāveṇa surendra-giriśādayah || 4.6.15 ||

“Persons like Pūtanā are fearful in form. The wicked kings are fearful by their natures, and the *devatās* like Indra and Śiva are fearful because of their powers.”

sadā bhagavato bhītiḥ gatā ātyantikīm api |
kāmśādyā rati-śūṇyatvād atra nālambanā matāḥ || 4.6.16 ||

“Though the demons like Kāmśa are extremely fearful of the Lord at all times, because this fear is devoid of *rati*, they are not *āśrayas* for *bhayānaka-rasa*.”

iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara-vibhāge
gauṇa-bhakti-rasa-nirūpaṇe bhayānaka-bhakti-rasa-laharī ṣaṣṭhī ||

“Thus ends the Sixth Wave of the Northern Ocean of Śrī Bhakti-rasāmṛta-sindhu, concerning *bhayānaka-bhakti-rasa*.”

Seventh Wave: Bībhatsa-rasa

*puṣṭim nija-vibhāvādyair jugupsā-ratir āgatā |
asau bhakti-raso dhīrair bībhatsākhyā itīryate || 4.7.1 ||*

“When *jugupsā-rati* is nourished by its *vibhāvas* and other elements [of *rasa*], it is called *bībhatsa-bhakti-rasa* by the wise.”

asminn āśrita-śāntādyā dhīrair ālambanā matāḥ || 4.7.2 ||

“The *āśritas* and *śānta-bhaktas* and other who are not close to the Lord are the *ālambana* of this *rasa*.”

yathā —

*pāṇḍityaṁ rata-hiṇḍakādhvani gato yaḥ kāma-dikṣā-vratī
kurvan pūrvam aśeṣa-śiḍga-nagarī sāmrajya-caryām abhūt |
citram so'yam udīrayan hari-guṇānudbāṣpa-dṛṣṭir jano
dṛṣṭe strī-vadane vikūṇita-mukho viṣṭabhya niṣṭhīvati || 4.7.3 ||*

An example:

“Astonishingly, those persons who previously were clever in methods of seducing women, and dedicated to lust, ruling over lecherous cities, now continually chant the Holy Name of the Lord with tears in their eyes. When they see the face of a woman, they twist their faces, and becoming motionless, spit.”

*atra niṣṭhīvanam vaktra-kūṇanam ghrāṇa-samvṛtiḥ |
dhāvanam kampa-pulaka-prasvedādyāś ca vikriyāḥ || 4.7.4 ||*

“The *anubhāvas* of this *rasa* are spitting, distorting the face in disgust, covering the nose, running, quivering of the body, hair standing on end and perspiration.”

*iha glāni-śramonmāda-moha-nirveda-dīnatāḥ |
viśāda-cāpalāvega-jādyādyo vyabhicāriṇaḥ || 4.7.5 ||*

“The *vyabhicārī-bhāvas* of this *rasa* are *glāni*, *śrama*, *unmāda*, *moha*, *nirveda*, *dainya*, *viśāda*, *cāpalya* and *jādyam*.”

jugupsā-ratir atra syāt sthāyī sā ca vivekajā |
prāyikī ceti kathitā jugupsā dvi-vidhā budhaiḥ || 4.7.6 ||

“The *sthāyī-bhāva* of this *rasa* is *jugupsā-rati*. According to the wise, there are two types of *jugupsā-rati*: *vivekaja* [arising from discrimination] and *prāyikī* [common].”

tatra vivekajā —
jāta-kṛṣṇa-rater bhakta-viśeṣasya tu kasyacit |
vivekotthā tu dehādaḥ jugupsā syād vivekajā || 4.7.7 ||

“Disgust for the body arising from analytical contemplation in certain devotees who have developed *rati* for Kṛṣṇa is called disgust arising from discrimination or *vivekaja-jugupsā-rati*.”

yathā —
ghana-rudhira-maye tvacā pinaddhe
piṣṭa-vimiśrita-visra-gandha-bhāji |
katham iha ramatām budhaḥ śarīre
bhagavati hanta rater lave'py udīrṇe || 4.7.8 ||

An example of disgust arising from discrimination:

“When a person develops attraction for the Lord, how can he be attracted to this body made of flesh, smelling of raw meat, composed of thick blood and covered by skin?”

atha prāyikī —
amedhya-pūty-anubhavāt sarveṣāṃ eva sarvataḥ |
yā prāyo jāyate seyaṃ jugupsā prāyikī matā || 4.7.9 ||

“Disgust arising in all types of people and in all sorts of circumstances from impure or foul-smelling things is called *prāyikī* [common] disgust.”

yathā —

asṛñ-mūtrākīrṇe ghana-śamala-ṭaṅka-vyatikare
vasann eṣa klinno jaḍa-tanur ahaṁ mātur udare |
labhe cetah-kṣobhaṁ tava bhajana-karmākṣamatayā
tad asmin kaṁsāre kuru mayi kṛpā-sāgara kṛpām || 4.7.10 ||

An example of general disgust:

“O enemy of Kaṁsa! Trapped in this body, living in the mother’s womb in contact with a thick muck of skin, covered with urine and blood, I am distressed in heart. Ocean of mercy, please be merciful to me, who am unable to worship You.”

yathā vā —

ghrāṇodghūrṇaka-ṭūta-gandhi-vikaṭe kīṭākule dehalī-
srasta-vyādhita-yūtha-gūtha-ghaṭanā-nīrdhūta-netrāyusi |
kāra-nāmani hanta māgadha-yamenāmī vayaṁ nārake
kṣiptās te smṛtim ākalayya naraka-dhvaṁsinn iha prāṇimaḥ || 4.7.11 ||

Another example:

“We have been thrown by the personification of death, Jarāsandha into this prison, the summation of all hells, which destroys vision with piles of stool from sick humans lying in a yard infested with terrible worms, whose stink makes the nose unsteady. O destroyer of hell! We maintain our lives only by remembering You.”

labdha-kṛṣṇa-rater eva suṣṭhu ṭūtaṁ manaḥ sadā |
kṣubhyaty ahṛdy aleśe’pi tato’syāṁ raty-anugrahaḥ || 4.7.12 ||

“The pure minds of those who have attained *rati* for Kṛṣṇa become disturbed by even a small amount of unwanted things. Thus there is nourishment of the primary *ratis* in *jugupsā-rati*.”

hāsyādīnāṁ rasatvaṁ yad gaṇatvenāpi kīrtitam |
prācāṁ matānusāreṇa tad vijñeyaṁ manīṣibhiḥ || 4.7.13 ||

“That the *ratis* starting with *hāsyā* are accepted as secondary *rasas* is understood by the wise to be according to the opinions of ancient scholars such as Bharata Muni.”

amī pañcaiva śāntādyā harer bhakti-rasā matāḥ |
eṣu hāsyādayaḥ prāyo bibhrati vyabhicāritām || 4.7.14 ||

“The five primary *rasas* starting with *śānta-rasa* are accepted as *hari-bhakti-rasa*. The secondary *ratis* generally act as *vyabhicārī-bhāvas* within the five primary *rasas*.”

iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara-vibhāge
gauṇa-bhakti-rasa-nirūpaṇe bībhatsa-bhakti-rasa-laharī saptamī ||

“Thus ends the Seventh Wave in the Northern Ocean of Śrī *Bhakti-rasāmṛta-sindhu*, concerning *bībhatsa-bhakti-rasa*.”

Eighth Wave: Maitrī-vairī-sthiti

*athāmīṣāṁ krameṇaiva śāntādīnāṁ parasparam |
mitratvaṁ sātravatvaṁ ca rasānāṁ abhidhīyate || 4.8.1 ||*

“Next, the friends and enemies among the various *rasas* beginning with *śānta-rasa* will be described in order.”

*śāntasya prīta-bībhatsa-dharma-vīrāḥ suhṛd-varāḥ |
adbhutaś caiṣa prītādiṣu catuḥṣv api || 4.8.2 ||*

“The friends of *śānta-rasa* are *dāsya* [*prīti-rasa*], *bībhatsa-rasa*, *dharma-vīra-rasa* and *adbhuta-rasa*. *Adbhuta-rasa* is also the friend of the other four *rasas*: *dāsya*, *sakhya*, *vatsala* and *madhura-rasa*.”

dviṣann asya śucir yuddhavīro raudro bhayānakaḥ || 4.8.3 ||

“*Madhura-rasa* and *Yuddha-vīra-rasa* are the enemies of both types of *śānta-rasa*. *Raudra-rasa* and *bhayānaka-rasa* are the enemies of *ātmārāma-śānta-rasa*, and *raudra-rasa* is an enemy of *tapasvī-śānta-rasa*.”

*suhṛt-prītasya bībhatsaḥ śānto vīra-dvayaṁ tathā |
vairī śucir yuddha-vīro raudraś caika-vibhāvakaḥ || 4.8.4 ||*

“*Bībhatsa*, *śānta*, *dharma-vīra* and *dāna-vīra-rasas* are the friends of *dāsya-rasa*. *Madhura-rasa*, *Yuddha-vīra-rasa* directed toward Kṛṣṇa, and *raudra-rasa* directed toward Kṛṣṇa by the *dāsya-bhakta* are enemies of his *dāsya-rasa*.”

*preyasas tu śucir hāsyo yuddha-vīraḥ suhṛd-varāḥ |
dviṣo vatsala-bībhatsa-raudrā bhīṣmaś ca pūrvavat || 4.8.5 ||*

“*Madhura*, *hāsya* and *Yuddha-vīra-rasas* are friends of *sakhya-rasa*. *Vatsala-rasa*, *raudra-rasa* and *bhayānaka-rasa* directed toward Kṛṣṇa are the enemies of *sakhya-rasa*.”

*vatsalasya suhṛd-dhāsyah karuṇo bhīṣma-bhit tathā |
śatruḥ śucir yuddha-vīraḥ prīto raudraś ca pūrvavat ||4.8.6||*

“Hāsyā, karuṇa and bhanāyaka-rasas are the friends of vatsala-rasa. Madhura, yuddha-vīra, dāsyā and raudra-rasas directed toward Kṛṣṇa are the enemies of vatsala-rasa.”

*śucer hāsyas tathā preyān suhṛd asya prakīrtitaḥ |
dviṣo vatsala-bībhatsa-śānta-raudra-bhayānakāḥ |
prāhur eke’sya suhṛdaṁ vīra-yugmaṁ pare riṣum ||4.8.7||*

“Hāsyā and sakhyā-rasa are the friends of madhura-rasa. Vatsala, bībhatsa, śānta, raudra and bhanāyaka-rasas are the enemies of madhura-rasa. Some say that yuddha-vīra and dharma-vīra-rasas are friends of madhura-rasa, though others say those two are enemies of madhura-rasa.”

*mitraṁ hāsyasya bībhatsaḥ śuciḥ preyān savatsalaḥ |
pratipakṣas tu karuṇas tathā prokto bhayānakāḥ ||4.8.8||*

“Bībhatsa, madhura, sakhyā and vatsala-rasas are favorable for hāsyā-rasa. Karuṇa and bhanāyaka-rasas are unfavorable.”

*adbhutasya suhṛd vīraḥ pañca śāntādayas tathā |
pratipakṣo bhaved asya raudro bībhatsa eva ca ||4.8.9||*

“The five primary rasas and vīra-rasa are favorable for adbhuta-rasa. Raudra and bībhatsa are unfavorable. “

*vīrasya tv adbhuto hāsyah preyān prītis tathā suhṛt |
bhayānako vipakṣo’sya kasyacic chānta eva ca ||4.8.10||*

“Adbhuta, hāsyā, sakhyā and dāsyā-rasas are favorable for vīra-rasa. Bhayānaka and śānta-rasas are unfavorable for yuddha-vīra-rasa. For dānavīra, dayā-vīra and dharma-vīra-rasas, bhanāyaka-rasa is unfavorable.”

*karuṇasya suhṛd-raudra vatsalaś ca vilokyate |
vairī hāsyō'sya sambhoga-śṛṅgāraś cādbhutas tathā || 4.8.11 ||*

“Raudra-rasa and vatsala-rasa are favorable for karuṇa-rasa. Hāsyā, the sambhoga [meeting] portion of madhura-rasa, and adbhuta-rasas are unfavorable.”

*raudrasya karuṇaḥ prokto vīraś cāpi suhṛd-varaḥ |
pratīpakṣas tu hāsyē'sya śṛṅgāro bhīṣaṇo'pi ca || 4.8.12 ||*

“Karuṇa and vīra-rasas are favorable for raudra-rasa. Hāsyā, madhura and bhayānaka-rasas are the enemies.”

*bhayānakasya bibhatsaḥ karuṇaś ca suhṛd-varaḥ |
dviṣantu vīra-śṛṅgāra-hāsyā-raudrāḥ prakīrtitāḥ || 4.8.13 ||*

“Bibhatsa and karuṇa-rasas are favorable for bhayānaka-rasa. Vīra, madhura, hāsyā and raudra are unfavorable.”

*bībhatsasya bhavec chānto hāsyāḥ prītis tathā suhṛt |
śatruḥ śucis tathā preyān jñeyā yuktyā pare ca te || 4.8.14 ||*

“Tapasvī-śānta-rasa, hāsyā-rasa and dāsyā-rasa are favorable for bibhatsa-rasa. Madhura and sakhya-rasas are unfavorable for bibhatsa-rasa. Thus, by logic one can understand the other friends and enemies of the rasas.”

*tatra suhṛt-kṛtyam —
kathitebhyaḥ pare ye syus te taṭasthāḥ satāṁ matāḥ || 4.8.15 ||*

“Rasas other than the friendly or inimical rasas just mentioned, or that can be logically inferred as such, should be considered neutral.”

suhṛdā miśraṇāṁ samyag āsvādāṁ kurute rasam || 4.8.16 ||

“When friendly rasas mix, rasa becomes sweeter.”

dvayos tu miśraṇe sāmyaṁ duḥśakam syāt tulā-dhṛtam |
tasmād aṅgāṅgi-bhāvena melanam viduṣāṁ matam ||4.8.17||

“When two rasas mix, they cannot be experienced equally. Thus, the wise have said that in any mixture there is a predominant rasa [aṅgī] and subsidiary rasas [aṅgas].”

bhaven mukhyo’tha vā gauṇo raso’ṅgī kila yatra yaḥ |
kartavyaṁ tatra tasyāṅgaṁ suhṛd eva raso budhaiḥ ||4.8.18||

“When either a primary or secondary rasa becomes most predominant [aṅgī], all the friendly rasas become subordinate [aṅga].”

athāṅgitvaṁ prathamato mukhyānām iha likhyate |
aṅgatāṁ yatra suhṛdo mukhyā gauṇāś ca bibhrati ||4.8.19||

“In this work, first the primary rasas starting with śānta-rasa will be taken as the predominant rasa [aṅgī]. In such cases, the friendly primary and secondary rasas become the subordinate rasas [aṅgas].”

tatra śānte’ṅgini prītasyāṅgatā, yathā —
jīva-sphuliṅga-vahner mahaso ghana-cit-svarūpasya |
tasya padāmbuja-yugalaṁ kiṁ vā saṁvāhayiṣyāmi ||4.8.20||
atra mukhye’ṅgini mukhyasyāṅgatā |

An example with śānta-rasa as the aṅgī and dāsyā-rasa as the aṅga [both being primary rasas]:

“How will I ever be able to massage the two lotus feet of Your effulgent Self, endowed with a form of eternity, knowledge and bliss, similar to a fire emanating sparks in the form of the jīvas?”

tatraiva bībhatsasya, yathā —
aham iha kapha-śukra-śoṇitānām
pṛthu-kutupe kutukī rataḥ śarīre |
śiva śiva paramātmāno durātmā
sukha-vapuṣaḥ smaraṇe'pi mantharo'smi || 4.8.21 ||
atra mukhya eva gaṇṇasya |

An example with *śānta-rasa* [primary *rasa*] as *aṅgī* and *bībhatsa* [secondary *rasa*] as *aṅga*:

“My wicked self, happily situated in this body, eager to enjoy various tastes, and absorbed in this leather contained made from phlegm, semen and blood, is lethargic to remember Paramātmā.”

tatraiva pṛitasyādbhuta-bībhatsayoś ca, yathā —
hitvāsmiṇ piśitopanaddha-rudhira-klinne mudam vigrahe
pṛīty-utsikta-manāḥ kadāham asakṛd-dustarka-caryāspadam |
āśīnaṁ puraṭāsanopari paraṁ brahmāmbuda-śyāmalaṁ
seviṣye cala-cāru-cāmara-marut-saṅcāra cāturyataḥ || 4.8.22 ||
atra mukhya eva mukhyasya gaṇṇayoś ca |

An example where *śānta-rasa* is the *aṅgī* and *dāsyā-rasa* [primary *rasa*] as well as *adbhuta* and *bībhatsa-rasas* [both secondary *rasas*] are the *aṅgas*:

“Having rejected the bliss of this body composed of flesh and moistened by blood, my mind being filled with affection, when will I, skillfully waving an attractive *cāmara*, serve the dark-complexioned param brahma, who is seated calmly on a golden throne and who performs inconceivable actions?”

atha pṛīte śāntasya, yathā —
niravidyatayā sapady aham
niravadyaḥ pratipadya-mādhurīm |
aravinda-vilocanaṁ kadā
prabhum indīvara-sundaram bhaje || 4.8.23 ||
atra mukhye mukhyasya |

An example where *dāsyā-rasa* [primary *rasa*] is the *aṅgī* and *śānta-rasa* [primary *rasa*] is the *aṅga*:

“When will I, free from ignorance and without fault, serve the Lord with the complexion of a blue lotus, who has lotus eyes, and whose sweetness allows immediate surrender?”

tatraiva bībhatsasya, yathā —

smaran prabhu-pādāmbhojaṁ naṭann aṭati vaiṣṇavaḥ |
yas tu dṛṣṭyā padmīnām api suṣṭhu hr̥ṇīyate || 4.8.24 ||
atra mukhye gaṇāsya |

An example with *dāsyā-rasa* [primary] as *aṅgī* and *bībhatsa* [secondary] as *aṅga*:

“On remembering the lotus feet of the Lord, the Vaiṣṇava feels disgust when seeing lotus-like women wandering about.”

tatraiva bībhatsa-śānta-vīrāṇām, yathā —

tanoti mukha-vikriyāṁ yuvati-saṅga-raṅgodaye
na tṛpyati na sarvataḥ sukha-maye samādhāv api |
na siddhiṣu ca lālasāṁ vahati labhyamānāsv api
prabho tava padārcane param upaiti tṛṣṇāṁ manah || 4.8.25 ||
atra mukhye mukhyasya gaṇayoś ca |

An example with *dāsyā-rasa* [primary] as the *aṅgī*, with *śānta* [primary], *bībhatsa* and *vīra* [secondary] as the *aṅgas*:

“O Lord! When I think of the enjoyment I had with young women, my mouth curls up with disdain [*bībhatsa*]. I have sufficiently absorbed my mind in hearing and contemplation to attain *samādhī* in Brahman [*śānta*]. I have no desire for *siddhis*, even though they are given by You [*dāna-vīra*]. I am satisfied only with worshipping Your feet.”

atha preyasi śucer, yathā —

dhanyānām kila mūrdhanyāḥ subalāmur vrajābalāḥ |
adharam piñcha-cūḍasya calāś culūkayanti yāḥ || 4.8.26 ||
atra mukhye mukhyasya |

An example with *sakhya-rasa* [primary] as the *aṅgī*, with *madhura* [primary] as the *aṅga*:

“O Subala! The young women of Vraja, who drink the nectar of Kṛṣṇa’s lips, are the most fortunate of all women.”

tatraiva hāsasya, yathā —

*dṛśos taralitair alaṁ vraja nivṛtya mugdhe vrajaṁ
vitarkayasi mām yathā na hi tathāsmi kiṁ bhūriṇā |
itīrayati mādhave nava-vilāsinīm chadmanā
dadarśa subalo balad-vikaca-dṛṣṭir asyānanam || 4.8.27 ||
atra mukhye gauṇasya |*

An example with *sakhya-rasa* [primary] as *aṅgī* and *hāsya-rasa* [secondary] as *aṅga*:

“ ‘O foolish girl! Go back to Vraja. Don’t flutter your eyes at Me. I am not the type of person that you think! Why speak so much?’ When Kṛṣṇa spoke in a teasing manner with one new girlfriend, Subala gazed at Kṛṣṇa’s face, his eyes bursting with laughter.”

tatraiva śucihāsyayor, yathā —

*mihira-duhitur udyad-vañjulaṁ mañju-tīraṁ
praviśati subalo’yaṁ rādhikā-veśa-gūḍhaḥ |
sa-rabhasam abhipaśyan kṛṣṇam abhyutthitaṁ yaḥ
smīta-vikaśita-gaṇḍaṁ svīyam āsyam vṛṇoti || 4.8.28 ||
atra mukhye mukhya-gauṇayor |*

An example with *sakhya-rasa* [primary] as *aṅgī* and *madhura* [primary] and *hāsya* [secondary] as *aṅgas*:

“Subala came to the attractive bank of the Yamunā with blossoming *aśoka* trees, disguised in Rādhā’s clothing. When he saw Kṛṣṇa rise up to touch him, he covered his face, his cheeks breaking into a smile.”

atha vatsale karuṇasya —

*nirātapatraḥ kāntāre santataṁ mukta-pāḍukaḥ |
vatsān avati vatso me hanta santapyate manaḥ || 4.8.29 ||
atra mukhye gauṇasya |*

An example with *vatsala* [primary] as the *aṅgī* and *karuṇa-rasa* [secondary] as *aṅga*:

“My beloved cowherd boy is herding the calves all the time on difficult paths without umbrella or shoes. Oh! Thinking of this, my mind is filled with pain.”

tatraiva hāsyasya, yathā —

*putras te navanīta-piṇḍam atanuṁ muṣṇan mamāntar-gṛhād
vinyasyāpasasāra tasya kaṇikāṁ nidrāṇa-ḍimbhānane |
ity uktā kula-vṛddhayā suta-mukhe dṛṣṭim vibhugna-bhruṇi
smerāṁ nikṣīpatī sadā bhavatu vaḥ kṣemāya goṣṭheśvarī || 4.8.30 ||
atrāpi mukhye gauṇasya |*

An example with *vatsala-rasa* [primary] as the *aṅgī* and *hāsyarasa* [secondary] as *aṅga*:

“ ‘O Yaśodā! Your son stole a big lump of butter from my house, put a little in the mouth of my sleeping baby, and then ran away.’ When an elderly woman complained in this way, Yaśodā threw a smiling glance at the face of Kṛṣṇa, who had a worried frown on His face. May that queen of Vraja shower auspiciousness on you!”

tatraiva bhayānakādbhuta-hāsyakarūṇānām, yathā —

*kamprā svedini cūrṇa-kuntala-taṭe sphārekṣaṇā tuṅgite
savye doṣṇi vikāṣi-gaṇḍa-phalakā līlāsyabhaṅgī-śate |
bibhrāṇasya harer girīndram udayad-bāṣpā cirordhva-sthitau
pātu prasnavasicyamāna-sicayā viśvaṁ vrajādhiśvarī || 4.8.31 ||
atrāpi mukhye catūrṇām gauṇānām |*

An example with *vatsala-rasa* [primary] as *aṅgī*, and *bhayānaka, adbhuta, hāsyarasa* and *karuṇa-rasas* [secondary] as *aṅgas*:

“When perspiration became visible on Kṛṣṇa’s forehead as He held up Govardhan Hill on His left hand, Yaśodā began trembling with fear that Govardhan would fall on Him. Her eyes opened wide with astonishment on seeing the boldness of a seven-year-old boy when He raised His hand to lift the hill. But

her cheeks were filled with laughter on seeing the playful expressions on His face as He smiled at His friends. Tears flowed from her eyes on seeing Him with His left hand held high for seven days. Her cloth became wet as milk flowed from her breasts out of affection for her son. May this queen of Vraja protect the whole world!”

kevale vatsale nāsti mukhyasya khalu sauhṛdam |
ato’tra vatsale tasya natarām likhitāṅgatā || 4.8.32 ||

“In pure *vatsala-rasa*, there is no friendship with other primary *rasas*. Primary *rasas* have not been described as *aṅgas* for *vatsala-rasa* as *aṅgī* for this reason.”

atha ujjvale preyaso, yathā —
mad-veṣa-ślīta-tanoḥ subalasya paśya
vinyasya mañju-bhuja-mūrdhni bhujam mukundaḥ |
romāñca-kañcuka-juṣaḥ sphuṭam asya karṇe
sandeśam arpayati tanvi mad-artham eva || 4.8.33 ||
atra mukhye mukhyasya |

An example of *madhura-rasa* [primary] as *aṅgī* with *sakhyā-rasa* [primary] as *aṅga*:

“Look, thin-waisted woman! Placing His hand on the attractive shoulder of Subala, who is dressed in My clothes, and whose hairs are standing on end, Kṛṣṇa is speaking with him, thinking that He is speaking with Me.”

tatraiva hāsyasya, yathā —
svasāsmi tava nirdaye paricinoṣi na tvam kutaḥ
kuru praṇaya-nirbharam mama kṛṣāṅgi kañṭha-graham |
iti bruvati peśalam yuvati-veṣa-gūḍhe harau
kṛtam smitam abhijñayā guru-puras tadā rādhayā || 4.8.34 ||
atra mukhye gaṇasya |

Madhura-rasa [primary] as *aṅgī* with *hāsyā-rasa* [secondary] as *aṅga*:

“ ‘O merciless one! Why do you not recognize Me, Your sister? O thin-waisted woman! Embrace Me with love!’ When Kṛṣṇa, disguised as a young woman, said these words, Rādhā, knowing the truth, smiled slightly in the presence of Her elders.”

*tatraiva preyo-vīrayor yathā —
mukundo’yaṁ candrāvali-vadana-candre caṭulabhe
smara-smerām ārād dṛśam asakalām arpayati ca |
bhujām aṁse sakhyuḥ pulakini dadhānaḥ phani-nibhām
ibhāri-kṣvedābhīr vṛṣa-danujam udyojayati ca || 4.8.35 ||
atra mukhye mukhya-gauṇayoḥ |*

An example with *madhura-rasa* [primary] as *aṅgī*, and *sakhya-rasa* and *vīra-rasa* [primary and secondary] as *aṅga*:

“Mukunda, from far off, is casting half a glance with a slight smile at the moon-like, trembling face of Candrāvalī. Placing His snake-like arm on His friend’s shoulder, which is erupting in goosebumps, Kṛṣṇa, with a lion’s roar frightening to elephants, prepares to fight with Ariṣṭāsura.”

*atha gauṇānām aṅgitā —
hāsyādīnām tu gauṇānām yad-udāharaṇam kṛtam |
tenaiśām aṅgitā vyaktā mukhyānām ca tathāṅgatā |
tathāpy alpa-viśeṣāya kiñcid eva vilikhyate || 4.8.36 ||*

“Examples will now be given to show the secondary *rasa* as the *aṅgī* and the primary *rasas* as the *aṅga*. They will be described a little to show their distinguishing properties.”

*atha hāsyē’ṅgini śucer aṅgatā, yathā —
madanāndhatayā tri-vakrayā
prasabham pīta-paṭāñcale dhṛte |
adadhād vinataṁ janāgrato
harir utphulla-kapolam ānanam || 4.8.37 ||
atra gauṇē’ṅgini mukhyasyāṅgatā |*

Hāsyā [secondary] as the *aṅgī*, with *madhura-rasa* [primary] as the *aṅga*:

“When Kubja, blinded by lust, grabbed the edge of Kṛṣṇa’s yellow garment, Kṛṣṇa, exhibiting full cheeks bursting with laughter, lowered His head before others.”

vīre preyasō, yathā —
senānyarṇ vijitam avekṣya bhadrasenarṇ
mām yoddhum milasi puraḥ katharṇ viśāla |
rāmāṇārṇ śatam api nobhātoru-dhāmā
śrīdāmā gaṇayati re tvam atra ko’si || 4.8.38 ||
atrāpi gaṇe’ṅgini mukhyasya |

Vīra-rasa as *aṅgī* with *sākhyā-rasa* as *aṅga*:

“Viśāla! Seeing that the commander Bhadrasena has been defeated, why are You coming toward me to fight? Extremely powerful Śrīdāma does not consider even a hundred Balarāmas. What chance do You have in this battle?”

raudre preyo-vīrayor, yathā —
yadunandana nindanoddhatarṇ
śiśupālārṇ samare jighāṁsubhiḥ |
atiloḥita-locanotpalaḥ
jagrhe pāṇḍu-sutair varāyudham || 4.8.39 ||
atra gaṇe mukhya-gaṇayoh |

Raudra-rasa [secondary] as the *aṅgī* with *sākhyā-rasa* [primary] and *vīra* [secondary] as *aṅgas*:

“The Pāṇḍavas, red-eyed with anger, desiring to kill arrogant Śiśupāla in battle for criticizing Kṛṣṇa, took up their excellent weapons.”

adbhute preyo-vīra-hāsyānām, yathā —
 mitrāṇika-vṛtaṁ gadāyudhi gururṁ-manyarṁ pralamba-dviṣarṁ
 yaṣṭyā durbalayā vijitya purataḥ solluṇṭham udgāyataḥ |
 śrīdāmnaḥ kila vīkṣya keli-samarāṭopotsave pāṭavaṁ
 kṛṣṇaḥ phulla-kapolakaḥ pulakavān visphāra-dṛṣṭir babhau || 4.8.40 ||
 atra gauṇe mukhyasya gauṇayoś ca |

Adbhuta-rasa [secondary] as *aṅgī* with *sakhya* [primary] and *vīra* and *hāsyā* [secondary] as *aṅgas*:

“Seeing the skill of Sudāma, swelling with pride while uttering sarcastic words as he used a very small stick to defeat Balarāma—who thought Himself the *guru* of club fighting—in mock battle, Kṛṣṇa became joyful. His hairs stood on end and His eyes widened.”

evam anyasya gauṇasya jñeyā kavibhir aṅgitā |
 tathā ca mukhya-gauṇānām rasānām aṅgatāpi ca || 4.8.41 ||

“In this manner, the wise understand how a secondary *rasa* can take prominence, and primary and other secondary *rasas* become subordinate.”

so’ṅgī sarvātigo yaḥ syān mukhyo gauṇo’thavā rasaḥ |
 sa evāṅgaṁ bhaved aṅgi-ṭṣoṣī sañcāritāṁ vrajan || 4.8.42 ||

“In the mixture of *rasas*, the primary or secondary *rasa* that surpasses the others in taste is known as the *aṅgī*. A *rasa* that nourishes the *aṅgī-rasa* and takes on the function of a *vyabhicārī-bhāva* [temporary emotion] is an *aṅga-rasa*.”

tathā ca nāṭyācāryāḥ paṭhanti —
 eka eva bhavet sthāyī raso mukhyatamo hi yaḥ |
 rasās tad-anuyāyitvād anye syur vyabhicārīṇaḥ || 4.8.43 ||

The authors on drama say: “The predominating *rasa* is the *sthāyī-bhāva*; all other *rasas* function as *vyabhicārī-bhāvas*, since they follow the predominating *rasa*.”

śrī-viṣṇu-dharmottare ca —

rasānāṁ samavetānāṁ yasya rūpaṁ bhaved bahu |
sa mantavyo rasaḥ sthāyī śeṣāḥ sañcāriṇo matāḥ || 4.8.44 ||

Śrī Viṣṇu-dharmottara says:

“In a combination of *rasas*, the *rasa* whose form is most prominent is considered the *sthāyī-bhāva*, and the rest should be considered to have the function of *vyabhicārī-bhāvas*.”

stokād vibhāvanāj jātaḥ samprāpya vyabhicāritām |
puṣṇan nija-prabhuṁ mukhyaṁ gauṇas tatraiva līyate || 4.8.45 ||

“A secondary *rasa* that arises from a slight stimulus takes on the quality of a *vyabhicārī-bhāva*, and having nourished the primary *rasa*, merges into it.”

prodyan vibhāvanotkarṣāt puṣṭiṁ mukhyena lambhitaḥ |
kuñcatā nija-nāthena gauṇo’py aṅgitvam aśnute || 4.8.46 ||

“But a secondary *rasa* that becomes prominent because of strong stimulus and is nourished by the primary *rasa*, which then recedes in strength, becomes the predominating *rasa* [*aṅgī*].”

mukhyas tv aṅgatvam āsādy puṣṇann indram upendravat |
gauṇam evāṅgināṁ kṛtvā nigūḍha-nija-vaibhavaḥ || 4.8.47 ||

“Just as Vāmana concealed His powers and nourished Indra, the primary *rasa* takes a recessive role and nourishes the secondary *rasa*, which becomes strong.”

anādi-vāsanodbhāsa-vāsīte bhakta-cetasi |
bhāty eva na tu līnaḥ syād eṣa sañcāri-gauṇavat || 4.8.48 ||

“However, the primary *rasa* for a particular devotee, which manifests in his heart by the power of innumerable previous experiences, does not disappear, as the *vyabhicārī-bhāvas* or secondary *rasas* do.”

*aṅgī mukhyaḥ svam atrāṅgair bhāvais tair abhivardhayan |
sajātīyair vijātīyaiḥ svatantraḥ san virājate || 4.8.49 ||*

“In a combination of *rasas*, the primary *rasa* that is the main *aṅgī-rasa* remains independent by nourishing itself through supportive *bhāvas*, which may be of the same variety or different, but not enemies.”

*yasya mukhyasya yo bhakto bhaven nitya-nijāśrayaḥ |
aṅgī sa eva tatra syān mukhyo’py anyo’ṅgatām vrajet || 4.8.50 ||*

“The primary *rasa* that is revealed as one’s own, for which a particular devotee is the constant *āśraya*, remains predominant in that particular devotee [*aṅgī*], and other primary *rasas* become *aṅgas*.”

*kiṁ ca—
āsvādodreka-hetutvam aṅgasyāṅgatvam aṅgini |
tad vinā tasya sampāto vaiphalyaiva kalpate || 4.8.51 ||*

“However, the other *rasas* assume the role of *aṅga* only to increase the taste. Their appearance except for this purpose would be useless.”

*yathā mṛṣṭa-rasālāyām yavasādeḥ kathañcana |
tac-carvaṇe bhaved eva satṛṇābhyavahāritā || 4.8.52 ||*

“Useless *aṅga-rasas* are like grass that has accidentally fallen into sweet nectar. In tasting the nectar, one must also eat the grass and experience distaste.”

*atha vairi-kṛtyam —
janayaty eva vairasyaṁ rasānām vairiṇā yutiḥ |
sumṛṣṭa-pānakādīnām kṣāra-tiktādīnā yathā || 4.8.53 ||*

“Just as a sweet drink becomes distasteful by mixing with bitter or caustic tastes, the *rasas* become distasteful by mixing with inimical *rasas*.”

yathā hi —

brahmiṣṭhāyā niṣphalo me vyatītaḥ
kālo bhūyān hā samādhi-vratena |
sāndrānandaṁ tan mayā brahma mūrtam
koṇenākṣṇaḥ sāci-savyasya naikṣi || 4.8.54 ||
tatra śāntasyojjvalena vairasyam |

Distaste caused by a mixture of śānta with madhura-rasa:

“Possessing brahma-jñāna, I have spent a long time in vows of extreme concentration. But I have not seen the form of Brahman composed of concentrated bliss from the corner of my left eye.”

kṣaṇam api pitṛ-koṭi-vatsalaṁ taṁ
sura-muni-vandita-pādam indreśam |
abhilaṣati varāṅganā-nakhāṅkaiḥ
prabhum iṣitaṁ mano me || 4.8.55 ||
tatra prītasyojjvalenaiva |

Distaste caused by a mixture of dāsyā with madhura-rasa:

“My mind desires to see that Lord, more affectionate than a million fathers, whose lotus feet are worshiped by devatās and sages, who is the Lord of Lakṣmī, and whose body shines with the nail marks of beautiful women.”

dorbhyām argala-dīrghābhyām sakhe parirabhasva mām |
śiraḥ kṛṣṇa tavāghrāya vihariṣye tatas tvayā || 4.8.56 ||
atra preyasō vatsalena |

Distaste caused by a mixture of sakhya with vatsala-rasa:

“O friend! Embrace me with Your long arms, powerful as door bolts. O Kṛṣṇa! After smelling Your head, I will play with You.”

yaṁ samasta-nigamāḥ parameśam
sātvatās tu bhagavantam uśanti |
tat suteti bata sāhasikīm tvām
vyāji-hīrṣatu katham mama jihvā || 4.8.57 ||
atra vatsalasya prītena |

Vatsala-rasa with dāsyā-rasa:

“May my tongue rashly desire to address You as ‘my son,’ whom the followers of *Vedānta* call the param Brahman and whom the followers of *Pañcarātra* call Vāsudeva.”

taḍid-vilāsa-taralā nava-yauvana-sampadaḥ |
adyaiva dūti tena tvaṁ mayā ramaya mādham | |4.8.58| |
atrojjvalasya śāntena |

Madhura-rasa with sānta-rasa:

“Messenger! The splendors of newly blossoming youth are fickle like the play of lightning. Therefore, please arrange for Mādhava to enjoy with Me today.”

ciraṁ jīveti saṁyujya kācid āśīrbhir acyutam |
kailāsa-sthā vilāsena kāmukī pariśaṣvaje | |4.8.59| |
atra śucer vatsalena |

Madhura-rasa with vatsala-rasa:

“A desirous woman living in Kailāsa said, ‘May You live long,’ and then embraced Kṛṣṇa with pleasure.”

śuceḥ sambandha-gandho’pi kathañcid yadi vatsale |
kvacid bhavet tataḥ suṣṭhu vairasyāyaiva kalpate | |4.8.60| |

“If *vatsala-rasa* somehow or other contacts even a particle of *madhura-rasa* [as in the previous example] the result is most distasteful.”

piśitāsṛṇ-mayī nāhaṁ satyam asmi tavocitā |
svāpāṅga-biddhāṁ śyāmāṅga kṛpayāṅgī-kuruṣva mām | |4.8.61| |
atra śucer bībhatsena |

Madhura-rasa with bībhatsa-rasa:

“O dark-limbed lover! Because of my body of blood and flesh, I am not suitable for You. Mercifully accept me, since I have been pierced by the arrow of Your glance.”

*evam anyāpi vijñeyā prājñai rasa-virodhitā |
prāyeṇeyaṁ rasābhāsa-kakṣāyāṁ paryavasyati || 4.8.62 ||*

“Those knowledgeable of the scriptures concerning *rasa* understand other contrary *rasas* in the same way. Generally speaking this contradiction finally ends up as *rasābhāsa*.”

*kiṁ ca —
dvāyor ekatarasyeha bādhyatvenopavarṇane |
smāyamāṇatayāpy uktau sāmyena vacane’pi ca || 4.8.63 ||
rasāntareṇa vyavadhau taṭa-sthena priyeṇa vā |
viṣayāśraya-bhede ca gauṇena dviṣatā saha |
ity ādiṣu na vairasyaṁ vairiṇo janayed yutiḥ || 4.8.64 ||*

“However, the combination of two unfriendly *rasas* will not produce distaste under the following conditions:

- where one of the conflicting *rasas* is negated by a statement
- where two conflicting *rasas* are present through remembrance
- where two *rasas* are compared
- where a friendly or neutral *rasa* intervenes between the two conflicting *rasas*
- where the *viṣayas* and *āśrayas* of two conflicting *rasas* [one of which is a secondary *rasa*] are different.”

*tatra ekatarasya bādhyatvena varṇane, yathā vidagdha-mādhava [2.18] —
pratyāhṛtya muniḥ kṣaṇaṁ viṣayato yasmin mano dhitsate
bālāsau viṣayeṣu dhitsati tataḥ pratyāharantī manaḥ |
yasya sphūrti-lavāya hanta hṛdaye yogī sumutkaṇṭhate
mugdheyaṁ kila tasya paśya hṛdayān niṣkrāntim ākāṅkṣati || 4.8.65 ||*

In the following description from *Vidagdha-mādhava* [2.18], the conflicting *rasa* [śānta] is negated:

“The sage desires to withdraw his mind from sense objects and fix it just for the moment on Kṛṣṇa. But this young girl desires to

withdraw her mind from that same Kṛṣṇa and fix it upon sense objects. Oh! The yogī is eager to realize Him in his heart even for a second, but this foolish girl desires to remove Him from her heart completely!”

bādhyatvam atra śāntasya śucer utkarṣa-varṇanāt || 4.8.66 ||

“In the above verse, *śānta-rasa* is negated as a result of describing the superior nature of *madhura-rasa*.”

*smaryamāṇatve, yathā —
sa eṣa vaihāsikatā-vinodair
vrajasya hāsodgama-saṁvidhātā |
phaṇīśvareṇādya vikṛṣyamāṇaḥ
karoti hā naḥ paridevanāni* || 4.8.67 ||

Memories producing conflicting *rasas* [*hāsyā* and *karuṇā*]:

“He used to make us laugh by comical pastimes. But today, being pulled away by Kālīya and suffering in pain, He is making us lament.”

*sāmyena vacane, yathā —
viśrānta-ṣoḍaśa-kalā nirvikalpā nirāvṛtiḥ |
sukhātmā bhavatī rādhe brahma-vidyeva rājate* || 4.8.68 ||

Conflicting *rasas* used in comparisons:

“O Rādhā! You appear to have realized Brahman, for You have given up the subtle body. You are devoid of seeing difference, devoid of the coverings of material nature, and full of joy.”

Alternate translation:

“You repose with the sixteen varieties of conjugal love; You are confirmed by direct perception, because You are not concealed by the creepers; and You are the personification of bliss.”

yathā vā —

rādhā śāntir ivonnidraṁ nirnimeṣekṣaṇaṁ ca mām |
kurvatī dhyāna-lagnaṁ ca vāsayaṭy adri-kandare || 4.8.69 ||

Another example:

**“Rādhā is like śānta-rasa: She makes Me sleepless; She makes
My eyes unblinking; She makes Me live in a mountain cave,
absorbed in meditation.”**

vasāntareṇa vyavadhau, yathā —

tvaṁ kāsi śāntā kim ihāntarīkṣe
draṣṭuṁ paraṁ brahma kutas tatākṣi |
asyātirūpāt kim ivākulātmā
rambhe samāviśya bhidā smareṇa || 4.8.70 ||
atrādbhutena vyavadhiḥ |

Intervention of one rasa between two conflicting rasas:

“Who are you?” “I am a person endowed with śānta-rati.”

“Why are you floating in the sky?” “To see the param-brahma.”

“Why have your eyes become so large?”

**“O Rambhā! My heart has somehow become agitated by His
astounding beauty. I have now fallen in love.”**

viśaya-bhinnatve, yathā śrī-daśame [10.60.45] —

tvak-śmaśru-roma-nakha-keśa-pīnaddham antar
māmsāsthī-rakta-kṛmī-viṭ-kapha-pitta-vātam |
jīvac-chavaṁ bhajati kāntam atī-vimūḍhā
yā te padābja-makarandam ajighratī strī || 4.8.71 ||

**Conflicting rasas concerning different objects [madhura-rasa for
Kṛṣṇa, bībhatsa for common men], from the Tenth Canto of
Śrīmad-Bhāgavatam [10.60.45]:**

**“A woman who fails to relish the fragrance of the honey of Your
lotus feet becomes totally befooled, and thus she accepts as her
husband or lover a living corpse covered with skin, whiskers,
nails, head-hair and body-hair and filled with flesh, bones, blood,
parasites, feces, mucus, bile and air.”**

yathā vā vidagdha-mādhava [2.31] —
tasyāḥ kānta-dyutini vadane mañjule cākṣi-yugme
tatrāsmākaṁ yad-avadhi sakhe dṛṣṭir eṣā niviṣṭā |
satyaṁ brūmas tad-avadhi bhaved indum indīvaram ca
smāraṁ smāraṁ mukha-kuṭīlatā-kāriṇīyaṁ hṛṇīyā || 4.8.72 ||
ubhayatra śuci-bībhatsayoḥ |

Madhura-rasa toward Rādhā and bībhatsa-rasa toward the moon and blue lotus, from Vidagdha-mādhava [2.31]:

“O friend! As long as my eyes are absorbed in seeing the splendor of beautiful Rādhā’s face and Her charming eyes, on remembering the moon and the blue lotus, my lips curl with distaste.”

āśraya-bhinnatve, yathā —
vijayinam ajitaḥ vilokya raṅga-
sthala-bhuvi sambhṛta-sāmyugīna-līlam |
paśupa-savayasāṁ vapūṁśi bhejuḥ
pulaka-kulaṁ dviṣatāṁ tu kālīmānam || 4.8.73 ||
atra vīra-bhayānakayoḥ |

Differing āśrayas for vīra and bhayānaka-rasas:

“Seeing Kṛṣṇa victorious as He enacted skillful fighting pastimes in the combat arena, the hairs of all His young friends stood on end in ecstasy. However, the complexions of Kāṁsa and other enemies became black with fear.”

viṣayāśraya-bhede’pi mukhyena dviṣatā saha |
saṅgatiḥ kila mukhyasya vairasyāyaiva jāyate || 4.8.74 ||

“Even if the viṣayas or āśrayas are different, if the conflicting rasas are both primary rasas, the result will be distasteful.”

tatra viṣaya-bhede, yathā —
vimocayārgalābandhaṁ vilambaṁ tāta nācara |
yāmi kāśya-gṛhaṁ yūnā manaḥ śyāmena me hṛtam || 4.8.75 ||
atra śuceḥ prītena |

Madhra-rasa conflicting with *dāsyā-rasa*, even though the *viṣayas* are different:

“O father! Unlock the door bolt without delay! I will go to the house of Sāndīpanī Muni. My mind is attracted to the dark-complexioned youth.”

āśraya-bhede, yathā —

rukmiṇī-kuca-kāsmīra-ṣaṅkilorah-sthalaṁ kadā |
sadānandaṁ paraṁ brahma dṛṣṭyā seviṣyate mayā || 4.8.76 ||
atra śāntasya śucinā |

Śānta-rasa of the speaker conflicting with *madhura-rasa* of Rukmiṇī:

“When will my eyes serve the eternally blissful form of *param-brahman* whose chest is marked with the *kuṅkuma* from Rukmiṇī’s breasts?”

anurakta-dhiyo bhaktāḥ kecana jñāna-vartmani |
śāntasyāśraya-bhinnatve vairasyaṁ nānumanvate || 4.8.77 ||

“Some devotees whose hearts are attached to the path of *jñāna* do not consider it distasteful when the *āśraya* of *śānta-rasa* is different from the *āśraya* of the conflicting *rasa* [as in the previous example].”

kiṁ ca —

bhṛtyaṇā nāyakasyeva nisarga-dveṣiṇor api |
aṅgaṇāṁ aṅgināḥ puṣṭyai bhaved ekatra saṅgatiḥ || 4.8.78 ||

“However, just as there is a conjoining of two natural enemies for service to a common master, their king, there is no fault in mixing two conflicting *aṅga-rasas* for nourishing the *aṅgī-rasa*.”

yathā —

kumāras te mallī-kusuma-sukumāraḥ priyatame
gariṣṭho'yaṁ keśi girivad iti me vellati manaḥ |
śivaṁ bhūyāt paśyonnamita-bhuja-medhir muhur amuṁ
khalaṁ kṣundan kuryāṁ vrajam atitarāṁ śālinam aham ||4.8.79||
atra vidviṣau vīrabhayānakau vatsalaṁ puṣṇītaḥ |

Vīra and bhayānaka-rasas nourishing vatsala-rasa:

“Dear Yaśodā! Your son is softer than a jasmine flower, and Keśi demon is harder than a mountain. Because of this, my mind is quivering. Let my son have all auspiciousness. Raising this pillar, I will pulverize this demon and make Gokula worthy of praise!”

yathā —

kamprā svedini cūrṇa-kuntala-taṭe ity ādi [BRS 4.8.31] ||4.8.80||
tatra hāsyā-karuṇau vatsalam eva puṣṇītaḥ |

Verse 31 of this chapter is an example of *vatsala-rasa* nourished by *hāsyā* and *karuṇa-rasas*, which are enemies. Here is the verse, with notes:

“When perspiration became visible on Kṛṣṇa’s forehead as He held up Govardhan Hill on His left hand, Yaśodā began trembling with fear that Govardhan would fall on Him. Her eyes opened wide with astonishment on seeing the boldness of a seven-year-old boy when He raised His hand to lift the hill. But her cheeks were filled with laughter on seeing the playful expressions on His face as He smiled at His friends [*hāsyā-rasa*]. Tears flowed from her eyes on seeing Him with His left hand held high for seven days [*karuṇa-rasa*]. Her cloth became wet as milk flowed from her breasts out of affection for her son [*vatsala-rasa*]. May this queen of Vraja protect the whole world!”

api ca —

mītho vairāv api dvau yau bhāvau dharma-sutādiṣu |
kāḷādi-bhedat prākāṭyaṁ tau vindantau na duṣyataḥ ||4.8.81||

“Moreover, since in persons such as Yudhiṣṭhira, inimical *rasas* such as *dāsyā* and *vatsala* manifest at different times, there is no fault.”

adhirūḍhe mahā-bhāve viruddhair virasāḥ yutiḥ |
na syād ity ujjvale rādhā-kṛṣṇayor darśitaṁ purā || 4.8.82 ||

“Though in *adhirūḍha-mahā-bhāva* all the inimical *rasas* mix together, there is no distastefulness. This has already been shown in relation to the *madhura-rasa* of Rādhā and Kṛṣṇa. [3.5.23]”

kvāpy acintya-mahā-śaktau mahā-puruṣa-śekhara |
rasāvali-samāveśaḥ svādāyaivopajāyate || 4.8.83 ||

“Sometimes, the combination of all *rasas* appears producing an even greatest taste for Kṛṣṇa, the culmination of all great persons, who is endowed with inconceivably great powers.”

tatra rasānāṁ viśayatve, yathā lalita-mādhava [3.4] —
daityācāryās tad-āsye vikṛtim aruṇatāṁ malla-varyāḥ sakhāyo
gaṇḍaunnatyāṁ khaleśāḥ pralayaṁ ṛṣigaṇā dhyāna-muṣṇāsram ambāḥ |
romāñcam sāmnyugīnāḥ kam api nava-camatkāram antaḥ sureśā
lāsyāṁ dāsāḥ kaṭākṣaṁ yayur asita-dṛśaḥ prekṣya raṅge mukundam |
4.8.84 ||

Kṛṣṇa as the *viśaya* of all *rasas*, from *Lalita-Mādhava*:

“Seeing Kṛṣṇa in the combat arena, the priests of Kāmsa showed disgust in their faces [*bibhatsa*], the wrestlers became red with anger [*raudra*], the cheeks of Kṛṣṇa’s friends raised up with smiles [*hāsya*, *sakhya*], the evil rulers became senseless [*bhayānaka*], the sages became fixed in meditation [*śānta*], the mothers wept with hot tears [*karuṇa*, *vatsala*], the expert warriors’ hairs stood on end [*vīra*], the *devatās* felt novel internal attachment [*adbhūta*], the servants began to dance [*dāsyā*] and the young women cast glances from the corners of their eyes [*madhura*].”

āśrayatve, yathā —

*svasmin dhūrye'py amānī śiśuṣu gari-dhṛtāv udyateṣu smitāsyas
thūtkārī dadhni visre praṇayiṣu vivṛta-prauḍhir indre'ruṇākṣaḥ |
goṣṭhe sāśrur vidūne guruṣu hari-makhaṁ prāśya kampaḥ sa pāyād
āsāre sphāra-dṛṣṭir yuvatiṣu pulakī bibhrad adriṁ vibhur vaḥ | |
4.8.85 | |*

Kṛṣṇa as the āśraya of all rasas:

“Though lifting up Govardhana, Kṛṣṇa remained without pride in Himself [śānta]. When the small children became eager to hold up the mountain, He smiled [hāsyā, vatsalā]. He spat at some bad-smelling yogurt [bibhatsa]. He showed off His great strength in lifting the mountain for the benefit of His dear friends [sakhya, vīra]. His eyes became red while looking at Indra [raudra]. He shed tears on seeing the suffering of the inhabitants of Vraja from the rain and wind [karuṇa]. He trembled in fear before the elders, having destroyed the sacrifice to Indra [dāśya, bhayānaka]. His eyes opened wide in astonishment on seeing the great torrents of rain [adbhuta]. His hairs stood on end when He saw the young girls [madhura]. May this Master, the lifter of Govardhana, protect you!”

*iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara-vibhāge
rasānām maitrī-vaira-sthiti-nāmnī laharī aṣṭhamī | |*

“Thus ends the Eighth Wave of the Northern Ocean of Śrī Bhakti-rasāmṛta-sindhu, concerning friendly and inimical rasas.”

Ninth Wave: Rasābhāsa

*pūrvam evānuśiṣṭena vikalā rasa-lakṣaṇā |
rasā eva rasābhāsā rasa-jñair anukīrtitāḥ || 4.9.1 ||*

“What appears to be *rasa* but is without the previously-mentioned characteristics is called *rasābhāsa* by the knowers of *rasa*.”

*syus tridhoparasāś cānu-rasāś cāparasāś ca te |
uttamā madhyamāḥ proktāḥ kaniṣṭhāś cety amī kramāt || 4.9.2 ||*

“*Rasābhāsa* is classed in three types: *uttama*, *madhyama* and *kaniṣṭha*, or *uṇpara*, *anurasa* and *aparasa*.”

*atra uṇparasāḥ —
prāptaiḥ sthāyī-vibhāvānu-bhāvādyais tu virūpatām |
śāntādayo rasā eva dvādaśoparasā matāḥ || 4.9.3 ||*

“When the *sthāyī-bhāva*, *vibhāva* and *anubhāva* take on distorted forms, the twelve *rasas* starting with *śānta-rasa* are called *uṇpara*.”

*tatra śāntoparasāḥ —
brahma-bhāvāt para-brahmaṇy advaitādhikya-yogataḥ |
tathā bibhatsa-bhūmādeḥ śānto hy uṇparaso bhavet || 4.9.4 ||*

Śāntoparasa arises from accepting the impersonal Brahman feature of the Lord, from contemplating oneness of everything with the Lord, from continual disdain for the body, and from discrimination of *cit* and *acit*.

*tatra ādyaṁ, yathā —
vijñāna-suṣamādhau samādhau yad udañcati |
sukhaṁ dṛṣṭe tad evādya Purāṇa-puruṣe tvayi || 4.9.5 ||*

Accepting the Brahman form of the Lord:

“Seeing You, the ancient person, today I have realized the bliss

of impersonal Brahman which arises in *samādhi* purified by the splendor of knowledge.”

dvitīyaṁ, yathā —

yatra yatra viṣaye mama dṛṣṭis taṁ tam eva kalayāmi bhavantam |
yan nirañjana parāvara-bījaṁ tvāṁ vinā kim api nāparam asti ||
4.9.6 ||

Contemplating oneness:

“Whatever objects I see, I see as You alone, because there is nothing other than You as the cause of all causes and effects, O pure one!”

atha prītoparasaḥ —

kṛṣṇasyāgre’tidhārṣṭyena tad-bhakteṣv avahelayā |
svābhīṣṭa-devatānyatra paramotkarṣa-vīkṣayā |
maryādātikramādyaiś ca prītoparasatā matā ||4.9.7||

“*Prītoparasa* [*dāsyoparasa*] arises by showing audacity in the presence of the Lord, disrespecting His devotees, seeing the *devatās* as more important than the Lord, and ignoring the rules.”

tatra ādyaṁ, yathā —

praṇayan vapur vivaśatām satām kulair
avadhīryamāṇa-naṭano’py anargalaḥ |
vikira prabho dṛśam ihety akuṇṭha-vāk
caṭulo baṭu-vyavṛṇutātmano ratim ||4.9.8||

Showing audacity:

“After showing off his lack of bodily control while dancing and being ignored by the devotees, the fickle, shameless *brāhmaṇa* boy addressed the Deity of Kṛṣṇa in a bold voice, ‘O Lord! Look at me!’ In this way he showed his love for the Lord.”

*atha preya-uparasaḥ —
ekasminn eva sakhyena hari-mitrādy-avajñayā |
yuddha-bhūmādinā cāpi preyānuparaso bhavet ||4.9.9||*

“Preyānuparasa [sakhyoparasa] arises by one-sided friendship, disrespect for Kṛṣṇa’s friends and excessive fighting.”

*tatra ādyaṁ, yathā —
suhṛd ity uditō bhiyā cakampe
chalito narma-girā stutiṁ cakāra |
sa nṛpaḥ parirīpsato bhujābhyāṁ
hariṇā daṇḍavad agrataḥ papāta ||4.9.10||*

One-sided friendship:

“When Kṛṣṇa addressed a king as His friend, the king replied, ‘I am not qualified to be Your friend.’ When Kṛṣṇa joked with him, the king began to recite prayers of praise to Him. When Kṛṣṇa embraced him, the king began to offer respects on the ground.”

*atha vatsaloparasaḥ —
sāmarthyādhikyābhijñānāl lālanādy-aprayatnataḥ |
karuṇasyātirekādes turyāś coparaso bhavet ||4.9.11||*

“Vatsaloparasa arises from recognizing too much power in the Lord, from making no effort to care for the Lord affectionately as a child, and from excessive suffering.”

*tatra ādyaṁ, yathā —
mallānāṁ yad-avadhi parvatodbhaṭānām
unmāthaṁ sapadi tavātmajād apaśyam |
nodvegaṁ tad-avadhi yāmi jāmi tasmin
drāghīṣṭhām api samitiṁ prapadyamāne ||4.9.12||*

Seeing too much power in the Lord:

“O sister! Ever since I saw your son kill the wrestlers as hard as mountains, I cannot be disturbed even if He engages in extended battles.”

*atha śṛṅgāroparasah | tatra sthāyī-vairūpyam —
dvayor ekatarasyaiva ratir yā khalu dṛśyate |
yān ekatra tathaikasya sthāyinaḥ sā virūpatā |
vibhāvasyaiva vairūpyam sthāyiny atropacaryate || 4.9.13 ||*

Madhuroparasa:

“The *sthāyī-bhāva* of *madhura-rasa* is distorted where the love between two persons is one-sided or where one of the persons has many lovers. The distortion of the *vibhāva* brings about a distortion in the *sthāyī-bhāva*.”

*tatra ekatra ratir, yathā lalita-mādhava —
manda-smitam prakṛti-siddham api vyudantam
saṅgopitaś ca sahaḥopi dṛśos taraṅgaḥ |
dhūmayite dvija-vadhū-madanārti-vahnāv
ahnāya kāpi gaitri ankuritām ayāsīt || 4.9.14 ||*

One-sided love, from *Lalita-Mādhava*:

“Though the fire of cupid began to smolder in the *brāhmaṇas*’ wives, Kṛṣṇa avoided their spontaneous, sweet smiles. He hid the restless glances from His eyes. An indescribable state of peace appeared in Kṛṣṇa’s mind.”

*atyantābhāva evātra rateḥ khalu vivakṣitaḥ |
etasyāḥ prāg-abhāve tu śucir noḥparaso bhavet || 4.9.15 ||*

“The intention of the previous verse is also to point out the temporary nature of the wives’ *rati* [*atyanta abhāvaḥ*]. However, *madhuroparasa* does not arise here solely because the *rati* did not exist previously.”

*anekatra ratir, yathā —
gāndharvi kurvāṇam avekṣya līlām
agre dharaṇyām sakhi kāma-pālam |
ākaraṇyantī ca mukunda-veṇuṁ
bhinnādya sādhu smarato dvidhāsi || 4.9.16 ||*

Rati for several persons:

“O Rādhā! O friend! O chaste woman! Seeing Balarāma perform pastimes on this earth and hearing the sound of Mādhava’s flute, You have been divided into two parts by Cupid.”

kecit tu nāyakasyāpi sarvathā tulya-rāgataḥ |
nāyikāsv apy anekāsu vadanty uparasam śucim || 4.9.17 ||

“Some say that *madhuroparasa* arises when the male lover does not distinguish between many types of women and treats all of them equally.”

vibhāva-vairūpyam —
vaidagdhyauijvalya-viraho vibhāvasya virūpatā |
latā-ṣaṣu-pulindīṣu vṛddhāsv api sa vartate || 4.9.18 ||

“There is irregularity in the *vibhāva* [āśrayas] where there is lack of cleverness, suitability, good dress and purity. This irregularity is present in creepers, animals, the Pulinda women and old women.”

tatra latā, yathā —
sakhi madhu kiratī niśamya vaṁśīm
madhu-mathanena kaṭākṣitātha mṛdvī |
mukula-pulakitā latāvalīyam
ratim iha pallavitām hṛdi vyanakti || 4.9.19 ||

Creepers:

“The creepers that had become soft by Kṛṣṇa’s glance are oozing honey on hearing the sound of His flute. They reveal the love for Kṛṣṇa that has sprouted in their hearts by displaying goosebumps in the form of buds sprouting on their limbs.”

*paśur, yathā —
paśyādbhutās tuṅga-madaḥ kuraṅgīḥ
pataṅga-kanyā-puline'dya dhanyāḥ |
yāḥ keśavāṅge tad-apāṅga-pūtāḥ
sānaṅga-raṅgām dṛśam arpayanti || 4.9.20 ||*

Animals:

“O friend! See these fortunate deer, experiencing extraordinary bliss on the bank of the Yamunā. Today, purified by Kṛṣṇa’s sideways glance, they are casting playful glances of conjugal love at His limbs.”

*pulindī, yathā —
kāḷindī-puline paśya pulindī pulakācitā |
harer dṛk-cāpalaṁ vīkṣya sahajaṁ yā vighūrṇate || 4.9.21 ||*

Pulinda women:

“Look here! The Pulinda women, seeing the restless eyes of Hari on the bank of the Yamunā, are wandering about with their hairs standing on end.”

*vṛddhā, yathā —
kajjalena kṛta-keśa-kālimā
bilva-yugma-racitonmata-stanī |
paśya gauri kiratī dṛg-añcalaṁ
smerayaty aghaharaṁ jaraty asau || 4.9.22 ||*

Old women:

“Look, Rādhā! This old woman has dyed her hair black using kajjala and has raised her breasts by inserting bilva fruit in her bodice. She makes Kṛṣṇa smile as she throws amorous glances at Him.”

*sthāyino'tra virūpatvam eka-rāgatayāpi cet |
ghaṭetāsau vibhāvasya virūpatve'py udāhṛtiḥ || 4.9.23 ||*

“If there is irregularity in the *sthāyī-bhāva* because of one-sided love, then the example will also show irregularity in the *vibhāva*. Previously it was said that irregularity in the *vibhāva* will produce irregularity in the *sthāyī-bhāva*.”

śucitvaujjvalya-vaidigdhyaṭ suveśatvāc ca kathyate |
śṛṅgārasya vibhāvatvam anyatrābhāsātā tataḥ || 4.9.24 ||

“It is said that proper conditions for *madhura-rasa* arise from purity, appropriate form and species, cleverness in love and good dress. Any lack of these qualities in the *ālambana* creates *ābhāsa* in the *vibhāva* of *madhura-rasa*.”

atha anubhāva-vairūpyam —
samayānām vyatikrāntir grāmyatvaṃ dhṛṣṭāpi ca |
vairūpyam anubhāvāder manīṣibhir udīritam || 4.9.25 ||

“The wise say that irregularity in the *anubhāva* consists of transgressing the codes of conduct, vulgarity and audacity.”

tatra samaya-vyatikrāntiḥ —
samayāḥ khaṇḍitādīnām priye roṣoditādayaḥ |
puṃsaḥ smitādayaś cātra priyayā tāḍanādiṣu |
eteṣāṃ anyathā-bhāvaḥ samayānām vyatikramāḥ || 4.9.26 ||

“The proper conduct for a woman who has been neglected by her lover is to show anger. The proper conduct for a man who has been hit by flowers thrown by his lover is to smile. For the man and woman to act otherwise is called transgression of normal conduct.”

tatra ādyaṃ, yathā —
kāntā-nakhāndhito'py adya parihṛtya hare hriyam |
kailāsa-vāsinīm dāsīm kṛpā-dṛṣṭyā bhajasva mām || 4.9.27 ||

Improper conduct:

“O Lord! Though You are marked by the nails of other lovers, I

give up all shyness and request that You please accept me, who am Your servant residing on Mount Kailāsa.”

atha grāmyatvam —

bāla-śabdādy-upanyāso virasokti-prapañcanam |

kaṭi-kaṇḍūtir ity ādyaṁ grāmyatvaṁ kathitaṁ budhaiḥ || 4.9.28 ||

Vulgarity:

“Using unsuitable words such as *bāla* [child], using disagreeable language and scratching the buttocks are called vulgarity by the wise.”

tatra ādyaṁ, yathā —

kiṁ naḥ phaṇi-kiśorīṇāṁ tvaṁ puṣkara-sadāṁ sadā |

muralī-dhvaninā nīvīm gopa-bāla vilumpasi || 4.9.29 ||

Unsuitable words:

“O baby cowherd! How is it that You loosen the belts of us young snake girls living in the land of Kāliya by the sound of Your flute?”

atha dhṛṣṭatā —

prakṛta-prārthanādiḥ syāt sambhogādes tu dhṛṣṭatā || 4.9.30 ||

Audacity:

“To request Kṛṣṇa for enjoyment overtly is called boldness.”

yathā —

kānta kailāsa-kuñjo’yaṁ ramyāhaṁ nava-yauvanā |

tvaṁ vidagdho’si govinda kiṁ vā vācyam ataḥ param || 4.9.31 ||

“O my lover! O Govinda! Living in a bower on Mount Kailasa, I am of the late *kaiśora* age and attractive, and You are clever in love affairs. What more can be said?”

evam eva tu gauṇānāṁ hāsādīnāṁ api svayam |

vijñeyoparasatvasya manīṣibhir udāhṛtiḥ || 4.9.32 ||

“In a similar manner, the wise are able to understand *uparasas* of the secondary *rasas* such as *hāsyā*, etc.”

atha anurasāḥ —

bhaktādhīr vibhāvādyaiḥ kṛṣṇa-sambandha-varjitaiḥ |
rasā hāsyādayaḥ sapta śāntaś cānurasā matāḥ || 4.9.33 ||

“If the devotees as *ālambanas* and other elements are devoid of a relationship with Kṛṣṇa when expressing a certain *rasa*, then *anurasa* arises for the seven secondary *rasas* and *śānta-rasa*.”

tatra hāsyānurasāḥ —

tāṇḍavaṁ vyadhita hanta kakkhaṭī
markaṭī bhrū-kuṭībhis tathoddhuraṁ |
yena vallava-kadambakaṁ babhau
hāsa-ḍambara-karambitānanam || 4.9.34 ||

An example of *hāsyānurasā*:

“When the female monkey Kakkhaṭī moved her eyebrows and danced furiously, all the cowherd boys laughed loudly.”

atha adbhutānurasāḥ —

bhāṇḍīra-kakṣe bahudhā vitaṇḍāṁ
Vedānta-tantre śuka-maṇḍalasya |
ākarnayan nirnimiṣākṣi-pakṣmā
romāñcitāṅgaś ca surarṣir āsīt || 4.9.35 ||

An example of *adbhutānurasā*:

“Hearing the prolonged debate on *Vedānta* among the parrots in creepers climbing the *Bhāṇḍīra* tree, Nārada’s eyes stopped blinking in wonder and his hairs stood on end.”

evam evātra vijñeyā vīrāder apy udāhṛtiḥ || 4.9.36 ||

“*Anurasa* for *vīra* and the other secondary *rasas* should be understood in a similar way.”

*aṣṭāv amī taṭastheṣu prākāṭyaṁ yadi bibhrati |
kṛṣṇādibhir vibhāvādyair gatair anubhavādhvani || 4.9.37 ||*

“If the seven secondary rasas or śānta-rasa appear in neutral devotees with Kṛṣṇa as the vibhāva etc. it is still considered anurasa.”

*atha aparasāḥ —
kṛṣṇa-tat-pratipakṣaś ced viṣayāśrayatām gatāḥ |
hāsādīnām tadā te'tra prājñair aparasā matāḥ || 4.9.38 ||*

“If Kṛṣṇa becomes the viṣaya and His enemies become the āśraya of hāsyā and other secondary rasas, it is called aparasa by the wise.”

*tatra hāsyāparasāḥ —
pālāyamānam udvīkṣya caṣalāyata-locanam |
kṛṣṇam ārāj jarāsandhaḥ solluṅṭham ahasīn muhuḥ || 4.9.39 ||*

“Seeing Kṛṣṇa fleeing from far away, Jarāsandha began to laugh repeatedly.”

*evam anye'pi vijñeyās te'dbhutāparasādayaḥ |
uttamās tu rasābhāsāḥ kaiścid rasatayoditāḥ || 4.9.40 ||*

“In a similar way, one should understand examples of aparasa for adbhūta and other rasas. Some persons consider superior rasābhāsa [uṣarasa] to be rasa, because it has a relishable nature.”

*tathā hi —
bhāvāḥ sarve tad-ābhāsā rasābhāsāś ca kecana |
amī prokta-rasābhijñaiḥ sarve'pi rasanād rasāḥ || 4.9.41 ||*

For instance it is said:

“Some experts in rasa say that all bhāvas, even bhāvābhāsa and rasābhāsa are rasa, since they are enjoyable.”

bhāratādyāś catasras tu rasāvasthāna-sūcikāḥ |
vṛttayo nāṭya-māṭṛtvād uktā nāṭaka-lakṣaṇe || 4.9.42 ||

“The four styles such as *bharatī* that indicate a condition of *rasa* in speech and drama have been explained in the work *Nāṭaka-candrikā*, since they are suitable only for drama.”

granthasya gaurava-bhayād asyā bhakti-rasa-śriyaḥ |
samāhṛtiḥ samāsenā mayā seyaṁ vinirmitā ||

“For fear of making the work too long, I have gathered together the wealth of knowledge of *bhakti-rasa* in this work in summary form.”

gopāla-rūpa-śobhām dadhad api raghunātha-bhāva-visārī |
tuṣyatu sanātano’sminn uttara-bhāge rasāmṛtāmbhodheḥ ||

“May He with eternal form, who possesses the beauty of a cowherd boy’s form, and who spreads His *bhāvas* to Rāmacandra and other forms, be pleased with this Northern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*.”

Alternate translation:

“May Sanātana Gosvāmī, who spread the mood of love expressed by Raghunātha dāsa Gosvāmī and nourished the love of Gopāla Bhaṭṭa Gosvāmī, be pleased with the Northern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*.”

iti śrī-śrī-bhakti-rasāmṛta-sindhāv uttara-vibhāge
rasābhāsa-laharī navamī ||

“Thus ends the Ninth Wave of the Northern Ocean of *Śrī Bhakti-rasāmṛta-sindhu*, concerning *rasābhāsa*.”

iti śrī-śrī-bhakti-rasāmṛta-sindhau
gauṇa-bhakti-rasa-nirūpaṇo nāma caturtho vibhāgaḥ samāptaḥ |

rāmāṅga-śatru-gaṇite śāke gokulam adhiṣṭhitenāyam |
bhakti-rasāmṛta-sindhur viṭaṅkitaḥ kṣudra-rūpeṇa | |

“This work called Śrī Bhakti-rasāmṛta-sindhu was written in meager form in the year 1436 Śāka [1541 AD] while living in Gokula.”

samāpto’yaṁ śrī-śrī-bhakti-rasāmṛta-sindhuḥ | |

“Thus ends Śrī Bhakti-rasāmṛta-sindhu.”

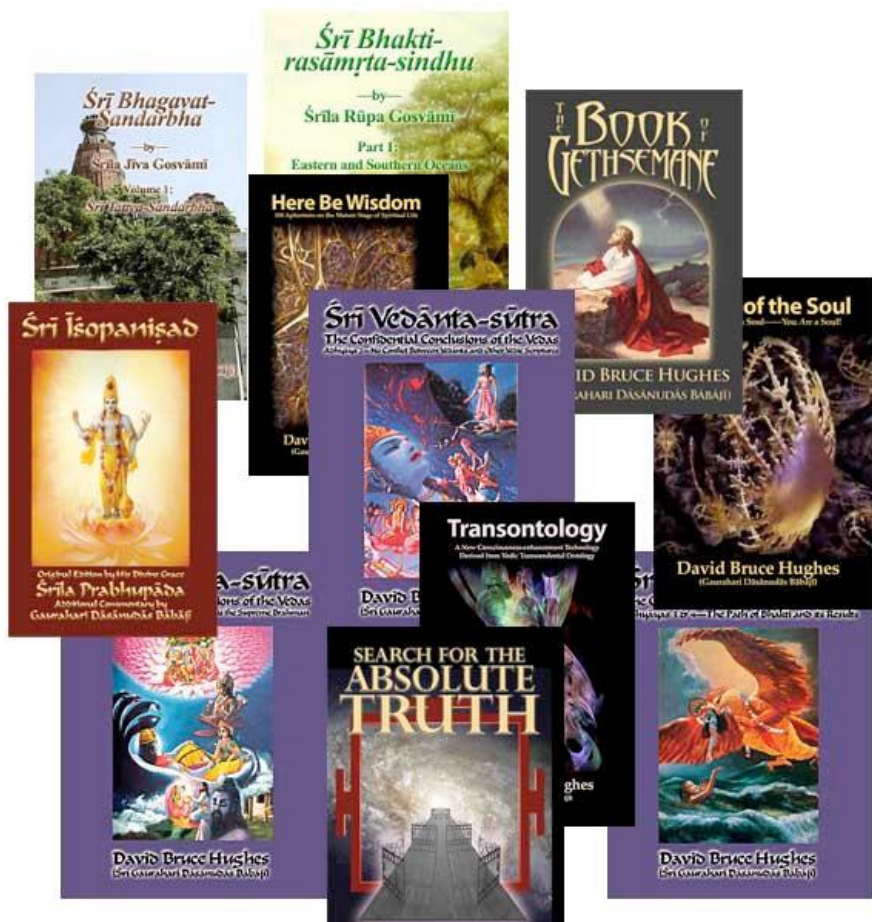


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About the Author



Bhakti-sarvabhauma Śrī Gaurahari Dāsānudās Bābājī (aka David Bruce Hughes) is one of the greatest exponents of the Esoteric Teaching, the science of higher consciousness, in the world today. David is a prolific, deeply thoughtful and provocative [author](#), a Vedic astrologer, and an evocative spiritual musician, composer and recording artist, with many [books](#) and [CDs](#) on themes of devotion and spiritual

life. He spent over 30 years at the feet of his exalted guru, studying the esoteric Vedic wisdom in the most sacred places of pilgrimage in India.

He is also a profound spiritual Master Teacher and an engaging presenter who has held audiences all over the world spellbound with his fascinating talks. He combines an inclusive, broad-minded analytical approach to spirituality with the transcendent faith and passionate devotion of the Vedic line. He says, "The direction of my life was set at age three, when I sincerely prayed to the Lord to send me a teacher on the level of Jesus Christ so I could learn how to have a direct personal relationship with Him."

David is very sensitive to the quality of consciousness in the people he works with. He says, "Faith is prerequisite to spiritual advancement. But to develop faith, people need certainty. Many people have lost faith because sectarian religion cannot answer their natural questions about life, love and how to attain real happiness. Before faith can take root, we need deep clarity on spiritual life. This can only come from understanding of the Esoteric Teaching. This transcendental knowledge gives us the certainty we need to recover our faith and make tangible progress toward spiritual enlightenment."

David was born in Florida and grew up near New York City. His family members were dedicated Episcopalians, very active in the local church ministry. He showed a strong attraction to both spiritual life and music at an early age. He began working with electronics and computers in high school, where he taught himself digital logic and won several science fairs with his innovative projects. After he received perfect 800 scores in 3 of his SAT examinations, MIT offered him a scholarship in

Nuclear Physics, but David turned it down to pursue his first love: music.

A talented and largely self-taught musician, David won First-Chair Flute in the All-American High School Band competition in his senior year, and toured the US and Canada with the group. David went on to earn a BA in Musical Composition from Montclair Conservatory, working his way through school by playing jazz gigs and repairing early computers. While at Montclair, David won the gold medal of the prestigious NYU Young Composers' Contest for three years running. This exposure led to a job with New York's Ames Agency as a television commercial and film composer. At Ames, David wrote and produced the award-winning score for Armstrong Tire's 'Tiger Paws' spots, one of the longest-running advertising campaigns in television history.

Not satisfied with commercial success, David moved to New Mexico, where he worked with early digital computers and test systems in research programs at Sandia, Los Alamos National Laboratories and White Sands/Alamogordo Proving Grounds. With the help and advice of senior Los Alamos scientists, he performed a series of groundbreaking laboratory experiments in the silence of the desert, exploring the effects of music and sound on living beings. The results of this work inspired him to study Vedic music and *rasa-tattva* (the art of transcendental emotions) with Indian maestro Ali Akbar Khan in San Rafael, California. He quickly became expert in Indian *raga* composition and improvisation, using voice, flute, *esrāj*, *sārāṅgī*, *mṛdāṅga* and other exotic instruments.

At this time David made a broad survey of Eastern philosophical and spiritual teachings. Besides reading very widely in the Indian spiritual

traditions, he met and studied Vedic teachings with many svamis and yogis teaching on the West Coast. By great good fortune he met his spiritual master, His Divine Grace A.C Bhaktivedānta Svāmī (Śrīla Prabhupāda), a fully self-realized pure devotee and renunciant, prolific author, profound devotional musician and philosopher in the Brahma-Madhva-Gaudiya Vaiṣṇava lineage of Bengal, and was inspired to study *bhakti-yoga*, the profound wisdom path of the Esoteric Teaching of the *Vedas*, with him.

David became a Vedic monk, accepting formal *hari-nāma* initiation as Dāsānudās Brahmācārī from Śrīla Prabhupāda in New Orleans in 1974, and ordination as a Vedic *brāhmaṇa* (priest) in Vrndavana, India in 1977. He lived and studied in traditional Vaiṣṇava and Tantric communities in India and various other parts of the world for over 20 years. He learned Sanskrit, deeply studied *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, performed traditional temple music and dance, and led fire sacrifices and other Vedic ceremonies all over India.

As a philosopher, he specialized in Vedic ontology and the epistemology of [Vedānta-sūtra](#), and became a major interpreter of the esoteric devotional scripture Sri Caitanya-caritamṛta, assisting his guru by editing the first English translation of the work. He also studied different forms of *yoga* including *haṭha-yoga*, *rāja-yoga*, *tantra-yoga*, *mantra-yoga* and many more. Traveling four times around the world on teaching tours, he received many advanced initiations in esoteric philosophy and practices from important Vedic spiritual teachers.

After David completed preliminary studies in *yoga*, Sanskrit, *Sankhya* philosophy, temple worship, devotional music and dance, and Vedic mantras, his *guru* formally ordained David as a *brāhmaṇa* or Vedic priest.

David is one of few Westerners ever to be awarded this eminent Vedic distinction. Because of this uncommon initiation, acknowledging his penetrating knowledge of Vedic spiritual wisdom—unparalleled qualifications for a Westerner—and the personal recommendation of his *guru*, David was invited to study at a Tantric esoteric school in Nainital, India, in 1979. This school, situated near the source of the Ganges, is not only a fully-functional traditional Tantric community; it also safeguards a comprehensive repository of the Vedic and Tantric literatures. David was thus privileged to study both the complete theory and the esoteric practices of Yoga and Tantra at their source. His attainment in Tantra was recognized by formal initiation into Madhyamika, the most esoteric of all Tibetan Tantric mysteries, under the direction of the Dalai Lama in 1983.

A powerful presenter, during the 70s and 80s David led classes and workshops on Tantra and the Vaiṣṇava way of wisdom in Santa Cruz and Harbin Hot Springs, California; led a week-long Tantra retreat in Waimea, Maui; presented a 3-day workshop on sacred chants in Soho, London; taught Puranic wisdom and Sanskrit in Paris, France; toured and lectured in places as diverse as Alexandria, Greece; Constantinople, Turkey; Hamburg, Germany; Bern, Austria; Belgrade, Yugoslavia; Tehran, Iran and Kabul, Afghanistan; and spoke on *bhakti-yoga* to substantial audiences all over India, from Mumbai to Kalakata and from Badrinath to Shivarandram.

In 1984-5 David hosted a radio show on transcendental music, Sacred Sounds, on the American Radio Network in Los Angeles. From 1985-1988 He was Co-Chairman of the Music Department at the Māyāpura Chandrodaya Gurukula, a traditional Vedic academy in West Bengal, India. He also presented a 10-day international seminar in

sacred Vedic music there in 1988. Over the years he appeared on numerous radio and television programs explaining *bhakti-yoga*, devotional meditation practices and Vedic spiritual philosophy.

In 1985 he wrote [*Sapta Svarah*](#), his thesis for his Bhakti-vaibhava degree (the Vaiṣṇava equivalent of a Doctor of Divinity) on the correspondence between the esoteric Vedic musical system and the mathematical laws of Quantum Mechanics. He was also instrumental in creating the Usenet forum alt.religion.vaisnava, the first international Internet conference for Vedic bhakti-yogis.

From 1989-1991 David was based on Guam, exploring the roots of traditional South Pacific island cultures such as the Chamorros and Micronesians. He visited traditional native communities in Yap, Palau, Ponape, Majuro and the Solomon Islands, studying these ancient cultures and artifacts to research their forgotten links to the Vedic civilization.

In 1988, during prolonged deep meditation in a Himalayan cave, David received a mystical transmission of the Esoteric Teaching, the confidential meta-knowledge behind all genuine spiritual paths. This revelation, recounted in his book *Search for the Absolute Truth*, completed his education in the transcendental mysteries of spiritual life, opening to him the secret pathway to complete self-realization.

Over the next decade, David implemented the secret practices of the Esoteric Teaching, completing the process of self-realization begun by his first initiation in 1971. This resulted in a confidential spiritual experience of the highest attainment on Kaua'i in January 2002 during a [*six-month solitary meditation retreat*](#), successfully completing the

quest for the highest degree of self-realization that he had begun more than fifty years before.

David maintained a keen interest in aviation, science, computers and technology throughout his monastic life, keeping up with new developments and finding unique ways to apply technology in spiritual life. In Mumbai, he used computers to pioneer direct-mail fundraising for food relief for the poor, raising over 16 million rupees in less than a year. One of his direct-mail campaigns netted a 42% response! He uses computer technology extensively in his spiritual teaching work, maintaining contact and relationships with a worldwide network of students.

Returning to the US Mainland in 1992, David used his technological expertise to establish a career as a senior technical writer and illustrator, writing and publishing books on advanced computer and software technologies for companies like Apple Computer, Digital Research, Westinghouse, and Hughes Technologies. An early adopter of the Internet, he built Web sites for clients such as Weyerhaeuser, Georgia-Pacific, Solutia, Equifax, First Data Corporation and many more. At this time he also became aware of the exciting spiritual potential of computers and nanotechnology, and helped found the first Internet forum for discussions on advanced Vedic spiritual topics.

Since returning to the US, David published several [books](#) on traditional Vedic philosophy: [Śrī Viṣṇusahasranāma](#) and [Śrī Nṛsiṃhasahasranāma](#). He also wrote and published original works such as [Here Be Wisdom: 108 Aphorisms on Advanced Topics in Spiritual Life](#), and [Search for the Absolute Truth](#). He issued several [solo CDs](#) of Vedic music and chanting: [Friend](#)

[of the Heart](#), [Vipralambha](#), [RagaJazz](#), [Hare Kṛṣṇa Kirtan](#) and companion CDs to [Śrī Viṣṇusahasranāma](#) and [Śrī Nṛsiṃsahasranāma](#).

David's publishing company, Esoteric Teaching Seminars, publishes and distributes his books and CDs online. David is working on several upcoming book and video projects. He currently lives in a rural retreat center in India with his close disciples.